



GOSPEL HERALD

July 3, 1973

Not Yet Peace

by William Keeney

Americans may be tempted to believe that because a cease-fire was declared in Vietnam, because American troops withdrew, and because the POW's returned home, peace has arrived. We may be tempted to relax and assume that the peacemaking tasks are done and we can forget about Indochina. But a number of unfinished items remain for the peacemaker.

Amnesty

Although the POW's are now home from Indochina and China, the American people have not been willing to grant amnesty to those who for reasons of conscience violated the law. These men may be in exile, in prison, or suffering loss of certain civil rights because they found the Vietnam war abhorrent and could not cooperate with the system which perpetuated its harm upon mankind.

Amnesty does not call for dismissing the consequences of all violations against the law, as some would imply. Amnesty is a practice with abundant precedent in American history. It has been granted even to those who took up arms against the government. It should be granted now to those who refused to take up arms in what they believed to be an unjust, immoral, and illegal war.

Mennonites should have deep sympathy for those who for reasons of conscience have defied the government's claim to the right to force men to fight in war. Amnesty is needed to bring the nation together again. It affects not only those in prison or exile but also families and the larger circles of friends who after identifying with the war resisters feel alien-

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ated because of the treatment of sons, husbands, and friends.

The Draft

In January Melvin Laird announced that drafting of all except medical personnel into the U.S. Armed Forces was being suspended. We all heaved a sigh of relief that young men need no longer have their lives arbitrarily disrupted.

We should not, however, assume that the draft can now be forgotten. The draft machinery remains and could be used again very quickly. On March 10 the list of priority numbers for those who may be drafted in 1974 was published in the newspapers.

The Selective Service Act did not expire on June 30. Only the president's power to induct without Congressional approval expired then. The Selective Service System itself will continue (with a budget of \$55 million for 1974) unless Congress acts to repeal the Selective Service Act or cuts off funds as antidraft groups are urging. Unless these efforts are successful, registration and classification will continue. As long as these continue, new draft law violators will be generated because some will refuse to cooperate.

In addition, there are some indications that a new push is underway to institute some form of national service, which could include women as well as men, especially if the equal rights amendment becomes law. Even if in the present circumstances such a system might only be for civilian service, it could readily be transformed into a universal military service system. National service is in any case a system for involuntary servitude even if started for beneficial ends.

Political Prisoners

Christians should be concerned not only about people close to them. We should remain sensitive to suffering people anywhere. People imprisoned in South Vietnam for political reasons are a group about whom we should continue to be aware.

The Thieu government, quite apparently with the awareness and at least tacit consent of the American government, has jailed thousands in prison. Estimates run from tens of thousands to 200,000 political prisoners. They are frequently held with no charge, no sentence, and under very poor conditions. The infamous tiger cages are only some of the worst practices.

We should not assume that we have no recourse because it is a South Vietnamese internal problem and that since the American military has withdrawn, we have no responsibility and no influence. American dollars and personnel still support the Thieu regime. If Americans were sufficiently concerned about this travesty of justice and human rights they could exert influence in righting the wrongs.

William Keeney is a member of the MCC Peace Section and serves as provost of Bethel College in North Newton, Kansas.

The War Goes On

A cease-fire and withdrawal of American forces does not mean that the war is over or that Americans are no longer involved.

1. Military Machinery

In the closing months before the cease-fire the United States moved to provide enough military hardware to assure that the South Vietnamese government could carry on the war. Airplanes from American bases all over the world were flown into Vietnam to make it the third largest air power in the world. These planes were flown in even though the South Vietnamese lack sufficient trained pilots and other personnel to fly them. We can be assured that American dollars will continue to supply assistance for these planes to be used in pursuit of the war.

2. Personnel for the War

While the men in uniform are being withdrawn from South Vietnam, many are not coming home. A sizable force will still remain in the area though not on South Vietnamese territory. One report notes that 45,000 are located in Thailand, for example. Others are kept on carriers or at bases where they can readily be called back to duty should it be deemed necessary. Still others are taking off the uniform and being recruited as civilians to go back to Southeast Asia to do the same jobs. These previous soldiers turned civilians will train South Vietnamese to use American military hardware. They are still paid with U.S. dollars.

3. Dollars for the War

Hopes were high that once America quit pouring billions of dollars into Vietnam, money would be released to tackle some of the critical domestic problems. We are now told that the military budget will not go down, but up. Some of the reasons are that the military hardware given to South Vietnam will be replaced, no doubt at higher cost than that which was given away. It costs more to hire civilians to carry on the war covertly than it does to do it with conscripts. And, of course, the military has an insatiable

GOSPEL HERALD

Volume 66 Number 27

John M. Drescher, Editor David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.35 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.



Boy looking through rubble of his destroyed hometown, Ky, South Vietnam.

appetite for bigger and better means of destruction.

4. Deaths of the War

American men are no longer dying in Vietnam, but the dying goes on. Our bombs have been falling on Cambodia at an unprecedented rate. The Vietnamese continue killing in their country with United States aid. Some figure that the number of Vietnamese dying has gone up as each side seeks to establish control over territory to gain power for the political struggle yet to come. Much of the death can be attributed to American supplies if not to American men. We should mourn the demonic use to which our tax dollars continue to be put, no matter how indirect the line from our pocketbook to the wounded and dying Vietnamese.

The Call for Acts of Reconciliation and Reconstruction

The cease-fire could not heal Vietnam even if it were a true cease-fire. It can only slow the increase of harm. The tragic consequences of war on a people, a society, a culture, a land remain. Those made refugees cannot return to farm the land because of unexploded mines, bombs, and other devices which litter the countryside from which the people were driven earlier.

The cease-fire does not rebuild the homes, the schools, the hospitals, and the factories destroyed by more explosive power than was dumped on all of Europe and Asia in World War II.

The cease-fire does not provide for the fruit of legiti-

mate and illegitimate unions of American and Vietnamese men and women. Their babies are not brought back here, nor are they cared for or wanted in Vietnam. Women who served as wives were not taken responsibly "until death do us part" but are abandoned to their own resources as the troops come home.

The cease-fire does not provide jobs for those Vietnamese who came to depend on the Americans for their livelihood. They will now be thrown back on a war-inflated economy. The social and economic problems of Vietnam remain to be solved.

Christians with compassion and a desire for reconciliation will want to contribute to reconstruction of the country which has suffered so deeply. Now is not the time to forget the Vietnamese, nor to erase the war from our memory. Rather it is time for us to support efforts of reconstruction urging the government to invest in peace as it has in war. It is time for us to contribute to church agencies in their works of reconciliation.

Love will continue to labor to overcome the effects of evil even when self-interest is no longer directly affected. Those who are merely antiwar can relax their efforts once the fighting stops and the troops come home.

Christian peacemakers will know that they must continue to persevere in overcoming evil:

- with acts of amnesty for those who are still considered criminal,

- with determination to remove the draft which makes wars so much easier to pursue,

- with concern that the political prisoners be set free,

- with efforts to turn the swords into plowshares and to move the cease-fire on to real peace,

- with acts of reconstruction and reconciliation so that the wounds of war may be bound up and healed.

Peace does not come by chance. It comes because peacemakers under the lordship of Christ make it happen in conformity to His will. ☺

Wit and Wisdom

His name was Johnny, and one day he came home from school looking so miserable that his mother was worried. "What is wrong?" she finally asked. Out of his trouser's pocket, Johnny fished a note from the teacher which said: "Johnny has been a very naughty boy. Please have a serious talk with him."

"What did you do?" asked his mother.

"Nothing," sobbed Johnny, "except that the teacher asked a question, and I was the only one who could answer it."

"H'm," murmured his mother. "What was the question?"

"Who put the dead mouse in my drawer?" answered Johnny.

• • •

One small boy came up with this defense of his poor report card: "I was the highest of all the kids who failed."

The War and Our Witness

by Luke Martin

The Mennonite Church has heard voices suggesting that United States involvement in Vietnam made impossible any meaningful proclamation of the gospel. More voices have said that, in spite of the problems, Christian compassion called for the sharing of the Christian word and deed. While I support this view, I believe there are several issues the church cannot ignore as it seeks to witness in Vietnam.

One of these is the foreignness of the gospel. The Christian message was first preached in Vietnam in the seventeenth century by Jesuit missionaries. Later missionary work was carried out by various French orders. Today when over 10 percent of the population is part of the Catholic community, many still refer to Catholic Christianity as the Western (or French) religion. Protestant missionaries have been in Vietnam for only sixty years. Some observers refer to evangelical Christianity as the American religion.

Another issue is the entanglement of the Christian gospel with political and military power. Some French missionaries encouraged French involvement in Indochina. Persecution of missionaries and Vietnamese Christians provided the context for France to intervene in the nineteenth century.

French control over Indochina meant preferential treatment for the Catholic Church. The church received large tracts of land when poor peasants defaulted loans. Writing in 1924, Ho Chi Minh said the Vietnamese peasant "is crucified on the bayonet of capitalist civilization and on the cross of prostituted Christianity."^{*} Even into the era of Ngo Dinh Diem, the church had great political power. Conversion to Catholicism was the only sure way to advancement for military officers and civil servants. All officer trainees were required to attend mass.

Some Vietnamese have seen a direct relationship between Protestant missionary activity (mainly from the United States) and American intervention in Vietnam.

Some Protestant missionaries have tried to be discreet in not involving themselves in political issues, but most have supported American intervention. Many preferred a more aggressive military policy believing it would have led to a rapid defeat of the insurgents. A few years ago one missionary privately stated that the American president should "stand up and tell the world that God is on our

side." This, he said, would lead to a rapid conclusion to the war.

Francis Cardinal Spellman made yearly visits to the American "soldiers of Christ." Billy Graham also made visits to the GI's, yet he has always insisted that his was a spiritual ministry without political significance.

The Christian churches have been generally identified with an anticommunist position. This has attracted some Vietnamese to the church. But it is repulsive to others. An anticommunist student imprisoned for protesting government injustice told bitterly of one minister preaching to him with apparent unconcern about the issues of justice of which the gospel also speaks. A Vietnamese Christian trying to present the gospel was rejected by a young man who said, "You are just part of America's plan to take over our country."

The overwhelmingly destructive United States military power compounded the problem. Millions of innocents suffered from this power. American officials expected Christian relief agencies to contribute to United States political objectives. Occasionally these agencies were asked in advance to commit relief assistance for refugees the United States forces were planning to "generate."

Some Americans have seen United States involvement in Vietnam as an opportunity to advance the cause of the gospel. GI construction of orphanages is cited as one illustration. One devoted GI serving on an aircraft carrier in the Tonkin Gulf requested gospel tracts and Bible portions to send with jet aircraft as they flew on their missions over North Vietnam. He said he was concerned for the salvation of the people! A Vietnamese evangelical church leader, however, said United States intervention has hindered the spread of the gospel.

How should the church today respond in light of what has happened? We are grateful that the Vietnamese people and leaders on both sides of the conflict have frequently seen the church ministering to human needs. A witness to the gospel of Christ is needed in Vietnam. The alternative to a prostituted gospel is not simply to withhold the gospel. The gospel of Christ must be presented and received as good news. I believe American Christians can have a part in this. It is essential that we join with Christians from other nations to proclaim the gospel. Perhaps the true "offense of the gospel" will then become visible—repentance and the way of the cross. The Christian church dare not construct artificial barriers to the gospel. 

^{*} Luke Martin has served in Vietnam under the Eastern Mennonite Board of Missions since 1962. During the past year he has been on furlough in the United States.

^{*} Bernard B. Fall, *Ho Chi Minh on Revolution* (Signet Books, 1968), p. 38.

Bach Mai: a View from the Inside

by Douglas Hostetter

Last Christmas Eve, the *New York Times* carried a small story stating that Swedish diplomatic sources in Hanoi had reported that the largest hospital in the Democratic Republic of Vietnam, Bach Mai, had been destroyed by American bombers.

I had little idea of the meaning of those few lines until a few months ago when I had the chance to sit down and spend five hours with Dr. Ha Thi Truc, who was at Bach Mai the night it was bombed.

I had met Dr. Truc just two days earlier at a world conference on Vietnam being held in Rome. Dr. Truc is a twenty-six-year-old medical doctor with a specialty in biological science. She was warm, but very shy, as she invited me to sit down and visit with her and Mai Lam, another representative from North Vietnam.

Bach Mai, I learned, was not just a hospital, but was an entire medical institute including fifty buildings and covering thirty-five acres. The institute included a complete pediatrics hospital, a medical referral center, a hospital for the treatment of cadre, and Bach Mai hospital itself. The hospital had been built in 1932 by the French and was the largest medical institution in all of Indochina, containing 1,200 beds at its peak capacity. There was a full-time medical staff of over 200, with about 800 medical students and residents in training.

Despite the fact that the hospital had been located in this area for forty years, was well-marked, and noted on all French maps of Hanoi, it had been hit twice before that fateful evening of December 22. After those attacks the decision had been made to evacuate as many of the patients to the countryside as was feasible, but continued bombing of the city made transportation hazardous and brought in many more patients.

A little after 3:30 a.m. on December 22, the air raid sirens sounded. The hospital staff including Dr. Truc quickly rushed patients into underground shelters. At 3:45 a.m. the bombs hit.

The whole world seemed to have gone into convulsions. Everyone in the shelter grabbed each other to keep from flying across the floor. Suddenly the roar ceased, the earth quivered and then, silence, except for the muffled cries of the sick and wounded in the shelter. Dr. Truc felt herself and discovered that she had escaped without a scratch. Someone lit a match. Dr. Truc and the other young people who belonged to the youth rescue team climbed

over the rest to get to the door. Unfortunately, the blast had dropped a tree trunk and other debris onto the entrance of the shelter. There was a moment of panic about being trapped. But fear gave way to determination. They started digging away the debris and forced their way into the cluttered desert of what had been Vietnam's finest hospital.

The rescue teams started work immediately. Almost all of the shelters had been buried, some under mounds of brick and concrete. It was a race against time to dig out the entrances before people died of suffocation or injuries. Even when a shelter was opened, most of the patients were in shock and had to be given care. There was a desperate searching for friends buried in the rubble, anger and revulsion at the meaningless terror from the sky, and determination to keep working.

When the team reached the shelter for the dermatology ward, they discovered that it had taken two direct hits. Seventeen people had been in that shelter—their arms and legs were intertwined as they had grasped each other to stay together. Only one had miraculously survived. Of the twenty sections of the hospital, eighteen were completely destroyed. Two sections were partially damaged.

Several of Dr. Truc's best friends didn't make it through that night.

Miss Ngo Thi Ngoc Tuong, Bach Mai's best X-ray technician and head of her own lab, was planning to be married on Christmas Eve. Dr. Truc had gone shopping with her to help select the silk for her wedding gown. But Tuong was on duty the night of December 22, and the dress on which she had worked so hard for her wedding became the dress in which she was buried.

Nguyen Kim Phung, a nurse on the dermatology ward and a close friend of Dr. Truc, had been married on November 26, 1972. Her marriage lasted only twenty-seven days. It was shattered by the bombs that destroyed Bach Mai.

As I got up to leave, I wasn't sure I could look directly into the eyes of Dr. Truc. But when I did, I discovered not hatred and bitterness, but forgiveness, strength, and determination. As we parted, she said, "I must return to Vietnam. The doctors and medical staff of Bach Mai are determined to stay in their positions and work for the reconstruction of Bach Mai and the hundreds of other destroyed hospitals and clinics in my country."

I resolved to return to the United States and do what I could to assist Dr. Truc and others like her who refuse to give up, regardless of the hardships or difficulties. ☹

Douglas Hostetter served with MCC in Vietnam from 1966 to 1969. In 1970 he visited North and South Vietnam. Doug is presently involved with the Medical Aid to Indochina Committee.

What Is Mennonite Central Committee Doing in Vietnam?

by Robert W. Miller

South Vietnam

The Mennonite Central Committee effort in South Vietnam began in 1954, following the partition of North and South Vietnam. From 1966 through 1972, MCC was a part of Vietnam Christian Service (VNCS), a joint effort of Church World Service, Lutheran World Relief, and MCC. Since January, 1973, MCC has been operating its own programs in cooperation with the national church in Vietnam but continues to cooperate with VNCS in various ways.

There are fifteen MCC workers in South Vietnam. Six volunteers are trained in the medical profession. The overseas personnel come from the United States, Canada, Japan, and India. MCC also employs a few Vietnamese including Mr. Nguyen Van Ninh who began his service in 1955.

MCC supports projects in Saigon, Nhatrang, Pleiku, Quang Ngai, and Can Tho. The regular budget for this year is \$82,000 plus \$15,000 for rehabilitation and reconstruction.

MCC and the Evangelical Church of Vietnam cooperate in the operation of a clinic-hospital at Nhatrang with an average inpatient census of sixty-five persons. The hospital specializes in eye surgery. About 150 general clinic patients are seen each clinic day. A 60-bed tuberculosis ward accommodates tubercular patients, and nearly 2,000 TB patients are treated as outpatients. A government-recognized assistant nurses' training program is being operated at the hospital.

At Pleiku there is a clinic-hospital which is operated cooperatively by MCC and the Evangelical Church of Vietnam. This facility serves both Montagnards and Vietnamese. The 30-bed hospital is usually filled to capacity. About 1,200 patients are seen each month in the clinic. The inpatient facility may soon be closed temporarily due partly to lack of a medical doctor replacement.

MCC supports a Family-Child Assistance program carried out through the social services center of the Mennonite Church in Saigon. The goal of the program is the improvement of the economic base of the 150 participating families. In most cases a family member is assisted to learn a trade and to purchase tools for the trade. Funds also

help support the clinic operated by the Mennonite Center in Saigon.

In Saigon MCC supports a program of educational assistance for 150 needy children in the Rang Dong Elementary School operated by the Mennonite Church. The funds go for tuition, school supplies, school uniforms, bread, and some emergency assistance to the families.

Support is also given for a home economics training program in Can Tho conducted by the Vietnam Mennonite Mission. Needy girls can take a three-month course in sewing, cooking, and health.

In Quang Ngai MCC will assist up to 300 students through an educational supplement program. Poor refugee families in the area must choose whether to send their children to school or keep them at home to provide added income for the family. The educational program assists the family so the child can continue his education.

MCC material aid supplies are also being sent to Vietnam this year to be distributed through MCC and Vietnam Christian Service.

In the future MCC is planning to give particular attention to assisting refugees who want to return to their villages. The possibility of assisting villagers in clearing their fields of unexploded ordnance is also being explored. If this proves feasible, MCC would like to recruit two persons who would train for this work. Agricultural-mechanical workers are also needed.

North Vietnam and Provisional Revolutionary Government

Using funds raised through the Vietnam Christmas Project, sponsored by the Peace Section, MCC has been contributing to the American Friends Service Committee program of providing medical assistance to the Democratic Republic of Vietnam (DRVN). During the past two years \$25,000 has been contributed toward the purchase of medical equipment for the Viet Duc Hospital in Hanoi. MCC has also subscribed to medical and scientific journals for the Viet Duc Hospital.

Atlee Beechy, MCC Executive Committee member, and Doug Hostetter, former MCC worker in Vietnam, spent mid-February contacting representatives of the DRVN and the Provisional Revolutionary government (PRG) in Paris and Rome. Hostetter and Beechy offered MCC assistance

Robert W. Miller, MCC Asia and Middle East director, served as executive director of Vietnam Christian Service from 1968 to 1971.

in the areas of Vietnam controlled by DRVN and PRG. Following these discussions the MCC Executive Committee approved funds for an initial medical shipment of the PRG. The shipment would include a machine designed to locate plastic fragments imbedded in human flesh. Some of the United States antipersonnel bombs used in Vietnam are made of plastic and their fragments cannot be detected by X-ray equipment. It was also agreed that we would pursue further with the PRG a particular medical project to which we might relate. The Executive Committee also authorized an Indochina counselor who would give particular attention to developing programs in areas of Indochina not now open to North American personnel. 



MYF Convention Has Risks

by Don Yoder, Convention Moderator

Persons attending Mennonite Youth Convention 73 should carefully consider the risks.

Are you willing to permit others to see the real YOU? Many "others" will be at Convention—close to 2,000, matter of fact. You won't be able to relate to all, but you will do a variety of things together.

The D-I-G experience will be risky. What if there are people in the group you can't stand? Or, what if the group leader just doesn't make it? Are you still willing to take the risk of permitting others to see the real you?

Are you willing to take a hard look at who you really are? Convention will focus on struggles of life and freedom using Galatians as a guide. Paul Gingrich and Hubert Brown will lead a mass Bible study each day. Beyond Galatians, you will be exposed to additional resource persons who will challenge your thinking. A wide variety of seminars are also available.

Listening to the speakers will be risky. What if their ideas run contrary to what you've always thought? Or, what if the speakers are just plain boring? Are you still willing to take the risk of discovering the real you?

Are you willing to reexamine your personal commitment to God? A major goal of Convention 73 is for participants to hear the call of Jesus Christ to commitment. Each of the varied parts of the program—and the nonprogram—are designed to help you get your spirit together.

So just being in the atmosphere of Convention will be risky. Are you willing to hear the call of Jesus to deeper commitment? Are you willing to let others guide you in that commitment? Are you still willing to take the risk of looking again at your personal commitment to God?

Sure, Convention will be fun—and games. But the risks are certainly there. However, the above-mentioned risks when properly thought through won't be risks at all. Rather they could become a guide as to what to expect for yourself at Mennonite Youth Convention in Grand Rapids, Michigan, in the summer of 73. 

A Time for Decisions

In Acts 15:28 we understand that the early church faced decisions with confidence and poise. We read, "For it seemed good to the Holy Ghost, and to us. . . ." They related to the Holy Spirit and to each other with a sense of awareness of the implications of their decisions. They were dealing with weighty matters, matters that had not been faced before in the newborn Christian community. The gospel and current emerging issues had to be integrated. The issues had to be seen in the light of the gospel message and the gospel needed to be interpreted so that relevance could be experienced in light of the emerging issues.

This kind of experience takes humility, understanding, and a double exposure to sanctified flexibility.

Some new issues will be coming to General Assembly at Harrisonburg, Virginia, August 7-12. It is my desire to see the delegates so open to the Holy Spirit and one another that they will be able also to say as did the early church, "For it seemed good to the Holy Ghost, and to us. . . ." If we enter into decision-making with this kind of orientation the blessing of God will be upon us and the decisions made will have meaning, content, and far-reaching implications.

I invite the constituency to pray for the delegates so that they may be open to the leadership of the Holy Spirit and to one another to hear the Word and will of God in relation to decision-making. You too can be a part of this process as you pray for those who are deeply involved in this phase of the ministry of the church. Place the delegates to Assembly 73 on your prayer list.—A. Don Augsburger, moderator of Mennonite General Assembly

Crystal

I want to be a perfect crystal, shining so flawlessly, transparently, and clear that anyone who looks into my face can see my heart, and seeing may be sure that Christ is living there.

— Anonymous

Lombard Congregation Ordains Emma Richards as Copastor

Emma Richards was ordained to the Christian ministry in the Sunday morning, June 17, worship service at the Lombard Mennonite Church in Lombard, Ill., where she will continue to serve as copastor with her husband, E. Joe Richards. Participating in the service were Edwin J. Stalter, conference minister, and Robert Harnish, chairman of the Leadership Commission of the Illinois Mennonite Conference. Emma's husband, Joe, led the congregation in the worship service. James Yordy, chairman of the congregation, gave a response for the congregation. Jean King represented the congregation in the laying on of hands. Emma then gave a response to the ordination charge in which she testified to the Lord's call to her and her willingness to serve as He directs.

The Lombard Mennonite Church has a membership of 117 persons. The members are located in Lombard and surrounding suburbs. Lombard is a suburb of Chicago located about 20 miles west of the loop area. The Lombard congregation is one that seeks to involve every member in congregational life and to utilize all of the gifts which God gives to the members of the congregation for its mission in the community. Some time ago the congregation recognized Emma's gift for preaching and teaching and asked her to use this gift in the congregation's life and mission.

In 1972 the congregation brought a request to the annual meeting of the Illinois Mennonite Conference for her ordination. In response to this request the conference granted a license for Emma to begin serving as copastor immediately, and also appointed a study committee to consider the ordination request. The study committee brought a report to the 1973 annual meeting of the conference, which included a recommendation that the ordination request be granted. After considerable discussion the conference delegate body approved the request and directed the Leadership Commission to work with the Lombard congregation for the ordination service. Illinois Conference recognized this action as a specific approval for Emma's ordination and is looking further to the Mennonite Church General Assembly for further clarification on a more general ruling regarding the role of women in the church.

Emma is a daughter of Monroe and Effie Horner Sommers of Kokomo, Ind. She was a former member of the Howard-Miami Mennonite Church, Kokomo, Ind. Emma is a 1949 graduate of Goshen College and a 1950 graduate of Goshen Biblical Seminary. She has also had three additional semesters of seminary study.

The Richards have served twelve years in Japan under Mennonite Board of Missions and following that returned to the United States in 1966 to earn master's degrees in education.

Emma's husband, Joe, became pastor at Lombard in 1968. Emma began serving as copastor in October of 1972. She also teaches school in Villa Park, a suburb which is next to Lombard.

The Richards are the parents of three children. They are Evan Samuel, a freshman last year at Goshen College; Katherine Ruth, who will enter Goshen College in September; and Lois Elizabeth, who is a sophomore at Willow Brook High School.

The ordination of Emma to the Christian ministry is a confirmation of a call from the Lord, which she had heard early in life. In consulting with the late Harold S. Bender about this call she was advised to prepare for some future service, even though there were limited avenues for her service at that time. Her ordination, which recognizes this call and the gifts which God has given her is now finding fulfillment in her Christian service through the Lombard congregation.

Opportunities -- South Africa, India, S. America

The Mennonite witness in South Africa received major consideration at the annual meeting of the Council of Mission Board Secretaries and MCC administrators in Chicago in May. Special guests who shared in the discussion were William Keeney, provost of Bethel College, who has been asked to serve as a peace missionary to South Africa; and Lewis Hoskins, professor at Earlham College, Richmond, Ind., who is also planning to devote a period of service there.

Hoskins shared historical background on how South Africa developed to where it is today. He emphasized that great social

changes are taking place that are breaking down long-held laws and traditions. Hoskins feels that this is a particularly crucial time for the peace churches to help the South African churches understand and practice the reconciliation which is inherent in the gospel. He believes this can be done through working with leaders in Christian fellowship and education.

While Keeney will serve under MCC, mission boards working in Africa have a vital interest in his mission and are working closely with MCC in this undertaking.

The administrators were also updated on developments for a Mennonite mission to Bangladesh. A nine-day, exploratory visit was made last November by P. J. Malagar, director of Mennonite Christian Service Fellowship of India (MCSFI); M. P. Nand, General Conference pastor; and Dan Nickel, Mennonite Brethren missionary to India. The team, accompanied by MCC workers, Mr. and Mrs. Maynard Shelly, visited three main areas: Dacca, the capital; the Chittagong area to the south-east; and the Mymensingh district to the north. They also interviewed about 20 individuals from a variety of groups and agencies.

"Mennonites are welcome to begin work in Bangladesh," Subhas Sangama, NCC secretary, told the team. "The time is ripe for preaching the gospel. Prayers are going in the church that God may soon evangelize Bangladesh."

The team was warned that evangelism would not be easy among the Muslims. One mission worked for ninety years without seeing a single Muslim commit his life to Christ. A Roman Catholic missionary has worked 22 years without visible results. "Islamic evangelism will take all our God-given resources to win one Muslim. 'Chipping the rock' would be descriptive of Islamic evangelism," the team concluded.

After consulting with a number of individuals, the team has recommended that the new venture be identified as the Bangladesh Mennonite Mission. The Asia Mennonite Conference Executive Committee met in Indonesia in June to consider next steps for opening work.

Internationalizing missions was also discussed, especially in terms of involving the churches of the Third World in the world mission of the church. Paul Longacre reported on MCC experience in using international volunteers. At present, one from South America, five from Asia, and one from Africa are serving under MCC. This number is expected to grow. The example of the Japan Brethren in Christ, Mennonite churches supporting the Kaneko family as missionaries at Radio Station HCJB, Quito, Ecuador, with assistance from the Mennonite Board of Mis-



SHENANDOAH VALLEY RETREAT

What Is Shenandoah Valley Retreat?

In June, July and August the attractive campus of Eastern Mennonite College becomes a "retreat center." EMC, located in the heart of the scenic and historic Shenandoah Valley of Virginia, invites you to use our facilities as a place to relax and enjoy a wide range of experiences.

The program is very flexible. Using EMC as a base, families can visit area tourist attractions. Church groups and organizations can plan their own programs while using EMC's facilities and services. Then too, EMC can provide staff for retreats, arrange tours, and in general help make your visit to the Valley an enjoyable one. Come and enjoy the programs and activities available through the Shenandoah Valley Retreat. As a servant of the church and community, EMC wants to serve you and your interests.

What Does Shenandoah Valley Retreat Offer?

On the 105-acre EMC campus

- Family programs and activities
- Indoor-outdoor recreation
- Natural History Museum

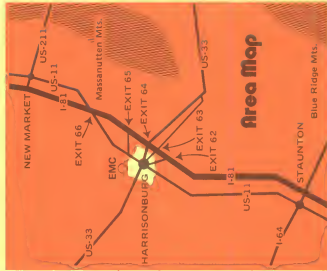
- Planetarium showing
- Guided tours
- Reasonable costs—lodging, meals
- Air-conditioned rooms
- Nature hikes and films
- Lounges for relaxation
- Modern library for reading or study

In the Community

- Historic tours
- Scenic Skyline Drive
- Natural Chimneys Regional Park
- Appalachian Trail
- Several underground caverns
- George Washington National Forest
- Camping
- Golf
- Swimming
- Fishing

In the State

- Blue Ridge Parkway to Southern Highlands
- Historic Williamsburg
- Natural Bridge (one of 7 natural wonders of the world)
- Arlington and Nation's Capitol
- Passion Play at Strasburg
- Shenandoah Valley Music Festival



SHENANDOAH VALLEY RETREAT is easily located. From Interstate 81 take exit #64 (Route 33 west) and follow the E M College signs through town to the campus.

If arriving by air deplane at the Shenandoah Valley Airport at Weyers Cave. Limousine service is available to the campus.

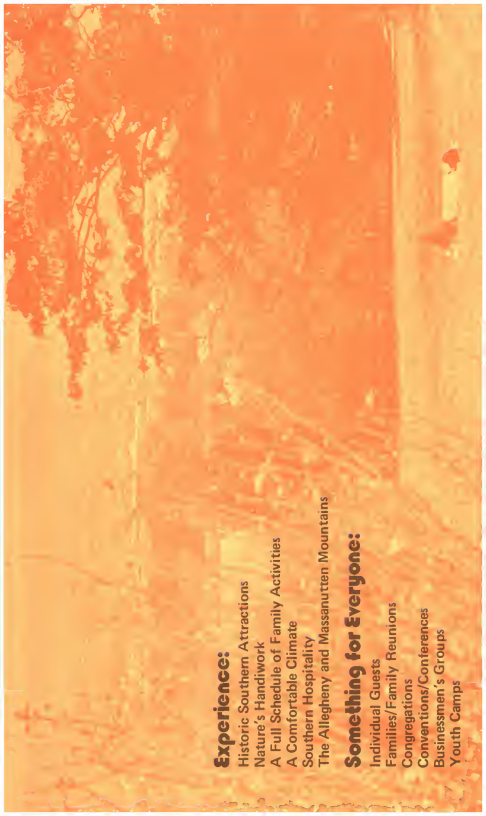
Special programs are being planned by the Shenandoah Valley Retreat staff. Write to EMC for the current summer program and lodging and meal rates.

If your church group or organization would like to use the campus grounds and services for your own planned activities, write to secure a listing of open dates and costs.

Address:

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sions, Elkhart, was also cited.

Wilbert Shenk presented a paper dealing with biblical-theological issues, historical considerations, terminology, and structures. The group agreed to keep this subject on the agenda as a frontier that needs further exploration.

Kenneth Weaver, representing the Inter-Mennonite Television Group, reported that the group is considering a proposal to provide leadership in producing a series of international television spots. The administrators encouraged Weaver to continue exploring.

Mission outreach by Mennonites in Paraguay was discussed by Calvin Redekop, professor of sociology at Goshen College who spent a year in study and research in Paraguay last year. He cited this as an example of effective communication of the gospel across cultural lines, and spoke highly of the Mennonite leaders who caught the vision of sharing the gospel with their Indian neighbors.

Mission boards will again be represented at Urbana 73, the Inter-Varsity-sponsored missionary convention to be held December 27-31. A committee was appointed to plan displays, material for distribution, and meetings for Brethren in Christ, Mennonite students at Urbana.

Reports were also given on outreach to Spanish-speaking people in Europe, the Mennonite Major Medical Pool, the American Bible Society, Mission Board policies concerning adoption of non-Caucasian children.

A combined meeting of COMBS and the Home Ministries Council is being planned for October with American Bible Society representatives. This meeting will focus on use and distribution of Scriptures and look at current patterns of support for the work of American Bible Society.

Dollar Devaluations Up Overseas Missions Costs

Two devaluations of the U.S. dollar since December 1971 are costing Mennonite Board of Missions, Elkhart, Ind., an additional \$9,000 to \$10,000 for its overseas program.

The U.S. dollar was devalued by 8.57 percent in December 1971 and another 10 percent last February.

The plummeting value of the dollar, in relation to other major currencies, and inflation overseas have substantially increased missionary living and program costs in six countries.

The salary index for workers in these countries was raised on June 15. Overseas personnel receive the equivalent of \$3,000 per adult (including cash allowance and fringe benefits) and \$1,050 per child. Japan represents the single highest ex-

penditure of the Board overseas, with 80 percent of the \$100,000 budget going toward missionary support. The Japanese yen, which stood at 360 to the dollar in September 1971, after the December devaluation stood at 304-310 to the dollar, and after the February devaluation now stands at 260 to the dollar.

U.S. News and World Report (June 18) reports that goods and services in Japan that cost \$100 (U.S.) in the spring of 1971 now cost \$154 (U.S.). On the same basis, increased costs in other countries range from \$112 to \$164.

Salary adjustments are done on a yearly basis, says James Kratz, associate secretary for overseas missions. However, the current adjustment covers a larger area than previously, he noted.

In the U.S. devaluation and other economic controls have not cooled down the inflation-plagued economy. U.S. consumer prices rose at an annual rate of 9.2 percent during the first four months of the year while food prices shot upward at an annual rate of 25.4 percent. A June 13 freeze on all consumer prices for 60 days is the president's fourth attempt in two years to curb inflationary pressures.

Arkansas Tornado Damage Largest in U.S. Records

One hundred and fifty Mennonite Disaster Service volunteers are picking up after the Memorial Day tornado in Jonesboro, Ark. The storm damaged over 4,000 homes in Arkansas, 2,600 of them in the Jonesboro area.

MDS workers from northern Mississippi, Arkansas, Oklahoma, Kansas, and southern Missouri are continuing a three-week clean-up operation in Jonesboro. MDS is working closely with Red Cross there.

Wilbur Swartzendruber, Region III director from Wellman, Iowa, reported that the Jonesboro storm caused the most general tornado destruction he had ever seen. Brick and masonry houses crumbled in the wind. Four people were killed.

MDS is planning a short-term project, since most of the damaged homes were owned by middle- or upper-income families. Also, because of their experience with a smaller but more intense tornado five years ago, the community is better prepared to handle this crisis themselves.

Ervin Stutzman from Hutchinson, Kan., is serving as field director. Project foremen are Edward Schmidt, Clarksdale, Miss., and Jonas King, Eldorado, Ark.

Emerging from the disaster is a new MDS unit. Twelve Mennonite churches in Arkansas and six churches from southern Missouri organized the 45th MDS unit, June 11. Jonas King is the new unit coordinator. ●

Inflation can affect how many people go to college if costs keep skyrocketing, said Virgil Brenneman, secretary for student services at the Mission Board. "In any inflationary economy it's the poor guy who gets hit the hardest, he noted. More of the income is used for food, medical, and other basic living costs.

Inflation in the U.S. is hurting our health and welfare institutions badly, said Luke Birky, secretary for health and welfare. He noted sharp increases in food, drugs, and equipment costs, with charges for services being controlled. Health and welfare institutions operated by the Board had gross operations of \$11.5 million in 1972. The division received \$44,000, or less than 2 percent, of the Board's contributions budget.

"Inflation should have little effect on home ministries of the Mennonite Board of Missions," Birky said, "if our members are committed to a 'percent of income.'"

"Any major shift in economic planning by government affects someone. Some profit; some lose. I think our members should be encouraged to think not in dollar amounts of giving, but percent of income," he concluded.

Haiti Volunteers Respond

Because no replacements were in sight for five Mennonite Central Committee volunteers in Grande Riviere du Nord, Haiti, Paul and Eleanor Derstine, Deborah Lubbs, Stephen Mason, and James Wheeler decided to extend their terms. At the urgent invitation of community leaders, most of the MCCers will stay an additional year.

"The spontaneous extension of the MCC workers in Haiti has certainly told us something about their commitment," said Edgar Stoesz, MCC Latin America director. "There's a development process in motion that the Grande Riviere group really believes in. The MCCers couldn't bear to think it would be interrupted by a personnel shortage."

MCC volunteers and Haitians are finding techniques to continue projects without depending so heavily on foreign personnel and resources. To interrupt this transition stage by withdrawal of MCC personnel was unsatisfactory to both MCC and Haitian community leaders.

Maize Seed Distributed

Twenty tons of maize and other seed has been distributed to 6,500 families in the Southern Region of Sudan, according to a report from the Commission for Relief and Rehabilitation of the Sudan Christian Council (SCC/CRR). The seed should produce 1,500 tons of maize during

the time it is most needed in the Southern Region.

Maize is an essential food in Sudan, often eaten green as a stopgap measure before the harvest of the sorghum crop. The SCC/CRR distributed quick-maturing maize seed developed in Kenya. This maize can be harvested in three months and thrives even in conditions of erratic rainfall, common to Sudan's Southern Region.

The SCC/CRR received funding for the seed distribution project from several supporting church agencies: Mennonite Central Committee, Norwegian Church Relief, Danchurchaid, and Church World Service. After consultation with SCC/CRR personnel in Khartoum, the Sudanese capital, MCC decided to contribute \$5,000.

Following the first peaceful planting season in 17 years, Sudanese recipients of the seed will be asked to repay the seed from their harvest. The seed will in turn be distributed to newer returnees to the Southern Region.

Leon Yoder Fund Will Aid Students

An endowment fund in memory of Leon C. Yoder, Pax volunteer fatally stricken in 1965, was set up at Goshen College this month to perpetuate his personal values and deep devotion to Christ.

Donors of the fund are his father and mother, Ora M. and Grace Yoder, of Shipshewana, Ind.

Indonesian students will have priority for the annual income from the memorial endowment because of Leon's intense interest in his Mennonite Central Committee (MCC) assignment in Indonesia—a three-year term abruptly terminated after 17 months because of skin cancer.

Young Yoder arrived in Indonesia in mid-September, 1963, 3 1/2 months after receiving the BA degree with a major in economics from Goshen College. He immediately set about to shoulder the financial and shipping affairs of MCC's work on the islands and to lower the racial barriers between the youth of the Chinese Mennonite and the Javanese Mennonite brotherhoods, a challenge of the scale as the black-white problem is in the States.

It was in the latter that his gifts of friendship and concern made him as "one with the Indonesian young people," a co-worker later wrote to the Yoders. Another remarked, "He did much to unite the brotherhoods in his short term of service."

Leon was ever eager to help others, and gave a third of his meager \$15 monthly allowance to an Indonesian student to attend the Christian University. His meticulously kept notebook also shows faithful support of the church through his weekly offerings.

Yoder's commitments came from an upbringing that inspired him to pledge, as he wrote to mom and dad, when he was a college senior, "to live up to the ideals and standards which you have instilled in me, so that I may be worthy of being called your son."

Accept Appointment to West Africa

Howard and Miriam Charles and son Thomas, Goshen, Ind., leave in early July to spend a year in West Africa. Charles will work with various mission and church organizations in Ghana and Nigeria in leadership training and Bible teaching.

Charles, professor of New Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind., has been granted a service leave by member school, Goshen Biblical Seminary. He joined the GBS staff in 1947.

"Goshen Biblical Seminary is committed to granting occasional leaves for the purpose of loaning faculty members to other church agencies," said Joseph Hertzler, executive vice-president of GBS.

The benefits run both ways, he said. "Special skills and resources are made available to the larger church, and, invariably, the faculty member returns to campus and church leadership training with renewed vigor and fresh insights."

The Charles family spent a sabbatical in a teaching mission with the Japan Mennonite Church in Hokkaido, Japan, during 1961-62. They are serving with Mennonite Board of Missions, Elkhart, Ind. Support for their year overseas comes from Associates in Mission (AIM) contributions to the Mission Board and the overseas budget.

In West Africa Charles will serve as a biblical consultant in a Christian literature development program based in Accra, Ghana. During July and August he will also serve as leader for missionary retreats of workers with Mennonite Board of Missions in West Africa.

At the Lay Training Center in Abetifi, Ghana, he will lead a Lay Teacher Course for 60 young men. At the Good News Training Institute in Accra, Ghana, he will lead a 10-week program for leaders on independent churches.

After December 1973 the family will move to Lagos, Nigeria, where he will teach one semester at the Church of the Lord. They will return to the U.S. in the summer of 1974.

Finances Van for K.M. T.

The Executive Committee of Eastern Mennonite Board agreed to finance a \$7,500 van for the Mennonite Church in Tanzania. In addition to the Toyota Land Cruiser, the purchase will include a generator, amplifier, microphone and stand, filmstrip projector, and bells to call the people together.

The van would serve in triple capacities. For the annual Christian life conferences it would provide transportation, loudspeaker equipment, filmstrips, and reading material. In district evangelism, teams will visit villages for refresher courses, evangelism, and book-selling. To strengthen the Bible-teaching ministry in primary schools, Bible teachers will be contacted where they work and Christian literature will be made available to children.

"Financing the van will be above budget," stated M. Hershey Leaman, associate overseas secretary. "In other words this is something we are doing in faith the constituency will respond with gifts beyond their regular giving."

Lessons in Giving

"My wife is a fanatic when it comes to tithing. No fooling!" said Brother Sutartono, leader of the western district of the Javanese Mennonite Church. "She has a plastic detergent cup and every time she receives any money she puts 10 percent of it into the cup. Once I got a special bonus from the church to buy a suit to preach in. I asked my wife if I had to give a tithe of the gift money. She said: 'What kind of question is that? Of course you give a tithe of it. It's income just like your salary, isn't it?'"

In 1971 Brother Sutartono went to the Asian Mennonite Conference in India. He came home with a strong feeling that his church had to do more to become self-supporting. He talked about stewardship and tithing. He asked other preachers to preach about it. But he and his family were in difficult straits. They were always in debt to the rice merchant.

Brother Sutartono's wife is a midwife. In those days she rarely got a call to deliver a baby. Often a month would pass without a call.

Then several sermons on stewardship by the preachers Brother Sutartono invited to speak began to hit home with Mrs. Sutartono. She began to take 10 percent out of their meager income to give to the church. Then in quite an unexplainable way calls for a midwife began to increase and other sources of income began to materialize. In addition to a monthly 10 percent tithe, the Sutartonos give regular weekly offerings in worship services.

The word which the Sutartonos use



Leon C. Yoder

over and over again to describe their experience with giving is *senang* (happy). For many months they have not suffered shortages in income. Very literally they have taken the promise from Malachi 3:10 ff. that he who gives will be blessed.

The experience is contagious. Brother Sutartono talks about it all the time. He preaches about it. He organizes conferences for church board members about it. He tells his fellow pastors, "Don't you preach about tithing if you don't give a tithe yourself."

Brother Sutartono doesn't take tithing as a law which must be followed by Christians, but rather as a guide, a good guide for Christians to use in deciding how to divide their financial resources. All of our resources are God's but we are responsible for how we use them.

Brother Iskandar is a teacher in the Christian high school in Jepara, Central Java. When I asked him why he started to tithe, he replied: "Tithing is one of God's commands. God's commands are for obeying—the hard ones as well as the easy ones."

I asked him to tell me of his experiences with tithing. "Before I started to tithe I was always in financial difficulty trying to provide for my family," Iskandar explained. "I had to borrow money to buy food and often I was not able to repay. I almost gave up hope. Then in our church there was a series of meetings about giving to God and God's promise of blessing to those who gave. At first my wife was not happy that I wanted to give so much of my salary to the church. But then our financial difficulty started to ease. My wife is united with me now and we enjoy giving 10 percent of our income to the church. If I have to borrow money now for some special purpose it seems easy to find someone who will lend me the money, and it seems easy to pay it back. My salary from teaching has not increased but God has blessed in many ways."



Lawrence Yoder (left), MCC Indonesia director, with Mrs. Suparto.

Mrs. Suparto is a mother of four children and wife of a courthouse employee

who is a wood merchant on the side.

"When I first began to come to church a few years ago I could not understand why people gave such little amounts of money to the church. But since that is the way everyone did, that's what I did too," Mrs. Suparto said.

"At that time we were having some difficulty with family finances. Then several preachers came to our church and began to preach about tithing. My husband and I decided that we should give 10 percent of his salary from the courthouse to the church. But we did not give from the profits of our wood-trading business."

"In addition to the tithe of my husband's salary I gave a 25-rupiah note each week for each of the three offering plates each Sunday. One Sunday by mistake I took three ten-rupiah notes for the offering, but I also had several hundred-rupiah notes in my purse. When time for the offering came I almost gave the ten-rupiah notes, but because I felt cheap doing that I gave three hundred-rupiah notes."

"When I got home someone was waiting at the house to buy teakwood. (In reading this testimony the reader must understand that for the most part Indonesian Christians do not consider Sunday to be the Sabbath in the Old Testament sense.) That was unusual because everyone knows that I go to church on Sunday morning. But there he was—one of our regular customers. I sold him the wood he needed and I made a profit of over three thousand rupiahs. I gave the three hundred rupiahs in church instead of the thirty rupiahs, and God blessed with a profit ten times the amount I gave."

"God taught us a lesson that Sunday, and now we give 10 percent of all of our income. God blesses us in every way, including health. He has taught us that if we are generous with Him, He will be generous with us."

Brun Released, Wife Still Held

Miguel Brun, faculty member of the Mennonite Seminary in Montevideo, Uruguay, has been released from prison, reports Ernst Harder, director of Church Relations for the seminary.

Brun, released June 5, had been held in prison for 12 1/2 months. His wife is still being held in Montevideo. The Bruns were arrested without charge by the military government.

In a letter to all the Mennonite churches in Latin America, Harder told of Brun's release. Harder, in the company of the grandparents and the two Brun children went to military headquarters at Libertad to get Miguel.

The family was required to make a financial deposit in order for Miguel to be released. He will need to report to military authorities every 15 days.

Papers for Mrs. Brun's (Katie) release have also been signed, and it is hoped that she will soon be freed. Harder in his letter requests prayer that Mrs. Brun might soon be freed.

He asks the church to pray for all who live and work in Montevideo for the cause of Christian peace and reconciliation.

Graduates Join Staff

Four 1973 Eastern Mennonite College graduates were named to staff positions at the college.

Terry A. Cowan, 851 S. College Ave., will serve full time as manager and program director of radio station WEMC. He served part time in this capacity while enrolled in the business administration curriculum at EMC.

Galen R. Lehman of Park View will serve as an assistant instructor in the psychology department at EMC. A cum laude psychology graduate, he edited the 1973 EMC yearbook.

Steve C. Shenk, 878 Hillside Ave., has accepted a position as assistant in media relations. The history graduate will write news and brochure copy and assist in the overall public information program of the college.

Duane L. Yoder, 1161 Park Road, will be a full-time staff member of the learning resources department at EMC. The recipient of a BS in physics, he will be primarily responsible for the management and maintenance of audiovisual equipment.

A fifth 1973 graduate, Philip A. Minger of Harman, W. Va., will succeed Kenneth G. Masterman as associate in admissions.

Masterman, who has accepted a position as minister of music for a church in Allentown, Pa., will contact high schools in that area as a continuing service to EMC.

Mennonite Musical on Tour

These People Mine, the musical by Merle Good and David Seitz, which premiered at Mennonite World Conference in Curitiba, Brazil, last summer, will go on a North American tour this summer. *These People Mine* will be presented in the following communities: July 6-8 in the Goshen, Indiana, area; July 6 at Northridge High School in Middlebury, July 7 and 8 in the Goshen College Auditorium; July 9 and 10 in Bloomington-Normal, Illinois, at the Community Players Theater on Towanda and Robin Hood streets; July 11 and 12 at the Iowa Mennonite School Auditorium, Kalona, Iowa; July 14 in Hesston, Kansas, at Hesston High School;

July 15 in Newton, Kansas, at the Bethel College Fine Arts Center; July 16 in Hillsboro, Kansas, at Trinity Mennonite Church; July 20-22 in Manitoba; July 20 in Winkler, July 21 in Steinbach, and July 22 in Winnipeg; July 25 and 26 in St. Catharines, Ontario, at the Eden Christian School; July 27 and 28 in Kitchener, Ontario, at the United Mennonite Educational Institute; July 30 in Bluffton, Ohio, and July 31 and August

1 at the Kidron Mennonite Church in Kidron, Ohio. From August 7 to September 1 *These People Mine* will be back in Lancaster, Pennsylvania, at the Dutch Family Festival on Rt. 30 at Rt. 896, Tuesdays through Saturdays; phone 717/397-4431. For more information on times and places, consult your area newspapers and your church bulletin if *These People Mine* is coming to your vicinity.

mennoscope



Joseph Hertzler



John E. Lapp

Hertzler Accepts Enlarged Administrative Responsibilities

Joseph Hertzler, who has served with Goshen Biblical Seminary since 1971 and as executive vice-president since January 1973, has been nominated by the GBS Board of Overseers, and appointed by the Mennonite Board of Education, to function as acting president of Goshen Biblical Seminary beginning July 1, 1973. As chief administrator of GBS he will share in the work of the Administrative Committee, which guides the shared program of the Associated Mennonite Biblical Seminaries.

In accepting these enlarged responsibilities, Hertzler noted the strength of the teaching faculty and the assistance received by Goshen Biblical Seminary through working closely with Mennonite Biblical Seminary.

The Presidential Selection Committee of GBS continues with its assignment to nominate a long-range president by no later than 1975.

John E. Lapp, bishop of the Plains Mennonite Church, Lansdale, Pa., and a member of the GBS Board of Overseers, will be working part time with Hertzler as seminary-church counselor. Other persons may be appointed to assist in the communications program of the seminary on a marginal-time basis. Lapp, as an experienced churchman, brings the insights gained from both congregational and conference leadership to this new assignment.

Mrs. George Troyer died suddenly on June 16 at the Hope-Well Nursing Center of Greencroft Villa, Goshen, Ind. Her hus-

band predeceased her on Dec. 6, 1969. The Troysers served as medical missionaries in India 1920-36, and in Puerto Rico 1946-67, with Mennonite Board of Missions, Elkhart, Ind. Nelson Litwiler represented the Mission Board at the funeral service. The Troysers were members of the Howard-Miami Mennonite Church, Kokomo, Ind.

The Minority Ministries Council of the Mennonite Church has been featured in the March-April issue of *La Luz* magazine. *La Luz* represents the interests of 12 million Spanish-speaking people in the U.S. The magazine, which is printed in English, featured the Minority Ministries Council in a four-page spread. The publication's address is: *La Luz*, 1313 Tremont Place, Denver, Colo. 80204.

Word was received on June 10 by Nelson Litwiler that their grandson Gregory, son of Daniel and Eunice Miller of Uruguay, was seriously ill with a severe infection of undetermined origin. Miller address: Pedro de Mendoza 4000, Montevideo, Uruguay.

The B. Charles Hostettlers arrived in Pennsylvania from Lagos, Nigeria, on June 10. The Hostettlers are on a three-to-four-month furlough. Address: P.O. Box 515, Paoli, Pa. 19301.

Willard M. Swartley, chairman of the Bible Department at Eastern Mennonite College, has been awarded a doctorate from Princeton (N.J.) Theological Seminary. Swartley received a ThD in New Testament upon successful completion of a dissertation which studied the structure of the New Testament Book of Mark. He said that the contribution of his study lies chiefly in showing the unity between the Old and New Testaments, with the Gospel of Mark serving as a bridge between Jewish and Gentile Christianity. A native of Doylestown, Pa., Swartley joined the EMC faculty in 1965.

The Nyangwayo Church, Western Kenya,

was dedicated on June 23. Teachers, who served in MCC-TAP, Kenya, assisted in providing funds for this church. The Migori area also held their inspirational meeting at the same time. Clyde and Miriam Shenk, EMBMC missionaries, are located at Migori.

Christopher Dock Mennonite High School, Lansdale, Pa., has received a \$10,000 anonymous gift through the offices of the Mennonite Foundation, Inc., Goshen, Ind., according to school principal, Lee M. Yoder. The gift check was identified as "a donation from Mrs. Anonymous, for operating expenses—in appreciation for quality education with a Christian perspective for persons of varied ability" in a letter from Robert I. Baker, Financial Services Assistant of the Mennonite Foundation, Inc.

Mary Ellen Shoup, Alger, Algeria, June 1, reported: "One of the young girls who was baptized recently said she decided that the thing that drew her more than anything else was the love she experienced in our prayer group, and we think it is beginning to work on her father who gave us reason last Sunday to believe something is happening in his life, so we are all praising the Lord."

The Overseas Missionary Directory of Mennonite Board of Missions has been updated and reprinted as of June 1973. Write Esther Graber, Box 370, Elkhart, Ind. 46514, for a free copy or copies.

The Third Annual Assembly of the Council of the Spanish Mennonite Churches met on June 15 and 16 at Mt. Tabor Mennonite Church, New Holland, Pa. An inspirational session opened the assembly on Friday evening and three sessions followed on Saturday. Sending a delegate for each 25 members, the Spanish churches of Reading, Lancaster, Philadelphia, Vineland, Miami, and New Holland were represented. Each bishop, pastor, deacon, and missionary was automatically a delegate.

Elsie Cressman, missionary to Kenya, reported that the Tom Mboya Memorial Health Centre, Rusinga Island, Kenya, opened for operation on May 21. The first baby was delivered on June 2. With only a minimal supply of drugs, supplies, sheets, and mattresses, the center already receives 20 to 30 patients daily.

Thanks to the new Kansas Tuition Grant Program and a 50 percent increase in federal funds for work/study, Hesston College has available additional money for student financial assistance. Funds from the Kansas program free federal monies usually allotted to Kansas students. These loans and grants, along with the boost in work/study, will permit the college to award good financial assistance packages to many late applicants.

A ten-seat Toyota Land Cruiser was



Willard Swartley

granted to Awash Community Health Services project, Awash Valley, Ethiopia, by Bread for the World, a Protestant Church agency of Germany. The Land Cruiser will transport medical teams, medical supplies, and teaching aids. M. Hershey Leaman, associate overseas secretary, stated, "The Awash Valley is a completely neglected area. The people are of a particular ethnic group with a pastoral nomadic background. They are practically untouched by modern civilization and are still 'survival'-oriented."

"Jesus Christ Reconciles," the proceedings of the Ninth Mennonite World Conference, has been published. The 320-page volume contains the more than 100 addresses and reports presented at the conference, held in July 1972 in Curitiba, Brazil. The Curitiba conference was the first outside Europe or North America, although regional "world conference" gatherings have been held in Africa, Asia, and Latin America in the past five years. The book is available for \$6.00 from Mennonite World Conference, 3003 Benham Ave., Elkhart, Ind. 46514.

The librarian of Christopher Dock Mennonite High School, Lansdale, Pa., will be on sabbatical leave during the 1973-74 school year to travel, write, visit libraries, and see birthplaces of famous authors and literary settings for books. Miss M. Irene Stauffer left from New York City on June 17, for the first part of her sabbatical leave activities, en route to Europe as a member of the Tourmagination group led by Jan Cleysten, from Scottsdale, Pa.

Clayton Kratz Fellowship will be held at Spruce Lake Retreat, Canadensis, Pa., July 7-11. Speakers are Fred Augsburg, Youngstown, Ohio, and Norman Kolb, Spring City, Pa.

Larry S. Landis, assistant professor of music at Eastern Mennonite College, has been granted a one-year teaching fellowship at the University of Oregon. Mr. Landis will teach voice one-third time while pursuing a doctor of musical arts program. While on leave of absence from EMC he will concentrate in the areas of music education and voice, a college spokesman reported.

New members by baptism: two at Cedar Grove, Greencastle, Pa.

Change of address: David A. Kindy from 841 Fenimore St., to Griffith Road, R. 11, Winston-Salem, N.C. 27103. Mr. and Mrs. James Wenger, Kita 14 jo, Higashi 5 chome, 95 banchi, Higashi ku, Sapporo 065, Hokkaido, Japan.

readers say

Submissions to Readers Say column should comment on printed articles.

It made me sit up and look the second time to see "Social Drinking? Is It Really That Bad?" on the front page of June 5 *Gospel Herald*. But I'm sure you and the writer, Menno B. Hurd, must have felt there is a growing tendency among us to conform to the world's thinking concerning this readily accepted evil in our present day society. I trust a goodly number of my fellow Mennonite brothers and sisters will turn off their TV commercials, soap operas, and even the news long enough to meditate on this and other timely writings in your fine publication. I didn't need to turn mine off, because I'm just old-fashioned enough to be glad to live in a home with good books, magazines, etc., and no TV.

That writer's name, Menno B. Hurd, is very interesting. A pen name, I presume. But I trust Menno will be heard! In this and various other articles he or she wrote lately.—Grace D. Lehman, Lancaster, Pa.

I want to say "Yes" and "Amen" to Menno B. Hurd (whoever he is) for the splendid straightforward article on "social" drinking in the June 5 *Gospel Herald*. I am convinced that people who advocate taking a "social" drink have never lived in the same house with someone who has a drinking problem. I agree 100 percent with 100 percent of the article. Thank you for printing it. We enjoy the *Gospel Herald* and look forward to it every week.—M. Brubacher, Kitchener, Ont.

I'm still displeased with your editorial views and the kind of seed you are trying to sow among your constituents. I don't want to be part of it. Please cancel our subscription to the *Gospel Herald*. B. F. Weber, Liitz, Pa.

I want to thank you and the author, signed Menno B. Hurd, for the excellent article, "Social Drinking? Is It Really That Bad?" (June 5) As a Christian and a Mennonite I should like to add my witness and support to the belief that so-called social drinking is one of the most seductive forces in our society today. Recently several of my knowledgeable brethren told me that I would be surprised if I knew how much our Mennonite Church (not officially) has changed its attitude on this point in the last 20 or 30 years. I hope the brethren are wrong, but I am afraid the article gives weight to their argument. I suppose it is another example of the tremendously powerful mass media, including TV, taking its frightful erosion toll in areas where there is insufficient teaching.

Having lived in the pre-prohibition, the prohibition, and now the post-prohibition periods, I have of course heard many arguments pro and con. But I believe the problem of alcoholism is greater today than in either of the previous periods. Today drinking has been made "respectable," thanks to the passing (?) of the old-fashioned saloon, and arguments made or acquiesced in by some good people in favor of social drinking.

In my humble judgment, in a period when the drug problem is almost overwhelming, it is hardly the time to diminish our teaching on the use of alcohol when this, according to competent authority, is the greatest drug problem of all. What has happened to our teaching on nonconformity? Here is an excellent opportunity to present it in its best sense. In view of the clear record as to what alcohol does to individuals and to society, I along with the author, have great difficulty in seeing how a person who takes Christianity seriously can be

a good steward of God's possessions and a good witness of Christ's gospel by spending money on this drug and thus lending his influence to the growing problem of alcoholism. Remember that of the nine million alcoholics in this country (and the number keeps on growing!) very few started out other than as "social drinkers."—Willard H. Smith, Goshen, Ind.

Your article by Art Linkletter, "America's Homelife Needs Refurbishing," in the June 13 issue of *Gospel Herald* was very good. Your emphasis on drugs in articles like this are very timely. I would like to see a man like Mr. Linkletter speak to our youth in one of our general church meetings or broadcasts. We as a brotherhood need this type of emphasis because many of our homes are faced with a real drug problem.

We are finding here at New Life Treatment Center that chemical dependency is becoming our No. 1 moral problem in America. We as a church should be more involved in ministering to this great need. God is presenting a great challenge to us to follow Jesus in services of love that heal.—Norman Martin, Marion, Pa., administrator of New Life Treatment Center.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Derstine, John D. and Elaine (Allebach), Souderton, Pa., second child, first daughter, Janelle Lynn, Feb. 25, 1973.

Ganger, R. James and Sharon (Anderson), Wakarusa, Ind., first child, Lynette Sue, June 10, 1973. Helms, Olin D. and Alma (Yoder), Howe, Ind., third child, second son, Glen Dale, June 10, 1973.

Hess, Fred and Marty (Stauffer), Lancaster, Pa., second child, first son, Frederick Hunter, June 8, 1973.

Landis, Robert and Esther (Frederick), Hunka, Ont., fourth child, second son, Devin Ray, May 30, 1973.

Shenk, Myron and Carol (Stockburger), Albany, Ore., twin sons, Timothy Martin and Jonathan De Witt, June 10, 1973.

Simpson, Ronald and Ruth (Lefever), Sellersville, Pa., first child, Michelle Lin, born May 22, 1973; received for adoption, May 26, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Baechler — Ratz. — Richard Lee Baechler and Cheryl E. Ratz, both from New Hamburg, Ont., Steinman cong., by Elmer Schwartzentruber, Feb. 23, 1973.

Baechler — Goldsmith. — Kenneth Baechler, North Canton, Ohio, Hartville cong., and Dawn Goldsmith, Sarasota, Fla., Presbyterian Church, June 9, 1973.

Dreher — Zehr. — Herman J. Dreher, Petersburg, Ont., and Barbara Ann Zehr, New Hamburg, Ont., both from Steinman cong., by Elmer Schwartzentruber, May 19, 1973.

Gingerich — Brunk. — Tom Gingerich, Hubbard, Ore., Zion cong., and Jeanette Brunk, Colorado Springs, Colo., Beth-El cong., by Calvin J. King, June 10, 1973.

Gingerich — Shoemaker. — Ralph Dale Gingerich, Kitchener, Ont., Zurich cong., and Yvonne Marie Shoemaker, Elmira, Ont., Bethel cong., by

Simon Hurst, May 19, 1973.

Gingerich — Yoder. — Ronald Gingerich, Goshen, Ind., Mt. Joy cong., and Kathy Yoder, Elkhart, Ind., Yellow Creek cong., by Mahlon D. Miller, June 16, 1973.

Gierich — Martin. — Arthur Gierich, Elmira, Ont., and Dorothy Martin, Floradale, Ont., both from Bethel cong., by Simon Hurst, May 26, 1973.

Horning — Kreider. — David M. Horning, Ephraim, Pa., Metzler cong., and Barbara J. Kreider, Quarryville, Pa., Mechanic Grove cong., by Clayton L. Keener, June 16, 1973.

Iutz — Shantz. — John Boyd Iutz, Baden, Ont., Steinman cong., and Norma Jean Shantz, Zurich, Ont., Zurich cong., by Ephraim Gingerich and Orland Gingerich, June 9, 1973.

Johnson — Yoder. — Garry Johnson, Woodburn, Ind., Church of Christ, and Barb Yoder, Hicksville, Ohio, Hicksville cong., by Ralph Yoder, father of the bride, and Don Delagrang, June 9, 1973.

Landis — Rohrer. — Elmer G. Landis, Lancaster, Pa., Landis Valley cong., and Linda Mae Rohrer, Lancaster, Pa., Millersville cong., by Ivan D. Leaman, June 16, 1973.

Miller — Miller. — Freeman D. Miller, Centerville, Mich., Waspi Mennonite Chapel, and Ruby I. Miller, Topeka, Ind., Emma cong., by Ivan M. Miller, June 9, 1973.

Miller — Mishler. — Gerald O. Miller, Akron, Ohio, and Shirleen Mishler, Uniontown, Ohio, Hartville cong., by Richard F. Ross, June 9, 1973.

Richer — Stuckey. — Michael Lynn Richer, West Clinton cong., Pettville, Ohio, and Connie Sue Stuckey, Salem cong., Waldron, Mich., by Earl Stuckey, father of the bride, June 2, 1973.

Schrock — Cripe. — Adlai Schrock, Goshen, Ind., and Jane Cripe, Wakarusa, Ind., both of the Yellow Creek cong., by Mahlon D. Miller, June 9, 1973.

Souder — Alderfer. — Feryl Souder, Sellersville, Pa., Blooming Glen cong., and Connie Sue Alderfer, Harleysville, Pa., Salford cong., by David F. Derstine, Jr., and Willis Miller, May 26, 1973.

Souder — Wireman. — W. Blaine Souder, Franconia, Pa., cong., and Linda Wireman, Souderton cong., by Richard Detweiler and Floyd Hackman, June 9, 1973.

Yoder — Sollenberger. — Samuel P. Yoder, Lewisburg, Pa., Beaver Run cong., and Barbara Anne Sollenberger, Danville, Pa., Brethren in Christ Church, by Ben F. Lapp, June 3, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brenneman, John, son of Daniel and Elizabeth (Brunk) Brenneman, was born Mornington Township, Ont., Apr. 4, 1899; died at the Kitchener-Waterloo Hospital, Kitchener, Ont., May 7, 1973; aged 74 y. 1 m. 3 d. On Sept. 18, 1923, he was married to Lovina Brenneman, who survives. Also surviving are 5 sons (Ervin, Raymond, Laverne, David, and Herbert), 3 daughters (Marcella — Mrs. Russell McNab, Katie — Mrs. Ernest Grey and Lucy Brenneman), 21 grandchildren, and 3 great-grandchildren. Two brothers and 3 sisters preceded him in death. He was a member of the St. Agatha Mennonite Church, where funeral services were held on May 9, in charge of Gerald Schwartzentruber and Allan Schwartzentruber; interment in adjoining cemetery.

Gingerich, Catherine, daughter of Christian and Anna (Brenneman) Steinman, was born near Hamburg, Ont., Nov. 5, 1886; died at Coats Pavilion, Freeport, Ont., May 26, 1973; aged 86 y. 6 m. 21 d. She was married to Benjamin Gingerich, who preceded her in death on Feb. 11, 1958. Surviving are 2 sons (Eldon

and Melvin), 4 daughters (Elvera — Mrs. Moses S. Roth, Marian — Mrs. Isaiah Gingerich, Alma — Mrs. Lloyd Roth, and Christine — Mrs. Floyd Steinman), she was a member of Steinman's Mennonite Church, where funeral services were held on May 29, in charge of Vernon Zehr and Elmer Schwartzentruber; interment in adjoining cemetery.

Harshberger, Gloria D., daughter of Harry and Hazel (Hodgkins) Jones, was born at Johnstown, Pa., Dec. 31, 1940; died at Salisbury, Pa., June 14, 1973; aged 32 y. 5 m. 14 d. She was married to Paul R. Harshberger, who survives. Also surviving are 3 children (Paul, Jr., John E., and Diana Joy) and one sister (Carol Lee Jones). She was a member of the Springs Mennonite Church. Funeral services were held at the Stahl Mennonite Church on June 17, in charge of John H. Kraybill and Arthur McPhee; interment in the Stahl Cemetery.

Hershey, Fanny, daughter of Mose and Margaret (Wanner) Hershey, was born on Mar. 1, 1889; died Apr. 19, 1973; aged 84 y. 1 m. 18 d. She is survived by one brother. Funeral services were held at Hershey's Mennonite Church on Apr. 22, in charge of Clair Eby, Sanford Hershey, and Clair Hershey; interment in Hershey's Mennonite Cemetery.

Johnson, Minerva M., daughter of John A. and Mary Ann (Hummel) Brilhart, was born on Dec. 12, 1885; died at the Frick Community Hospital, Mt. Pleasant, Pa., June 16, 1973; aged 87 y. 6 m. 4 d. On June 19, 1908, she was married to J. Elmer Johnson, who preceded her in death. Surviving are 3 daughters (Ruth — Mrs. Bert Reynolds, Esther — Mrs. Elmer Kirk, and Kathryn — Mrs. Harry Stoner), one son (Clyde), 5 grandchildren, and one brother (David S.). She was preceded in death by an infant son (David Elmer), 3 brothers (Clarence, Charles, and Frank), and one sister (Emma). She was a member of the Scottdale Mennonite Church. Funeral services were held at the Murphy Funeral Home, Scottsdale, Pa., June 19. Interment in Masonic Town Church Cemetery, Masonstown, Pa.

Roth, Benjamin Z., son of Joseph and Catherine (Zehr) Roth, was born in Wilmet Township, Ont., May 5, 1898; died at the Kitchener-Waterloo Hospital, Kitchener, Ont., May 20, 1973; aged 75 y. 15 d. On Oct. 21, 1920, he was married to Amanda Everett, who survives. Also surviving are 5 sons (Nelson, Milford, Elton, Harold, and Willard), 3 daughters (Beulah — Mrs. John Wagner, Hilda — Mrs. Walter Burkhardt, and Pearl — Mrs. Mahlon Roes), 34 grandchildren, 4 great-grandchildren, 6 sisters (Mary — Mrs. Abraham Steinman, Kate — Mrs. Joseph Leis, Salome — Mrs. Emanuel Roth, Madeline — Mrs. William Kropf, Edna, and Sarah). She was preceded in death by one daughter, three brothers, and one sister. She was a member of St. Agatha Mennonite Church, where funeral services were held on May 23, in charge of Gerald Schwartzentruber and Allan Schwartzentruber; interment in adjoining cemetery.

Sauder, Erma, daughter of Aaron and Ada Martin, was born at Elmira, Ont., Oct. 7, 1928; died of cancer at St. Mary's Hospital, —, —, May 9, 1973; aged 44 y. 7 m. 2 d. On June 18, 1949, she was married to Lewis Sauder, who survives. Also surviving are one son (Gerald) and 3 daughters (Katherine, Renee, and Beverly). She was a member of the St. Jacobs Mennonite Church, where funeral services were held on May 11, in charge of Glenn Brubacher; interment in St. Jacobs Mennonite Cemetery.

Schlabach, Mahlon, son of Chris and Barbara (Gingerich) Schlabach, was born at Johnson County, Iowa, Jan. 31, 1886; died at Kalona, Iowa, June 7, 1973; aged 87 y. 4 m. 7 d. On Dec. 17, 1908, he was married to Kate L. Miller, who survives. Also surviving are 4 sons (Ralph, Delmar, Emil, and Omar), 3 daughters (Idella — Mrs. Dale Brenneman, Gladys, and Barbara —

Mrs. Raymond Schlabach), 21 grandchildren, 5 great-grandchildren, and one sister (Lizzie — Mrs. Harry Miller). She was preceded in death by 3 sisters (Kate — Mrs. Lewis Yoder, Amelia — Mrs. Joel Yoder, and Ida — Mrs. Noah Kemp). She was a member of the Sunnyside Conservative Mennonite Church, where funeral services were held on June 9, in charge of David L. Yoder, Alva Swartzentruber, and Morris Swartzentruber; interment in Fairview Cemetery.

Schrock, Alice Mae, daughter of John and Esther (Ressler) Schrock, was born at Perceon, Ind., Apr. 8, 1890; died at the Dunlap Memorial Hospital, Oryville, Ohio, May 24, 1973; aged 83 y. 1 m. 15 d. Surviving are her mother, 4 step-sisters, and 5 stepbrothers. Her father and stepfather preceded her in death. She was a member of the Pleasant View Mennonite Church, where funeral services were held on May 27, in charge of G. Edwin Bontrager and Elmer Yoder; interment in Pleasant View Church Cemetery.

Weaver, Ruth Margaret, daughter of John and Emma (Haun) Grove, was born at Garden City, Mo., Oct. 1, 1901; died of a heart attack at the Bethel Deaconess Hospital, Newton, Kan., Apr. 30, 1973; aged 71 y. 6 m. 29 d. On Oct. 5, 1922, she was married to Albert H. Weaver, who survives. Also surviving are three sons (Albert, Jr., Gene G., and Don G.), one daughter (Wendelene Kabra), 13 grandchildren, and one sister (Gladys Grove). She was a member of the Whitestone Mennonite Church, where funeral services were held on May 3, in charge of Jerry Weaver; interment in the East Lawn Cemetery, Zimmerman, Kan.

Yoder, Catherine E., daughter of Abraham and Catherine (Eicher) Gingerich, was born at Grass Lake, N.D., Dec. 9, 1901; died at the Good Samaritan Hospital, Rugby, N.D., June 2, 1973; aged 71 y. 5 m. 24 d. On Mar. 23, 1918, she was married to Jerry P. Yoder, who survives. Also surviving are 8 daughters (Ethel, Ellen, Bernice, Bessie, Evelyn, Loretta, Bonnie, and Vera), 4 sons (Ralph, Loren, Neal, and Dewey), 37 grandchildren, 2 great-grandchildren, and one sister (Mrs. Sarah Yoder). She was preceded in death by 2 sons (James and Earl) and one daughter (Alice). She was a member of the Lakeview Mennonite Church, where funeral services were held on June 6, in charge of Floyd Kauffman and E. D. Herschberger; interment in the Lakeview Mennonite Cemetery.

Yoder, Sadie C., daughter of David and Elizabeth (Clymer) Moyer, was born at Perkasie, Pa., Oct. 15, 1888; died at Perkasie, Pa., June 6, 1973; aged 84 y. 7 m. 22 d. On Sept. 16, 1909, she was married to Levi M. Yoder, who preceded her in death on July 13, 1959. Surviving are 2 sons (Ward and Merrill), one daughter (Irene — Mrs. Lewis Frisch), 7 grandchildren, and 7 great-grandchildren. She was a member of the Blooming Glen Mennonite Church, where funeral services were held on June 10, in charge of David F. Derstine, Jr.; interment in the adjoining cemetery.

Cover photo by Wide World Photos; page 535, MCC photo by Doug Hostetter.

calendar

Virginia Conference Sessions, Harrisonburg, Va., July 19-22
Iowa Nebraska Conference, Beemer, Neb., July 31 — Aug. 2
Assembly 73 — God's People in Mission, Harrisonburg, Va., July 7-12
The Middle Fellowship Meeting, Missionary Campgrounds, 7-12 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24

Fears Watergate May Cast Doubt

Dr. Carl F. H. Henry, founding editor of *Christianity Today* magazine told a Leadership Prayer Breakfast audience that doubts caused about the integrity of the way presidents are elected might prove to be a more serious problem arising from the Watergate scandal than the question of whether President Nixon can govern effectively.

"The U.S. can get along, and has periodically had ineffective presidents, but it cannot long survive any subversion of its political processes," Dr. Henry said.

He deplored "the increasing misuse of the political process to deceive," adding that "when that happens in an administration which makes law and order its banner, the results are moral cynicism and political disillusionment."

260 Congregations Vote to Leave

Representatives of more than 260 Southern Presbyterian churches voted on May 19 to form a new denomination, separate from the Presbyterian Church in the U.S.

Meeting at Atlanta's Westminster Presbyterian Church, delegates to the special Convocation of Sessions voted 349-16 to form the new denomination, to be called Continuing Presbyterian Church.

The delegates also approved the calling of an advisory convention tentatively set for Aug. 7-9 in Asheville, N.C., to constitutionally prepare for the calling of a General Assembly later this year, probably in December.

Asks a "Revival" of Medals

Vatican City's daily newspaper, *L'Osservatore Romano*, has recommended a "revival" among Catholics of the custom of keeping sacred images in the home and of wearing religious medals.

At the same time, the paper urged that all such images and medals reflect "good taste."

In what it described as "an iconoclasm of a new kind," *L'Osservatore Romano* said sacred images are being replaced in homes by landscape and still-life pictures and "old prints."

"The hanging of sacred images on the walls of one's home is a pastoral action that ought to be resumed with simplicity and persistence," the paper said, adding:

"Those who have refined tastes and want nothing but original paintings and precious frames on the walls of their homes can find artists who are willing to create original and valuable religious images."

Churches Maintain "Deadly Silence"

The churches have maintained a "deadly silence" on the Watergate scandal, the president of the Massachusetts Conference of the United Church of Christ said in a message asking the pastors of 504 congregations to speak out.

Dr. Avery D. Post called Watergate "a frightening specter of government against the people." He asked clergymen within the conference to "speak out in public worship and meetings as the incredible web of intrigue and dishonesty unravels at the center of our national government."

The state's UCC leader speculated that churches have been silent on Watergate out of "a natural reluctance to lead to accusations" against President Nixon although "evidence mounts in public testimonies."

He also said that "basic trusts have been violated" and Watergate seems to have "escalated to intentional lies, planned deception, manipulated pseudo-truths . . . the invasion of privacy, terrorization, hypocrisy in the highest places, breaking and entering, and the buttressing of self-righteousness with religious and patriotic pieties."

14 Churchmen Write Air Chaplains

A group of 14 U.S. church leaders has sent a letter to all Air Force command chaplains asking them to confront servicemen with their "accountability" in the bombing of Cambodia.

Even though each crew member refusing to enter his plane may be replaced by another, the letter said, moral accountability means "to refuse voluntary complicity in this great evil."

And the appeal to the chaplains, the letter said, called for "the courage of those who are determined to be men of God before they are servants of the state."

"If you believe, as we do, that this war is without moral warrant, we ask you to share that conviction boldly and without wavering," the religious leaders wrote the chaplains.

"We urge you," they continued, "to set forth the alternatives emerging from that conviction, including leaving the Air Force, resisting and disobeying orders."

Atheists Increase 900 Percent

Australia's atheist population increased by 900 percent in a period of five years, according to data reported by the Bureau of Census and Statistics.

From 94,091 Australians who claimed no religion in 1966, the number increased to 855,676 in 1971 — representing 6.7 percent of the country's total population.

Almost one third of the people in Australia's Northern Territory are "non-religious," with 17 percent claiming no religion and 12 percent refusing to state their religion.

Completing Major Project

The First Church of Christ, Scientist, has announced the near completion of major construction on its \$70 million Christian Science Center in Boston, the international headquarters of the denomination.

Planning and construction of the expansion project has been underway since 1964, and several buildings in the center have been completed during the past few years. Construction began recently on the portico of the Mother Church—the last phase of the project.

Christian Science officials said that the cost of the \$70 million project is being paid for "through the voluntary donations of members and friends of the denomination, without any fund-raising campaigns or use of government funds."

Watergate Inspires AAUP "Contrition"

Meeting in a hotel ballroom formerly used for professional wrestling matches, the American Association of University Professors passed as its final order of business the following resolution:

"The American Association of University Professors profoundly regrets the Watergate scandal and is alarmed at the breakdown in law and order, the decay of public morality, and the excessive permissiveness of which this incident is symptomatic.

"That all the persons allegedly involved in this felonious and fraudulent affront to freedom and fair play are graduates of American institutions of higher education, causes us to grieve that we failed in not helping them to overcome their character defects and asocial and larcenous propensities while they were in our tutelage.

"Having the courage and humility not to cover up our past wrongdoing, we urge that university professors confess their sins of omission and combat the tragic example given to their students by lawyers who allegedly flout the law and administrators who allegedly manipulate the trust. We dedicate ourselves to trying harder to steer this generation of students away from a life of crime and toward an enhanced respect for the Constitution, justice, and ethics."

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Sacrifice to Gods of War

Conservative estimates of casualties in Vietnam say 897,000 soldiers died. Of these 773,000 were North Vietnamese. Add to these the death of many more South Vietnamese civilian and North Vietnam civilian deaths and we begin to see the sacrifice made to the gods of war.

Wounded soldiers and civilians total more than 2.4 million. But who can calculate the living casualties? The suffering refugees, orphans, prisoners, and displaced persons defies description.

The New Republic reports, "The United States dropped about 7.1 million tons of bombs on Indochina, almost three times the amount dropped in World War II and the Korean War combined. It came to about 284 pounds for every human being in the area.

Also how do we calculate the intangibles of war? What is the price tag for 100,000 military persons becoming drug addicts, inflation, unemployment, broken homes as well as minds and bodies, the falsehoods and deceit of war plus

the fact that we've trained so many to kill? The gods of war are very demanding but seemingly never lack in devotees.

This issue of *Gospel Herald* contains a few articles which seek to give a little more insight into the situation following the war. The ramifications of war are real and last long. And the church must deal with the facts of its claims to follow Christ and its blessing upon offering sacrifices to the gods of war.

One of the great needs of our own denomination is to study what the church's responsibility is to government. We are not clear. Martin Niemöller wrote concerning the church during Hitler's rise, "If the evangelical churches of Germany had been clearer in their own thinking about what a state could and could not do and what a Christian could and could not permit, the assumption of power by National Socialism (Nazism) would have been more effectively resisted." — D.

Centrality of the Cross

The first Moravian missionaries in Greenland labored for several years without any apparent success. They thought they should first instruct the natives in the existence of God, the creation of the world, the nature of their souls, and such like. But the people did not heed.

Then one day, while a Moravian missionary was translating the Scripture, a native came into his room and wondered what the letters said. He shared the account of Christ's sufferings on the cross. Now the Spirit began to speak.

The man, named Kairnack, stepped forward to the table and said, in an earnest tone, "How was that? Tell me that once more, for I want to be saved too."

Never had such words been heard from a Greenlandic before. This man was converted and became useful. A change took place in the general character of their preach-

ing with subsequent great success.

Some years ago an outstanding missionary shared with me much the same story. He pointed out that although it cannot be fully explained, it was the preaching of the death of Christ which invariably resulted in the Holy Spirit conviction and giving new life to persons. He said, "Whenever we preached the cross, the Spirit of conviction fell and people were saved from sin."

It is true — people are saved by what Christ has done. Until this good news is preached people continue in darkness and do not respond. Every true minister and witness of the gospel knows that the Holy Spirit begins His work when the death and resurrection of Christ is preached and not before.

And that should say a great deal to our preaching and teaching. — D.

GOSPEL HERALD

July 17, 1973

The Church and the Social Question

by John A. Lapp

According to Christian social doctrine, there can be no genuine renewal of heart and mind without concern for social reform. Conversely, there can be no healthy and effective attempt to reform conditions without constant conversion of mind and attitudes. In this sense the true Christian is really the all-out revolutionary, the one who knows no rest or repose. — Bernard Häring, *A Theology of Protest* (1970), page 6.

The social question has always been an issue for the church. Jesus spoke to it. The early church grappled with it. Since the first century the church sometimes realized the significance of separation and exploitation but more often than not accommodated itself to society as it was. Nevertheless the fact that there is a social question is a tribute to the influence of the church in inspiring throughout the world an awareness that the way things are is not the way things have to be.

Today as never before, the church confronts injustice, violence, poverty, and inequality, not only as abstractions or societal evils but as realities that also rend the church apart. Eleven o'clock Sunday morning continues to be the most segregated hour of the week. Don Helder Camara declares, "Christians rob Christians" in this economically lopsided world. The historian C. E. Black observes that "Christian peoples have been among the most ruthless in their treatment of one another and of peoples of other faiths, and the greatest wars of modern times have been generated within the orbit of their influence."

This sad and wearisome tale is a commentary on how far the church strays from the biblical example and teachings. Yet it is only in rediscovering the ideal in all its vigor and freshness that we might again sense our mission, repent for our sins, and establish a new faithfulness.

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The Church is a New Creation

"When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun" (2 Cor. 5:17, NEB).

It should not be necessary to review the biblical basis of Christian concern for social issues. Nevertheless, since those characteristics which distinguish the church are often so unapparent historically it is necessary to remind ourselves that the good news of the gospel is that man's brokenness and separateness has been overcome by Christ. Reconciliation has come. "Reconciliation," Arnold Cone says, "is God's act of working in and through all things together in Jesus Christ so as to accomplish this one original purpose in creation."

The apostle calls this a new creation, a new world, a new order. Jesus announced the coming of the kingdom. Whatever term we use, these refer to the collective body of followers who have been reconciled. Those who were "no people" now become "God's people," the church.

The striking thing about the kingdom or new world or church is how it is imbedded in the concrete realities of history. "As thou hast sent me into the world, even so have I also sent them into the world." Jesus lived among the oppressed people of Palestine, preached a message that used the political term "kingdom," attracted among His followers many who longed for political liberation, advocated a way of life destined to challenge the accepted norms of society, and indeed died as a threat to the ecclesiastical and political establishments of His day. This style, culminating in the resurrection, was what He expected of His followers.

What does this mean for the church? It means first of all following a different King. There is a difference. The King isn't Herod or Caesar, Nixon or Trudeau. When such a choice is made a clash is to be expected. No one can avoid the cross fire. This is a kingdom limited by no political boundaries, no economic qualifications, no ethnic affiliations. In this new world such worldly distinctions no longer count. Indeed the new creation is such that Babel is overcome with Pentecost.

Second, the new world is characterized not only by Lord but also by its style of life. This new creation is made of individuals who have been made new, born again. Conversion means new relationships not only to God but to one's neighbor and to one's whole environment. This means not only living differently but thinking differently, as Paul says, "No longer from a human point of view." The new creation is not simply a collection of individuals but a people who form a community so intense that where "one suffers all suffer." For this community love is the motive force which creates harmony, justice, equality, well being in all its manifestation. Here is "shalom" come true out of a common obedience and surrendering to God.

The details of this new world include a new politics "non-

resistance," a new economics "brotherhood," and a new social order "freedom to the oppressed." Indeed the kingdom way of life affects every moral decision and every human and societal relationship.

The important concept for our consideration is that the beginning and end of the church's response to the social question rests on how faithful it has been as the new creation. The countenance of the church is indeed that of a sinner. But is it also the countenance of a new creation? Of course there is need for continuous repentance and renewal. We must get beyond words to the painful process of self-criticism, self-denial, and genuine reform. For as Bernard Häring says, it is only a purified church that will "be credible in a society yearning for liberation. The community of faith is more influential by means of presence and witness. . . . than by means of social doctrine which does not reflect itself in the church's own life and structures." Helmut Gollwitzer adds, "If there is a failure in philanthropy even within your fellowship, then your philanthropy of people outside it will not be worth much either."

The heart and soul of the church's witness on social issues is the character of its own life. If there is racism within the church, then any noble talk about the kingdom beyond caste is doomed to failure. If there is a caste or class in the church, any talk about equality will be scorned. If the church is part of the violent social order, no teaching on love and pacifism will be judged sincere.

The Church is Salt and Light for the World

"You are salt to the world. . . . You are light for all the world. . . . A lamp is lit . . . where it gives light to everyone in the house" (Mt. 5:13-15, NEB).

Though we have "this treasure in earthen vessels" the faithful church cannot avoid being a salt and light. As we have been reconciled, so we must be "agents of reconciliation." Once we love and are peaceful and free, then we can preach love and peace and freedom. The task, Robert Cushman says, "Is not the harvesting of the reconciled out of the world but the extension of the reconciling task to the world."

What does this mean with regard to the social questions

GOSPEL HERALD

Volume 66 Number 28

John M. Drescher, Editor

David E. Hostetter, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

of our time: Violence, militarism, racism, poverty, cultural oppression? Rather than go into each specific it is possible to describe a way for the church to deal with any one social issue.

Again we reassert that the foundation of any social witness is in being the church. Before any social question can be attacked we need to have some clear notion of the correct solution which for the Christian is the new creation. For this reason we will work hard at studying what the Scriptures say, what Christ really meant. We will listen to the Spirit's direction and consult each other since no one of us nor any small group of us has a complete picture of what God in Christ intends for the specific situation.

Once we are aware of the truth and the good, then it is necessary to make a critique of evil. One of the sad commentaries on our time is the dulling of sensitivities to the point that many people no longer can tell right from wrong. Describing evil in its bitter detail is almost as difficult as describing good. It takes prophetic courage and insight to do both. The organized deception of modern propaganda mills coupled with the deadening power of the mass media means that far too many people do indeed not know the extent of racism, the facts of poverty, the grotesqueness of American weaponry in Indochina, the cultural economic imperialism of Western Europe and America.

This critique and analysis is necessary not only for exploring evil but also to help the church be aware of the organized power of evil in the old world.

The church will confront specific social evils by conscientiously and systematically struggling against them in the brotherhood and in so doing deal with them beyond the boundaries of the faithful. The integrity of the church is her major concern. Hence the church must concentrate on not being seduced or capitulate to the evils of surrounding society. In the very process of keeping militarism and racism from affecting its life the church will recognize the structural dimensions of these evils. If the military impose compulsory service, the church will respond. If racial distinctions threaten to disrupt the church through legalized evil, the church will be aware how it lives in the world but not as part of it.

The church will witness against the evils that surround it by public and private condemnation, by public and private actions which will be forthright but always consonant with the church's method and message. There are ethical norms for both ends and means. The church knows it cannot toss out the devil by acting like the devil!

A major form of confronting social issues is by concrete deeds which bear the burdens of the weak, share the sorrows of the oppressed, bless the poor, give to the beggars, love the enemy, lend expecting nothing in return, give homes to the homeless, food to the hungry, clothing to the naked. Such social service is integral to being salt and light but it is also important to recognize that charity must be supplemented by the witness against that which makes charity necessary. To love one's neighbors means not only

speaking to them personally but also to the entanglements in which they find themselves.

The striking fact of our time is the way nearly all problems — domestic and international are tied together in some structural way. Speaking to racism, nationalism, militarism, poverty means not only recognizing concrete facts and situations but that they are bound up with each other. One cannot deal with one without recognizing the larger context. Being a salt and light will mean a willingness to testify about righteousness to government officials and bureaucrats, to the corporation board and its executive officers, to the leadership of the United Nations. One of the special roles for sectarian Christians is a ministry of witness and dialogue to those Christians who accept alliances with power reminding them of the whole gospel and the costs of discipleship.

A Total Ministry

As all problems seem to intersect with each other today so also do all dimensions of the church's ministry. While at one time it may have been possible theologically and functionally to separate service, fellowship, and proclamation now more than ever each is necessary to the other. If the church is on the defensive today one reason is certainly that it has tried to accommodate itself to the world rather than being a new world willing to suffer for righteousness sake. Part of the accommodation process has been the separation of these ministries emphasizing one over the other.

The Mennonite and Brethren forefathers who in 1775 addressed the Pennsylvania Assembly when asking to be excused from serving in the Revolutionary War militia sensed the totality of the Christian witness:

"It being our principle to feed the hungry and to give the thirsty drink; we have dedicated ourselves to serve all men in everything that can be helpful to the preservation of men's lives, but we find no freedom in giving, or doing, or assisting in anything by which men's lives are destroyed."

Wit and Wisdom

A woman on a diet was told by her little girl that she shouldn't eat peanuts because they would make her fat.

"How do you know that?" asked the mother.

"Mother," said the little girl, "haven't you ever seen an elephant?"

* * *

A dude pulled his new high-powered automobile to the gas tank and said, "Fill'er up!" The attendant pushed the gas into the tank and the driver left the motor idling. In a little while, the gas station attendant went up and tapped on the window. "You'll have to turn the motor off," he said, "you're gaining on me."

Letter of Concern to All

27 South Church Street
Bally, Pennsylvania 19503
January 19, 1973

Mr. Hubert Schwartzentruber, Associate Secretary
Mennonite Board of Congregational Ministries
Box 513
Goshen, Indiana 46526

Dear Hubert:

In a meeting on December 31, 1972, of approximately thirty Franconia pastors and laymen concerned about Vietnam, called by our Peace and Social Concerns Task Force, the group recommended that I write to you conveying the deep feeling that a new round of peace education is urgently needed in the Mennonite Church. New efforts at peace education are needed, it was felt, because there is no consensus in the church as to what the role of the church is in this society or more specifically what the role of the church is in reference to government. Since the meeting of December 31 I have given some thought to the matter and have discussed the issue with the Peace and Social Concerns Task Force last week.

Without writing a lengthy book, permit me to sketch the nature of the problem as I perceive it and project a grand scheme to address the issue. Obviously what follows is one man's judgment. I in no way suggest that my perceptions are new or especially profound. I offer it only to stimulate further thought, discussion, and hopefully some action.

(1) Why Peace Education Is Needed: The Problem

In its boldest and bleakest terms the problem might be stated thus: This society is moving toward illness unto death and Mennonites by and large suffer from the same virus. I'll summarize briefly the illness of the society as perceived by others and then note the anomaly of the sons of Menno as full-fledged participants and supporters of a "worldly society."

The symptoms of the illness of this society have been adequately portrayed principally by the articulate of the disinherited of this society. This society is oppressive of minorities at home and abroad. This society is exploitative of world and human resources. This soci-

ety is undeniably violent. In short the privileged of this society, with some cooperation of the privileged of the world community, continue to guard and expand their privilege at whatever cost necessary. Economic expansion and security are the innocuous-sounding words employed by this society, but among the underprivileged the effect is oppression and injustice.

I would suspect that no one group of evil-minded leaders ever sat down to chart the course of this society, but greed and pride are quite capable of charting a course and gaining momentum unaided by blueprints. Undeniably a variety of stated noble intentions have served most effectively to blind this society to the truth about itself. By such slogans as "one nation under God," "Christian America," "God-fearing people," etc., people of this society have only seen themselves as righteous. By viewing itself as the perpetrator of liberty and the defender of freedom this nation has easily excused its violence and oppression. By describing the obvious evils of Nazism, fascism, and communism this nation has excused its own sins.

This society is terribly self-righteous. For decades now, perhaps longer, America has understood itself as a kind of new Israel. America has been the promised land. Americans have seen as their destiny the establishment of a social order which is to be a light to the nations. Reluctantly America has entered two World Wars and has suffered for the benefit of all. American blood is seen as sacrificial blood. What noble purposes this nation has served — such is the common understanding.

The facts are quite contrary to the nation's perception of itself. The God of this nation is a far cry from the God of our Lord Jesus Christ. This nation has not, certainly not in recent years, encouraged liberty and freedom abroad — Greece, Brazil, South Vietnam are telling commentaries of our efforts. In fighting the "isms" which we thought the world feared we have now become the feared.

Vietnam is the nakedness writ large. The regrettable truth is that Vietnam is not an aberration of American policy, by no means an exception but very much in character with American policy of the last three decades. Richard Barnett, in *Roots of War*, notes that in addition to waging a global war and two large land wars since 1940, the U.S. has since 1945 also "conducted a major military campaign or a paramilitary CIA operation in a former colonial or dependent country on an average of once every eighteen months — Greece (1948), Iran (1953), Guatemala (1954), Indonesia (1955), Lebanon

(1958), Laos (1960), Cuba (1961), Congo (1964), British Guiana (1964), Dominican Republic (1965)."

Even with the revelation of Vietnam before us, one looks in vain for basic turns in policy. There has not been any kind of fundamental repentance. The only assurance to date is that a bit more care will be exercised in any future ventures.

Many additional symptoms of the illness could be isolated. Hubert, you would be particularly knowledgeable of domestic symptoms of the same illness.

If the illness of this society has progressed thus far, how is it possible that Mennonites have so easily succumbed? John Ruth would ascribe our relative silence and complicity to acculturation. Perhaps the Mennonite Church in this regard is comparable to the Catholic Church as described by Phillip Berrigan several weeks ago. Berrigan suggested that the Catholic Church has no impact upon society because it is indistinguishable from society.

Have things really come to that? Our history and experience should serve us better. How is it possible for a people with a strong concept of an evil world and a strong suspicion of government to come to terms with this society so easily? I do not presume to know which underpinnings have become unstuck. A few possibilities come to mind.

In the first place, many have pointed out that we have an inadequate theology in the churches to serve us in these times. We have drifted far with American evangelical Christianity which among other things: views Christian faith in terms of individual experience more than in terms of a life-style; emphasizes piety, but knows little of discipleship; catalogs individual sins, but has little concept of society's sins; and persists in the notion that this nation is fundamentally Christian. I think the point can be argued that none of the movements in recent American church history from the revivalist movement through the present charismatic and evangelistic movements have ever confronted this society with what might be termed "prophetic" Christianity. That strain has only come through the civil rights movement and peace movement.

Regrettably a vast gap exists between the biblical and theological assumptions of our seminary and college teachers and the people in the churches. The people in the churches in the main are not informed by Anabaptist-Mennonite principles in many matters. Often Christian radio stations and publications from Tyndale, Moody, Zondervan, and others, carry great influence.

Second, it seems to me that the point that a little history may be a most dangerous thing may be true. We have learned enough Anabaptist-Mennonite history to have grasped the slogan of separation of church from state which the vast majority in the church interpret to mean the isolation of Christianity to private matters on the sidelines of history. When this interpretation is coupled with some assumptions based on Romans 13 and 1 Peter 2 that governmental authority exists by divine ordination and thus resistance to the ordained powers, no matter what, is resistance against God, then prophetic Christianity is finally buried. One astute observer noted that once Mennonites have prayed for their rulers they grant them, in effect, infallibility. Preachers are held more accountable.

Finally, we must admit that the issues are complex. It is easier to refrain from participation in war, for example, than to refrain from participation in a society which oppresses in various and devious ways.

(2) Confronting the Problem.

It seems to me, and it seemed the judgment of the brethren gathered on December 31, that a most vigorous attempt must be made to come to terms with this issue. What really is the role of a faithful people in this kind of society? An inquiry into that kind of question must involve analysis of the contemporary situation, a thorough study of the Scriptures to discern the enduring stance of God's people in reference to the world, and a study of our history to determine our collective experience and wisdom.

For the issue to be really confronted, efforts must be made to involve the total brotherhood. Study commissions and leadership seminars have some value, but most of the wisdom thus generated still misses the man in the pew.

Believing that we are at a point where fundamental change of direction must be made if we are to be God's faithful people, I think a grand scheme must be developed to work at these issues. Our thinking in the Franconia Peace and Social Concerns Task Force has moved in the direction of proposing that the year 1976 be set aside by the church as a yearlong inquiry into its role in this society. Our vision would be that every available means be employed to come to terms with the contemporary problem, our biblical understanding, and our historical experience.

The issues could be confronted through a vast variety of settings. Special Sunday school curriculum materials could be developed. Special courses and interterms at church colleges and high schools could focus on the issues. Ministers' weeks at the colleges could center on the issues. Churchwide meetings that year could focus on the theme. Weekend seminars could be held all over the church. Pertinent historical information could be presented through films and drama by creations of artists. Articles and books could provide input and stir discussion. The experiences and documents of the Mennonite experience in World Wars I and II could be collected.

Thus while the nation would celebrate its 200th anniversary with all the accompanying glorification of war and self-congratulation, the church would be involved in its own inquiry. We might just see or learn how much out of character the church ought to be with this society.

Perhaps out of that kind of inquiry various options for the role of the church could be thoroughly discussed. Is migration required again? Is withdrawal a possible option? Will selective civil disobedience help? Can new and vigorous forms of prophetic witness be generated?

I of course make no claim to have provided above any particularly new insights. I simply think we are at an urgent state. This society, I believe, is not a good one and is headed in a disastrous direction. As best I can detect the majority of the church is not only unaware of the state of this society, but of the opinion that it is basically good and Christian. Whether or not a church can pull itself out in time I cannot predict. An effort must be made.

I continue to wish you well and God's blessings in your work with the Board of Congregational Ministries.

Peace,

James C. Longacre, Secretary
Franconia Peace and Social Concerns
Task Force
Pastor of Bally, Pa., Mennonite Church

ASSEMBLY 73
AUG. 7-12
HARRISONBURG

73

Assembly 73 and WMSC

The Women's Missionary and Service Commission (WMSC) of the Mennonite Church will be involved in Assembly 73 in a variety of ways.

From an organizational point of view Friday morning, August 10, is the important day. Beginning at seven o'clock there will be a prayer breakfast for women. Home and overseas missionaries, along with other women, will help to guide the small groups in sharing and praying. At 8:30 a.m. there will be an informal song service and also a registration of delegates. At nine o'clock the WMSC business session will begin. Included in this will be some three-minute "District Doings" and buzz groups to pool ideas for the new WMSC handbook. An election will be held and new special projects will be announced. Reports from the general committee will be available in booklet form. Each district is entitled to five voting delegates — three from the district WMSC Executive Committee and two elected or appointed — unless the total church membership of the district is less than 2,000 in which case the district will elect or appoint only one lay delegate in addition to the three executive committee members.

During the morning session there will be a message by Miss Alice Ball, who is the director of women's activities for the American Bible Society. The offering will be for the

Involvement Fund.

All women are encouraged and invited to attend the Friday morning WMSC meeting.

Women will also participate in Assembly 73 in many other ways. Twenty-two women have been chosen to serve as delegates to the General Assembly business sessions which begin on Wednesday morning and continue through Saturday morning. Eleven of the district conferences have included women in the number of delegates which they are sending to General Assembly.

Women will also participate in the Assembly 73 congregations which are formed for the duration of the Assembly 73 sessions. These congregations will discuss some of the issues which are to be considered in the General Assembly business session. These congregations will also be learning experiences on how brotherhood is to function in the life of the congregation.

Assembly 73 is planned for the entire family. Advance registration and lodging reservations can be made by writing to Assembly 73, c/o Eastern Mennonite College, Harrisonburg, Virginia 22801. Local arrangement committees will respond to your registration by sending a copy of the program and other local information which will be helpful to you in making your plans. — *Ivan Kauffmann*, coordinator.

This Special Day

*Lord, let me live
That when I face "My Time"
I can let slack the line;
Slip softly, gratefully into
Forever.
May my last day no agitation feel,
No last-minute repenting,
and oh,
No deathbed promises.
The time for promising is now
And keeping vows an everyday activity.
But make "My Time" special,
Filled with affirmations, confidence,
expectancy.
Lord, make my last day rather like
this day.*

— Elaine Rosenberger

Holy Land

These are the places where He walked.
It may be they can trace
His pilgrimage throughout the land:
This place — that place.

Perhaps He stood upon these stones
beneath this ancient tree;
or on this hill He knelt to pray.
It well may be.

They know the ways His sandals walked:
Just here — and here — and here.
But I can trace His passing by
in ways more near:

In burdens lifted, lives made new,
hand clasped in loving hand.
He makes of each forgiven heart
a Holy Land.

— Lorie Gooding

THANKS



Last fall we worried about our "want of a nail" and wrote about important people whose lives and money are committed to the cause of Christ.

God used you and 65,000 others to answer our prayers. By the end of our fiscal period January 31, we had received \$267,000 more than the year before.

That has bought a good many nails to give us a good finish for last year and a nice place to begin this one. Thank you.

God's richest blessings.

MENNONITE BOARD OF MISSIONS

Box 370 Elkhart, Indiana 46514

Windmill Will Be Centerpiece for Celebrations



People passing through Steinbach for the first time are often taken by surprise when they pass the Mennonite Village Museum on PT11 12 and suddenly see the huge wings of a windmill sweeping by. Yet, the windmill at Steinbach is no fake. It is a genuine working model—the only one of its kind in Canada. It is an authentic replica of the windmill that was built in Steinbach in 1877 shortly after the first Mennonite settlers arrived in Manitoba in 1874 and was erected for the Mennonite centennial of 1974 as a memorial to these early pioneers.

The Mennonite Village Museum grounds will be the site of centennial activities this year and next, but the windmill stands as the greatest completed project to date of the Mennonite Historical Society. Built at a cost of around \$100,000, the structure, with topsail reaching 72 feet from the ground, was built with the assistance of Dutch officials in 1972. Some parts for the mill were taken from an old windmill in Germany, some parts were built in the Netherlands, but most was built on site under the direction of Jan Medendorp, a Dutch millwright.

The windmill towers over a museum complex which had its beginnings in the early 1960s and is now a 40-acre site containing various attractions in an artifacts building, a genuine Mennonite house-barn, a schoolhouse, and a partial business section containing a blacksmith shop and a printery.

Highlight at the museum complex in 1973 and 1974 will be the pioneer day celebrations. Art displays and agricultural demonstrations including steam threshing, stooking, flail threshing, and early fashion displays are planned as special attractions. The windmill will grind flour which will be available for sale.

Another major project that is to begin this summer is the restoring of the first store building ever to be built in Steinbach. In 1950, John C. Reimer, present curator of the artifacts building, discovered that his grandfather's original store which had been built in 1884 (Klaas Reimer began selling merchandise out of his house beginning in 1877) was on a Steinbach district farm serving as a barn.

A project of a different nature is also being undertaken by the museum committee. Members are seeking to obtain a pair of oxen which will be used for various agricultural demonstrations or to pull the authentic Red River oxcart (one of three in existence).

For the summer of 1974 the Manitoba Historical Society is planning a series of special events, some of which, like the pioneers' week and the homecoming week, will be cosponsored by the town of Steinbach centennial committee.

In addition, the museum committee will sponsor various special demonstrations for the summer month weekends. Included will be such things as outdoor oven bread-baking, ropemaking, blacksmithing, and horseshoeing, work in the printery, antique car displays, and various agricultural exhibits. —Abe Warkentin, editor of the *Carillon News*, Steinbach, Man.

Weavers Give Supportive Help

Ed and Irene Weaver, veteran missionaries to West Africa, recently completed an assignment in Swaziland, a small country in southern Africa. Weavers, made available by the Mennonite Mission Board, Elkhart, Ind., worked with Maynard Kurtz to establish contact with the independent church groups. Kurtz and Weaver wanted to determine whether there are ways in which Mennonite Missions could be helpful to the African churches.

"The whole Mennonite involvement in

southern Africa is a recent development," said Harold Stauffer, Overseas Mission Secretary for Eastern Board. "There is a concern to learn more about southern Africa and to see what opportunities there are for ministries of reconciliation. Many view South Africa as a microcosm of world problems."

Consideration of a Mennonite involvement in southern Africa dates from a joint discussion between Mennonite Central Committee and the Council of Mission Board Secretaries on southern Africa. From this meeting a southern Africa Task Force emerged. Those boards expressing special interest in the developing southern Africa work agreed to work together. Eastern Board entered Swaziland and more recently AIM entered Lesotho.

Eastern Mennonite Board, in cooperation with MCC and Mennonite Board of Missions, Elkhart, have begun work in Swaziland, a small black country. Weavers' work is giving supportive help to the already existing indigenous churches in Swaziland.

New Study Available for Sept.-Nov. Quarter

Most conference Christian Education leaders have been saying that one of the priorities in the 70s is family life education. This is prompted by the fact that in our society the sexual standards of the past are being abandoned in favor of greater sexual freedom. Consequently, the church must work at strengthening husband-wife relationships and the marriage bond.

To undergird the church's teaching ministry and to counteract the pressures from society that weaken the family, *A Christian Approach to Sexuality*, by John W. Miller, takes a position on sexual matters which grows out of his study of the teachings of Jesus. In Section I he pursues "Jesus' Teaching Against Divorce and Remarriage," "Jesus' Teaching in Support of Monogamy," "Jesus' Teaching and Sexual Thinking Today," "Jesus' Marital Teaching and Marriage Today," "Sexual Norms from Puberty to Marriage." In Section II he discusses four sexual disorders — masturbation, fornication, adultery, and homosexuality. Miller concludes with three chapters on how sexual healing can happen for both the married and unmarried person.

An appendix with study suggestions for each of the 12 chapters provides helpful guidance for group discussion. The bib-



liography lists additional titles for those who want to pursue the subject in greater depth.

Individuals or church groups can purchase *A Christian Approach to Sexuality* from any Christian bookstore or directly from Mennonite Publishing House.

Mennonite Hour to Continue

The directors of Mennonite Broadcasts met May 25 and 26 and decided to continue *The Mennonite Hour* as a quality broadcast that applies Christianity to contemporary issues. Nonchurch-oriented programs, such as TV and radio spots and *Choice*, will continue to receive priority.

Prior to this action the Board heard a report of the English program evaluation requested by the Board last year.

The purpose of this evaluation, which involved dialogue with 16 Mennonite congregations, was to hear what the needs and goals of congregations are in using the media.

Congregations involved in this dialogue indicated a preference for nonchurch-oriented media programs such as TV spots and short radio programs like *Choice*.

After hearing an analysis of the audiences of the daily and weekly *Heart to Heart* programs, the Board approved the research and development of a new approach to women's audiences not now being reached by the present programs.

The Board discussed the influence of media on individuals and recommended that the Mennonite General Board Coordinating Council consider ways for the church to examine the influence of the media on family, church, and community life.

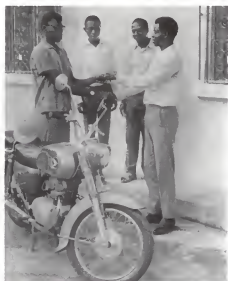
In other actions, the Board:

- Accepted a model for the development of new programs. The new guidelines call for a definition of the job to be done. The media and materials which will best accomplish the job will then be selected and produced.
- Called for Mennonite Broadcasts to take initiative in working with other church agencies to study the development of a program for youth.
- Agreed to work with the Eastern Mennonite Board of Missions for the development of a Somali broadcast for release in Nairobi, Kenya.
- Heard a report concerning extensive use of MBI's programs in Australia and authorized participation in a proposed deputation to Australia for several Mennonite agencies. The purpose of the deputation, if authorized by all coopera-

ting agencies, would be to contact media representatives and Mennonites living in Australia about cooperative broadcasting efforts.

- Made budget adjustments to compensate for inflationary costs. A series of radio spots that had been planned for production in the fall was among the items postponed.

Ghana Preachers Ride a Motorbike



Receiving the keys to the Honda 125 (left to right): The seller, Abraham K. Wetsch, secretary, Evangelism Committee; Emmanuel B. Adenli, chairman, Evangelism Committee; Ebenezer K. Ninio, secretary for Ghana Mennonite Church.

A motorbike, dubbed the Gospelcycle, is helping leaders in the Ghana Mennonite Church carry out their work.

Purchase of a motorbike by the church recently makes it less difficult for two of the "roving preachers" to carry out their assignments.

Some of the local leaders are new in the work, says Laurence Horst, missionary with Mennonite Board of Missions, and much appreciate having the pastor and other circuit ministers visit on occasion.

The Mennonite Church in Ghana is growing by an increase in membership in local congregations and by establishing new centers of witness, Horst says.

An Evangelism Team, two catechists, and one evangelist carry out regular schedules of visits to congregations and new witness areas on weekends — the Evangelism Team visits monthly or bimonthly. These persons support themselves with other employment during the week.

To travel 50-80 miles by public transportation often means that persons must leave home as early as 5:30 a.m. to be present for a 9:00 a.m. worship service.

Horst says, "Not only are the lorry/buses full and one must wait long, but often there is no public transportation to the congregation from the nearest town."

... Monday has sometimes found them weary." Two Ghanaians now have licenses to drive the bike and are enthused about the great help this is in their work of preaching and teaching among the churches.

"We are grateful to God for providing leaders for all of the churches and we are thankful it has been possible to provide this unit of transportation to help minister the gospel of Jesus Christ in Ghana," Horst concludes.

An Incident in Emmanuel's Land

Just ahead, the Renault station wagon drove straight into the corner of a parked Citroen truck. The Citroen lurched, then bounced angrily back, crumpling the Renault and sealing its front door. The back door opened and several boys got out, gathering on the sidewalk in an animated huddle.

We hurried to them but were taken aback when they greeted us with smiles and handshakes all around. We could hardly restrain our laughter at this gay ceremony on the occasion of the smashing of their vehicle. But in the face of such courtesy, who was abnormal, they or we?

According to the books, it was they; they were residents at Domaine Emmanuel, a home for retarded adults run by the French Mennonites at Hautefeuille, France. Abnormal or not, we were all on an excursion to Beauvais to see the famous astronomical clock there, when the minor accident took place. It didn't stop us long; we were soon happily, but less elegantly, on our way.

Inside the massive Gothic cathedral at Beauvais, we joined the next guided tour of the clock. The guide gave his set speech in his special voice. Nobody understood but everyone pretended to understand, except our honest boys who made no pretense at anything.

The planning and supervision of the weekend outing showed the attention and concern the Hautefeuille staff have for their charges. But it was in the intangible stuff of daily relations that we saw the real humanity of Domaine Emmanuel. To be sure, there was strict discipline that included raised voices, stern reprimands, and immaculate room care. But there were also the laughing voice, the friendly hand, and the hour of play that made the staff and residents part of the same family.

This family all live in the same house — and what a house it is! The building

had been an old hunting chateau. The Kennel family bought the chateau and later sold it to the French Mennonites. Parquet flooring, marble mantels and staircases, and cut-glass chandeliers to equal those of Versailles give the place an elegance and warmth that newer, more sterile institutions cannot match. Intact cut-glass chandeliers in a dining room with over 60 boys witness to the well-ordered life of Hautefeuille.

A good family usually has a good father and a good mother. Domaine Emmanuel is no exception. We shall never forget the kindness of Monsieur and Madame Kennel in taking our family of six into their own home and making us part of their larger family for two weeks. Nor will we forget the kindness we saw them show to the boys. The Kennels' private residence was not private. A deaf-mute boy might stand outside their window, gesticulating wildly, or a helmeted motorcyclist might give Madame Kennel a spontaneous kiss at her kitchen stove; they were both accepted with grace and equanimity.

The institution is Emmanuel's domain not only in deed but in word. Grace is said aloud at every meal; there is a regular Sunday service and a weekday prayer meeting. I was impressed by the clarity and simplicity with which the home's pastor spoke at a Holy Week prayer meeting and even more by the close attention the boys gave to his words. One of the boys came to me, troubled, after the meeting and protested that they should not have done what they did to Jesus.

Hautefeuille is not just a pious place where the only action is love trickling down. It has enough fiber to be tough and work is both warp and woof of that fiber. The Kennels work, the staff works, the boys work, and visitors work. Workshops are set up for gainful employment. When the boys assemble notebook binders and dividers or fold cartons and stuff them with atlases, they are helping to make the organization self-supporting. Under the careful supervision of their monitors, the boys produce goods competitively with French industry, and feel some of the satisfaction that a job well done brings.

MCC is there helping in this good work. There are five Paxmen—James Burkhardt, Steven Diller, David Hunerlyager, Ed Rupp, and Larry Thimm—working on residential and office buildings. Since the new office building is modern it doesn't look right beside the old chateau, but I doubt that the building will succeed in spoiling the atmosphere.

Domaine Emmanuel has gained prestige for the French Mennonites. There is one of the few homes for retarded adults in France. Domaine Emmanuel is helping

to blaze a trail there for this form of social work. Credit for the organizing of the work should go not only to the French Mennonites and the Kennels but to Robert Witmer, an Ontario Mennonite working in France, who was instrumental in beginning Domaine Emmanuel and who has begun a similar work in Paris.

Not far away is the palace of Versailles, famous as the luxurious home of Louis XIV, king of France. Domaine Emmanuel is a much simpler chateau, but it is part of a larger undertaking. — Harold Nigh.

Colonization Continues in Bolivia



Mark Epp, Mennonite Central Committee volunteer from Henderson, Neb., teaches arithmetic to colonists in San Julian, Bolivia.

In his neatly kept mud house in the middle of dense forest, Mennonite Central Committee volunteer Mark Epp told about colonization in Bolivia. Colonization is the process of moving Bolivians from densely populated areas to acres of uncleared, fertile land. This process involves three stages: orientation—three months, settlement—three years, and then integration into the national systems.

The Bolivian National Institute of Colonization (NIC) and the United Churches for Colonization Committee (UCC) work together in this process. The UCC represents Methodists, Catholics, and MCC. The NIC provides the material structure: the land (Bolivia has an abundance of uncleared land), a road through the colonization area, one well every 2 1/2 miles, five cleared acres, chain saws, a doctor, an agronomist, and some food. The UCC establishes the social structure by means of education in a three-month orientation program.

Last year's orientation program began on Aug. 16, 1972. Two trucks with 31 colonists and UCC people including MCCers Martin Miller, Mark Epp, Russell Stauffer, Paul Hartzler, and Paul Lauver entered the San Julian colonization site. At the site were five acres of cleared land, one well, one outside bathroom, and

one tin roof shelter for the colonists to sleep under.

"The second day our work began," said Mark Epp. "Without using too much authority we tried to help the colonists make decisions. We had to decide who would build a shower and another outside bathroom, dig a community garden, and cook." During the orientation period everyone ate from a common pot.

Once a routine was established the colonists began to chop out the brush in the forest. Then they built their houses. Later under the supervision of Russell Stauffer the colonists cleared land for fields with chain saws. There they planted corn, rice, and soybeans.

After three months the orientation period ended and the UCC people officially left and the settlement stage began. Each of the three-group members of UCC works with a different colonization area during the settlement stage. MCC works in San Julian.

Last year's colonists asked Mark to continue living with them. The settlement stage to Mark is "education going into detail." He has classes on arithmetic, marketing, credit, cooperatives, farm management, and arranges field trips to Santa Cruz. Mark defines his work as "community development which is getting the community to work together. That is the most difficult thing there is." — Kathy Linsenmeyer.

Visitation Program Still Strong

"This will be the twenty-third consecutive year for the Children's Visitation Program," stated Arlene Mellinger, secretary for Home Ministries, Eastern Mennonite Board, Salunga, Pa.

Since 1950 the Children's Visitation Program has made it possible for children from nearby cities to visit Mennonite homes in Lancaster County. The homes are not necessarily farm homes. "The children like any place where there is green grass and a tree to climb," says Arlene Mellinger.

Mennonite churches in Philadelphia, Harrisburg, New York, Reading, Coatesville, Lancaster, Pottsville, Steelton, York, and Baltimore cooperate with Eastern Mennonite Board in operating the program.

Children who are making their first visit are six to eight years old, but may be reintegrated at any age. The visits are two weeks long.

The Jay S. Martin family of East Earl, Pa., wrote about their visitor. "We had an adorable little girl who fit right in. Our children benefited from having a child of another race. Our younger children learned to share and care and our

older children learned to communicate and give love."

Mrs. Linds Sangrey, Columbia, Pa., said, "We enjoyed having Carolyn with us again this summer. Our family enjoys her lively chatter. It is also an educational experience for our children. They learn new ways of living and they learn to share warmly with someone different from us."

This summer 225 children, an increase over last year, are expected to visit Lancaster County. The first group of 70 arrived on July 3 with others coming in the following two-week periods until August 14.

19 Writers Share

Issues to Discuss, Program Guide 1974, edited by Levi Miller, brings together the writings of 19 persons on vital subjects. Ten issues relate to Evangelism, Peace and Social Concerns, Radical Discipleship and Family; eight issues are of a more general nature such as Women in the Church, Christians and the State, Fundamentalism, Modernism, Mennonites, and the End Times—Amillennial or Premillennial Views; four Bible studies from Ephesians by Edward Stoltzfus make a total of 22 study possibilities.

All of the articles relate the issue to the Scripture, provide commentary and viewpoints, raise stimulating questions, offer help to plan and experience the issue, and list a variety of media—films, records, books—to further explore the issue or topic.

Issues to Discuss, Program Guide 1974, is available from Mennonite Publishing House or Provident Bookstores.

Magal Visits Slavic Refugees

Voice of a Friend speaker, Vasil Magal, of La Louviere, Belgium, recently ministered to Slavic refugees living in Paris, France.

Each evening from May 24 to 28 he held special meetings for Russian-speaking persons living in Paris.

On Saturday afternoon, May 26, the local Christians organized a fellowship meal and invited several non-Christians. About 40 persons attended the meeting with five persons accepting Christ.

Two services were held on Sunday, one for Christians in the morning and one for non-Christians in the evening. Magal also ministered to some of the older folks in their homes.

George Zarubin is the leader of the Slavic congregation in Paris.

"Although 76 years old and suffering

from heart disease, he is still very active," Magal writes, "preparing radio programs, translating articles from French and German into Russian, dispatching literature to the East, etc."

On June 3 Magal conducted a wedding service in La Louviere for two of their young people.

The Magals have a son, Steven, who was

married July 7 to a Polish girl who is a member of their youth group. A son, Samy, just completed his training at Heston (Kan.) College, receiving his commercial pilot license.

The Magals are supported by Mennonite Broadcasts, Harrisonburg, Va., and the Slavic Missionary Service, South River, N. J.

mennoscope

After 23 years of faithful ministry in Belgium, David and Wilma Shank will leave for new service in the USA. Brother Shank was director of the Mennonite Mission in Belgium, a very good friend of our Slavic church with whom we always had warm contacts and fellowship. His departure will certainly leave a vacuum in our hearts and our communities. Farewell services were held in our local congregations: Brussels, July 1, and in La Louviere, July 8. According to recent statistics, Trans World Radio, Monte Carlo, Monaco, broadcasts 18 hours and 20 minutes each day, in 38 languages. *Voice of a Friend*, produced by Mennonite Broadcasts, is one of the broadcasts released on the station. (IDEA).

Forty Christians in the USSR recently have been imprisoned one to five years. One of them, Michael Sigarew, who has been released at the death of his wife, has been condemned again to four years of forced labor camp for attending an "illegal" religious service. He has eight minor children. Two other Christians died recently in prison after nine years of suffering.

Delbert Erb, Buenos Aires, Argentina, May 23 wrote: "With the increase in the price of everything it is necessary that I teach half-time if possible. . . . We are happy with our experiences here in the Floresta congregation and try to do our part the best possible. It is impossible for me to fit into the traditional pastoral role that some of the people expect but most understand and quite a few are cooperative. I usually preach twice a month. Ernesto Suarez preaches sometimes as well as Dan Nuesch. Abel Comas, who is the other member on the pastoral committee, has now taken charge of the annex in Lomas de Mirador."

Those coming via air to Assembly 73 should come to Staunton Airport. A limousine meets each flight with transportation to Eastern Mennonite College at nominal cost. Those coming by bus will be at the Greyhound terminal in Harrisonburg. Call 433-2771, Extension 1530.

A retreat will be held at Camp Luz,

Orrville, Ohio, Aug. 10-12, for former Algeria Pax and Mission workers. For information write Curt Nussbaum, Box 131, Kidron, Ohio 44636.

Penn View Christian School, 420 Cowpath Road, Souderton, Pa., is in need of a business administrator and director of development. Interested applicants should write or call the school, (215) 723-3555.

The Executive Committee of the Africa Mennonite and Brethren in Christ Fellowship agreed to invite Mennonite World Conference in Nairobi in 1980. In the recent meeting held in Nairobi, Kenya, the AMBCF also decided to host the African Afro-American Unity Conference (AFRAM) to be held at Brackenhurst Baptist Assembly, Limuru, November 1973.

David Shenk and Jim and Nancy Merz are presently writing script for a weekly Somali radio broadcast for Voice of Kenya. The program is aimed at the Somali-speaking peoples of Kenya and will focus on development themes. Following the broadcast, a Bible study correspondence course in Somali, English, or Swahili will be offered.

The Manheim Area Chorus, Manheim, Pa., has financed a \$4,000 van for the Johns Island VS Unit, Johns Island, S.C. The van will be used by the seven-member unit in their club projects for community children, youth work, construction work, and remodeling. The chorus, directed by Mervin L. Weaver, gives programs in local churches and campgrounds and also takes bus tours. The 55 members range in age from 17 to 60. Presently the chorus members are taping their sixth record. In past years the Manheim Area Chorus has financed a van each for British Honduras and the New York VS Unit. They have also purchased transportation equipment for Vietnam.

A total of twenty-three young persons from Eastern United States have volunteered for Summer Service VS with Eastern Mennonite Board, Salunga. The volunteers have ten-week assignments in various jobs including camp counseling, camp maintenance, youth clubs, tutoring, nursing, craftwork, rehabilitation, and

flood cleanup. The summer assignment locations are Camp Deepark, Westbrookville, N.Y.; Camp Hebron, Halifax, Pa.; VS unit, Rochester, N.Y.; Norris Square, Philadelphia, Pa.; Corning-Elmira, N.Y.; and New Haven, Conn. The volunteers come from Pennsylvania, New York, Kentucky, Virginia, and Elmira, Ont.

Juan Vega was installed as assistant pastor of Good Shepherd Mennonite Church, Lancaster, Pa., on July 1. Bishop James Shank and Pastor Jose Santiago were in charge of the service.

Two new members were introduced to the Quarterly Meeting of Eastern Board held at Salunga on June 20. Harold Davenport was appointed by the New York City District and Harold Nissley by the newly formed Harrisburg District.

The Harold Reed family, EMBMC missionaries to Somalia, arrived in the U.S. on June 21. Their address is 165 Cooper Ave., Landsville, Pa. 17538.

In Portland, Maine, and Boston, Mass., EMBMC properties will be offered for sale since the former I-W programs will shortly be ended. At each location there are two couples who are committed to stay to continue a Mennonite presence in the community. A pastor will visit these teams on a monthly basis.

Richard J. Lichty, Hatfield, Pa., teacher at Christopher Dock Mennonite High School, was chosen as an Outstanding Secondary Educator of America for 1973. "The men and women chosen for this high honor have explored new paths, developed new insights, and effectively communicated their knowledge to their students and colleagues. They are exceptional teachers." Five \$500 unrestricted grants will be awarded to the schools represented by America's five Outstanding Secondary Educators.

Canoe trip for married couples into Ontario's Quetico Provincial Park, Aug. 18-26. Limited enrollment. Complete outfitting and leadership by Camp Menno Haven. Write for information: Alton Horst, Camp Menno Haven, Tiskilwa, Ill. 61638.

David K. Benner was ordained to the ministry on June 17 to serve the Finland congregation. Winfield M. Ruth was in charge of the ordination assisted by Claude M. Shisler. Curtis L. Bergey preached the message. Benner's address is R. 1, Pennsburg, Pa. 18073. Tel.: (215) 679-6590.

"The Quiet in the Land," a 72-minute, color, sound, 16mm film, produced by John L. Ruth for the Christopher Dock Bicentennial Commemoration Committee in 1971, has been placed in the audiovisual library of the Mennonite Board of Congregational Ministries. Persons interested in renting the film at a cost of \$35 may do so by directing all inquiries to the

Mennonite Board of Congregational Ministries, Box 513, Goshen, Ind. 46526.

Moses Mast was ordained to the ministry at Spencer, Okla., June 3. Millard Osborne, Conference Minister of the South Central Mennonite Conference, was in charge.

The 1973 Youth Convention registration deadline has been extended. To date, we have approximately 760 registrations. Calvin College has room for 2,000. We are, therefore, extending the registration deadline to August 1. Youth should be encouraged to register soon. Total payment of \$65 should now accompany all registrations. All registrations should be sent to: Convention 73 Headquarters, Box 513, Goshen, Ind. 46526; Phone (219) 533-0551.

Frontier Boys Village, Larkspur, Colo., has an opening for a houseparent couple by August. To work with 11-to-13-year-old boys, the couple may accept the position on either a salaried or Voluntary Service basis. If interested in the salaried position, write Art Newcomer, Frontier Boys Village, Larkspur, Colo. 80118. For VS information contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514 (phone: 219 522-2630).

Eugene Blosser, Kushiro, Japan, June 11 wrote: "This has been a busy weekend in Kushiro as we have just been involved with four other churches in Kushiro in a united effort in Film Evangelism. The film by World Wide Pictures *The Restless Ones* was used. It of course is dubbed with Japanese. . . . The film was shown three times and was seen by well over a thousand people. . . . We are meeting tomorrow to gather together all the information as to the number of people who made decisions. There are at least five persons related to our own Tottori church who made decisions in the meeting so we are all exceedingly grateful."

S. Paul Miller, Yeotmal, India, June 13 wrote: "The scarcity of grain and the continued increase in prices continues to be astonishing to say the least. The official price index published on June 11 shows prices up by about 4 percent in one month. That is official prices. But the actual is something else! Everything is more than double the official price. I just wonder how we are going to be able to run the kitchen at Yeotmal. Hislop College in Nagpur has closed their hostel because of food. If we close the hostel we close the Union Biblical Seminary! We raised our food prices from Rs. 65 per month to 75. Then came the takeover of grains and prices doubled overnight. We hope we can get some from rations and then we will simply have to find money to purchase the rest."

Voluntary Service worker Diane Roth, Tavistock, Ont., serving in Indianapolis, Ind., helped produce a June 3 operetta entitled *Musical Variety with Little People*—for sixty 3-to-5-year olds. The children, who attend the day care at Eastside Christian Center were supervised in the operetta for parents and friends by Miss Roth, assistant teacher at the Center, and five other workers, including Mabel Overton who wrote the script.

Donald D. Nofziger has been accepted as an intern in the Clinical Pastoral Education Program at the Edward J. Meyer Memorial Hospital in Buffalo, N.Y., beginning Sept. 5. The Nofzigers' address is 63 A Creekside Drive, Cheektowaga, N.Y. 14225.

14225.

Macon Gwinn, pastor at Berea Mennonite Church, Atlanta, Ga., was elected to the Executive Committee of the Southeast Convention. The convention, a fellowship of all the Mennonite congregations in Southeastern United States, is also cooperating in some projects. Reporting on his participation in the 1973 sessions of the Southeast Convention, held at Lakewood Retreat, Brooksville, Fla., Apr. 25-29, 1973, Gwinn reports, "It was a real blessing to me. I felt that this can be a good fellowship in the Southeast."

New members by baptism: four at Mountain View, Lynchburg, Va.; six at Erb Street, Waterloo, Ont.; twenty-two at Neffville, Pa.; thirteen at Blooming Glen, Pa.

Change of address: Paul Mininger from Goshen, Ind., to 2634 Virginia Street, Apt. 11, Berkeley, Calif. 94709. Florence Nafziger, P.O. Box 170, Indore, M.P., India. Mr. and Mrs. Quintus Leatherman, 618 Terry Ave., Seattle, Wash. 98104.

readers say

Submissions to Readers Say column should comment on printed articles.

The *Gospel Herald* is becoming more meaningful to us. Keep up the good work! We especially appreciate being able to keep up with what is happening in the Mennonite Church since we are not in close touch with a Mennonite community here in the city.—Ardyth and George Steckley, Houston, Tex.

There have been many very good articles in the *Herald* recently—too many to comment on all of them. Some in particular that I want to mention are the ones on stewardship by Milo Kauffman, one being "Whirlpools and Fountains," May 29, and "Haphazard Giving," by Menno B. Hurd. Letters in "Readers Say" seldom comment on the articles on giving and I wonder why. Paul tells in 2 Corinthians 8 that the Christians in the churches of Macedonia first gave themselves to God and then gave out of their own poverty to the brethren. In the next chapter he says we shall give as we pur-

pose in our hearts. That implies a consideration of needs and our ability to give. The book "Let My People Choose" prepared for Mission Study in 1969 has much to say about that ability. The two chapters 8 and 9 of 2 Corinthians would be good reading for any Christian. And remember, what we have is not really our own. We need to hear too what Menno B. Hurd is saying in "Social Drinking? Is It Really That Bad?" in the June 5 issue of the *Herald*. Ask any rescue mission superintendent what he thinks about the question and you will find he will be in full agreement with the points given by the writer. I doubt if I could make his arguments any stronger.—Myrtle Smeltzer, Elkhart, Ind.

"The Question We Must Ask," by Lederach, is timely and to the point. For the question, "What Saith the Scripture?" is seldom asked any more. Satan has done a tremendous job of hindering us on this point. He is very subtle and has often sidetracked us many times and in different ways, as Lederach mentioned. Romans 13:11: "And that, knowing the time, that now it is high time to awake out of sleep..." Yes, fellow Christian, let us seek God's guidance in ways to get the brotherhood to study the Bible.

Brother Lederach feels deeply that every congregation should commit itself to serious Bible study, both individually and corporately. Many of us feel exactly the same. James 4:17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Now my request is for immediate action. Surely there are some wise men amongst us who will lead out in this hour of need, this hour when each of us should be saying and thinking, "What saith the Scripture?"—Glen Wenger, Wayland, Iowa

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Neal and Joan (Switzer), Kokomo, Ind., first child, Kimberly Ann, May 13, 1973.

Bontrager, Dean and Margie (Burgess), Kokomo, Ind., first child, Michael Jade, June 11, 1973.

Campbell, Lawrence and Rachel (Marshall), Stuarts Draft, Va., first child, Dana Marie, Apr. 9, 1973.

Derstine, Russell and Janet (Cehman), Souderton, Pa., fourth child, third daughter, Tara Lynn, June 12, 1973.

Hall, Jim and Bernita (Miller), Goshen, Ind., first child, Yolanda Sue, June 7, 1973.

Hoechsteder, Robert and Rachel (Troyer), Greentown, Ind., first child, Reuben Dale, June 10, 1973.

Johnstone, Gordon and Ruth (Shantz), Guelph, Ont., third child, first daughter, Anne Ramono, May 14, 1973.

Keesler, Richard and Sharon (Diller), Spencerville, Ind., second child, first daughter, Shannon Renee, May 4, 1973.

Larochelle, William and Anne (Roth), Brooks, Alta., first child, Nicole Jean, June 5, 1973.

Martin, Roy and Janet (Hors), New Holland, Pa., first child, Kimberly Sue, June 12, 1973.

Mays, Bobby and Sandy (Kennedy), Lynchburg, Va., second daughter, Jennifer Colleen, Feb. 11, 1973.

Miller, William and Darlene (Coffey), Stuarts Draft, Va., fourth child, first son, William, Jr., Apr. 3, 1973.

Neff, Randall and Diane (Grieser), Middlebury, Ind., first child, Scott Randall, June 18, 1973.

Weaver, Melvin and Ruth (Brubaker), Reading, Pa., first child, Sharon Eileen, June 17, 1973.

Weber, James and Ruth Ann (Kaufman), At-

more, Ala., first child, James Conrad, May 30, 1973.

Whirledge, Clarence and Bernice (Detweiler), Middlebury, Ind., third son, Thomas Eric, May 9, 1973.

Whitehead, Robert and Grace (Sommers), Kokomo, Ind., first child, Christopher Robert, Feb. 14, 1973.

Zehr, Joe and Janet (Hollfield), Ft. Wayne, Ind., sixth child, third living daughter, Michelle Suzanne, May 22, 1973. (Twin daughters deceased.)

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Adams — Cooper. — Stanley Adams, Sarasota, Fla., and Nancy Cooper, Sarasota, Fla., Episcopal Church, by John E. Adams, May 12, 1973.

Barr — Yoder. — Keith Barr, Grantham, Pa., Brethren in Christ Church, and Charlene Yoder, Pettisville, Ohio, Central cong., by Paul Hosteler, June 16, 1973.

Bontrager — Noll. — Herman D. Bontrager, Middlebury, Ind., Fair Haven cong., and Jeanette H. Noll, Lancaster, Pa., East Chestnut Street cong., by David A. Bontrager and James M. Shank, June 23, 1973.

Brubacher — Steckle. — Lester Brubacher, Elmira, Ont., Bethel cong., and Evelyn Steckle, Kitchener, Ont., Zurich cong., by Simeon Hurst, June 2, 1973.

Curtis — Chittick. — Bruce Curtis, Christian Church, and Alyce Chittick, Doylestown (Pa.) Mennonite Church, by Roy Bucher, Apr. 28, 1973.

Freed — Engle. — Philip Freed, Neiffer, Pa., and Susan E. Engle, Kennett Square, Pa., both of the Hersteins cong., by Stanley R. Freed and Wilbur Engle, June 2, 1973.

Gerlach — Huber. — Claude Eugene Gerlach, Mountville, Pa., Mountville cong., and Ruth Wanetta Huber, Conestoga, Pa., Millersville cong., by Ivan D. Leaman, June 23, 1973.

Halteman — Weaver. — Bernard G. Halteman, Albany, Calif., and Susan Lorraine Weaver, Grundy, Va., by Irvin D. Weaver, father of the bride, and Levi M. Weaver, grandfather of the bride, May 12, 1973.

Kline — Martin. — Charles M. Kline III, Baltimore, Md., Pulaski Street cong., and Esther L. Martin, Mt. Airy cong., by Irvin S. Martin, Sr., father of the bride, Apr. 28, 1973.

Kline — Rissler. — Thomas C. Kline, Litzitz, Pa., Presbyterian Church, and Janet M. Rissler, Lancaster, Pa., Old Road cong., by Richard Buckwalter, June 16, 1973.

Lehman — White. — Frank E. Lehman, Manchester, Pa., Gantz cong., and Nila J. White, Litzitz, Pa., United Church of Christ, by H. Howard Witmer, May 19, 1973.

Martin — Felpel. — Delbert S. Martin, Ephrata, Pa., Martindale cong., and Judy Marie Felpel, Ephrata, Pa., Stumptown cong., by Lloyd M. Eby and Harvey Zimmerman, June 23, 1973.

Mast — Adams. — Allen Mast and Mary Lois Adams, both of Sarasota, Fla., Bayshore cong., by John E. Adams and Paul Yoder, May 11, 1973.

Miller — Ruppert. — Sanford A. Miller, Cumberland, Md., LaVale cong., and Cheryl K. Ruppert, Cumberland, Md., Catholic Church, by Joseph C. Simmons and Curtis D. Godshall, May 12, 1973.

Mull — Doremus. — Daniel Mull, Wauseon, Ohio, Tedrow cong., and Fawn Doremus, Wauseon, Ohio, by Carl Yoder, June 9, 1973.

Nachtigal — Leidig. — Richard Edward Nachtigal, Fresno, Calif., Gen. Conference Church, and Alice Fern Leidig, Midland cong., Midland, Mich., by Lloyd R. Miller, June 9, 1973.

Ober — Eby. — Dennis Ober, Litzitz, Pa., Lutheran Church, and Debbie Eby, Martindale, Pa., Bethany cong., by Herman F. Myers, June 9, 1973.

Rhodes — Guengerich. — Dean Rhodes, Kalona, Iowa, Kalona cong., and Becky Guengerich, Wellman, Iowa, Wellman cong., by Ron Kennel and J. John J. Miller, June 9, 1973.

Rhodes — Martin. — Cleo Bernelle Rhodes and Mildred Louise Martin, both of Dayton, Va., West Valley cong., by Harold G. Eshleman, June 16, 1973.

Sauder — Neff. — Jay L. Sauder, East Earl, Pa., Lichty cong., and Luendia Neff, Christiana, Pa., Old Road cong., by Richard Buckwalter, May 19, 1973.

Smith — Stauffer. — Larry W. Smith and Twila Stauffer, both of Omaha, Neb., Northside Mennonite Chapel, by Morris Stauffer, Apr. 21, 1973.

Steinborn — Myers. — Kenneth Steinborn, Kokomo, Ind., and Cheryl Myers, Stinker Hill, Ind., both of Parkview cong., by John E. Adams, Apr. 14, 1973.

Tadlock — Dickel. — Craig Tadlock, Wellman, Iowa, United Methodist Church, and Joanne Dickel, Kalona, Iowa, East Union cong., by Lonnie Yoder, June 16, 1973.

Witmer — Burkholder. — Randall D. Witmer, Atglen, Pa., Paradise cong., and Glenda J. Burkholder, New Holland, Pa., Bethany cong., by Herman F. Myers, June 16, 1973.

Yoder — Hartzler. — John A. Yoder, Reedsville, Pa., Barrville cong., and Arlene E. Hartzler, Belleville, Pa., Locust Grove cong., by Eric Renno and Ivan E. Yoder, June 2, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Erb, Mary Ann, daughter of Galen and Mary (Geil) Heatsole, was born in Waynesboro, Va., Mar. 5, 1947; died instantly in an automobile accident near Fairmont, N.D., where she was teaching school, Nov. 21, 1972; aged 25 y., 8 m., 16 d. On Aug. 21, 1970, she was married to Merlin Leroy Erb, who survives. Also surviving are her parents, one sister (Donna), and 3 brothers (Richard, Galen, Jr., and Garland). She was a member of the Springdale Mennonite Church, Waynesboro, Va. A memorial service was held at the Lake Region Mennonite Church, Detroit Lakes, Minn., on Nov. 25, in charge of L. Birkby; funeral services were held at the Springdale Church on Nov. 27, in charge of Paul Wenger, Fred Augsburg, and Karl Baumann; interment in the church cemetery.

Freed, Henry G., son of Henry A. and Aquilla (Godshall) Freed, was born in West Rock Hill, Mo., Nov. 28, 1885; died at the Eastern Mennonite Home, Souderton, Pa., June 11, 1973; aged 87 y., 6 m., 14 d. He was married to Emma C. Freed, who preceded him in death in 1914. Later he was married to Sallie Dettra, who died in 1940. He was later married to Bertha Johnson, who died in 1968. Surviving are 2 sons (Alfred D. and Paul D.), one daughter (Ruth—Mrs. Noah T. Derstine), one stepson (Willard Frobenzer), 2 stepdaughters (Alverda—Mrs. Harry R. Moyer and Shirley—Mrs. Charles L. Swartz), 22 grandchildren, 23 great-grandchildren, 3 brothers (William G., Allen G., and Paul G.), and one sister (Mrs. Katie F. Detweiler). He was preceded in death by 5 children. He was a member of the Souderton Mennonite Church. Funeral services were held at the Eastern Mennonite Home on June 14, in charge of Russell B. Musselman; interment in the

Souderton Mennonite Cemetery.

Good, Christi Milo, was born in Wakarusa, Ind., June 6, 1890; died at Oyen Hospital, May 9, 1973; aged 82 y. 11 m. 3 d. On Feb. 19, 1918, he was married to Salina Martin, who survives. Also surviving are 2 sons (Lloyd and Edgar), 2 daughters (Beulah — Mrs. Sam V. Martin and Viola — Mrs. Vernon Roth), 16 grandchildren, one great-grandchild, and one sister (Mrs. Amy and one sister not named). He was granddaughter preceded him in death. He was a member of the Duchess (Alta.) Mennonite Church. Funeral services were held in charge of Colin Meikle and C. J. Ramer; interment in the Acadia Valley Cemetery.

Landis, Ada W., daughter of Aaron and Annie (Weigner) Lewis, was born in Franconia Twp., July 8, 1895; died at the Franconia Mennonite Homes, Hatfield, Pa., June 11, 1973; aged 77 y. 11 m. 3 d. On Sept. 26, 1914, she was married to Weston M. Landis, who survives. Also surviving are one daughter (Eva — Mrs. Norman Moyer), one son (Clarence L.), 12 grandchildren, 14 great-grandchildren, and 2 sisters (Mrs. Sophia Moyer and Mrs. Lizzie Bechtel). She was a member of the Franconia Mennonite Church, where funeral services were held on June 15, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Miller, Anna, daughter of John and Elizabeth (Grieser) Miller, was born near Pettitsville, Ohio, Nov. 22, 1895; died at the Dunlop Hospital, Orrville, Ohio, June 18, 1973; aged 77 y. 6 m. 27 d. Surviving are one sister (Mrs. Mary Short), 2 brothers (Uriah and Henry), one stepbrother (John Aschelman), and one step-sister (Viola Babcock). She was a member of the West Clinton Mennonite Church, where funeral services were held on June 21, in charge of Edward B. Frey and Edward Diener; interment in Pettitsville Cemetery.

Nofziger, Clara Minnie, daughter of Sam and Elizabeth (King) Beck, was born in Ridgville Corners, Ohio, Nov. 16, 1890; died of a heart attack at her home on June 10, 1973; aged 82 y. 6 m. 25 d. On Nov. 27, 1909, she was married to William B. Nofziger, who preceded her in death in 1965. Surviving are 3 sons (LaVern, Olen, and Lawrence), 5 daughters (Orpha, Beneda — Mrs. Joe Stuckey, Ada — Mrs. Earl Stuckey, Marjorie — Mrs. Calvin Short, and Virginia — Mrs. Herbert Nofziger), 27 grandchildren, 2 step-grandchildren, 20 great-grandchildren, one sister (Sarah Schrock), and one brother (Ed Beck). One daughter (Myrtle), 3 grandchildren, 3 brothers, and one sister preceded her in death. She was a member of the West Clinton Mennonite Church, where funeral services were held on June 13, in charge of Edward Diener; interment in the Pettitsville Cemetery.

Nofziger, Rosa, daughter of Henry and Anna (Yoder) Short, was born in Archbold, Ohio, Dec. 11, 1890; died at her home at Archbold, Ohio, June 10, 1973; aged 82 y. 5 m. 30 d. On Aug. 1, 1916, she was married to Simon A. Nofziger, who preceded her in death on Apr. 7, 1973. Surviving are 3 sons (Marvin Wayne, Kenneth W., and Donald "Pete"), one daughter (Frieda Nofziger), 3 grandchildren, one brother (Raymond H.), and 3 sisters (Verna, Lillian, and Barbara). She was a member of the Central Mennonite Church, where funeral services were held on June 13, in charge of Charles Gausche and Henry Wyse; interment in the Pettitsville Cemetery.

Nofziger, Simon, son of Elias and Mary (Frey) Nofziger, was born in Archbold, Ohio, Jan. 16, 1885; died at his home in Archbold, Ohio, Apr. 7, 1973; aged 88 y. 2 m. 22 d. On Aug. 1, 1916, he was married to Rosa Short, who survives. Also surviving are 3 sons (Marvin Wayne, Kenneth W., and Donald "Pete"), one daughter (Frieda Nofziger), 3 grandchildren, one brother (Sam

H.), and one sister (Ida U.). He was a member of the Central Mennonite Church, where funeral services were held on Apr. 10, in charge of Charles H. Gausche; interment in Pettitsville Cemetery.

Rutt, Norman L., son of Jacob M. and Kathryn (Longenecker) Rutt, was born in Elizabethtown, Pa., July 25, 1892; died of a heart attack while fishing near Mt. Gettysburg, Pa., May 16, 1973; aged 80 y. 9 m. 21 d. On Nov. 2, 1916, he was married to Mary Brubaker, who preceded him in death on Oct. 23, 1955. Surviving are 5 sons (Edwin, Frank, Harold, Norman, Jr., and Le Roy), 4 daughters (Arlene — Mrs. Wilmer Ebsenbush, Martha — Mrs. Henry Garber, Esther, and Miriam — Mrs. Elvin Hess), 31 grandchildren, and 12 great-grandchildren. He was a member of the Bossler Mennonite Church, where funeral services were held on May 20, in charge of Harlan M. Hoover and Richard Frank; interment in Bossler Cemetery.

Snider, Herbert B., son of Samuel and Magdalena (Brubacher) Snider, was born in Waterloo, Ont., Apr. 4, 1888; died in Cambridge, Ont., June 18, 1973; aged 85 y. 2 m. 14 d. On Apr. 25, 1917, he was married to Hannah Weber, who survives. Also surviving are one son (Harold), 3 grandchildren, and one brother (Alvin). He was a member of the Erb Street Mennonite Church, where funeral services were held on June 20, in charge of Galen Johns; interment in the Erb Street Cemetery.

Troyer, Kathryn, daughter of David J. and Elizabeth (Zook) Sommers, was born in Kokomo, Ind., Sept. 30, 1893; died in Goshen, Ind., June 16, 1973; aged 79 y. 8 m. 16 d. On July 12, 1914, she was married to George D. Troyer, who preceded her in death on Dec. 9, 1969. Surviving are 3 sons (Nortell, Dana, and Weldon), one daughter (Annabelle — Mrs. Lawrence Greaser), 7 brothers (Edwin, Albert, Noah, Elmer, Clayton, Monroe, and Ward), and 2 sisters (Mrs. Fannie Birkey and Esther — Mrs. Orin H. Troyer). She and her husband served as missionaries to India from 1923 to 1936 and to Puerto Rico from 1946 to 1967. She was a member of the Iglesia del Buen Pastor Church at New Paris, Ind. Funeral services were held in Goshen, Ind., June 18, in charge of Nelson Litwiller, Mario Bustos, Elna Steiner, and John H. Moemann, and at the Howard-Miami Church, Kokomo, Ind., June 19, in charge of Ralph Stahly; interment in the Mast Cemetery, Kokomo.

Ulrich, Ralph C., son of Christian and Elizabeth (Scherzt) Ulrich, was born in Eureka, Ill., Nov. 19, 1904; died of a cerebral hemorrhage at the Eureka Hospital, May 19, 1973; aged 68 y. 8 m. 25 d. In 1928, he was married to Delia Smith, who survives. Also surviving are one son (Roger Ulrich), one daughter (Carol Johnson), 6 brothers (Loren, Wilmer, Richard, Robert, Marvin, and Clayton James), 3 sisters (Lorene — Mrs. Ezra Wagner, Reva — Mrs. Wilbur Nee, and Mona — Mrs. Camiel Schoonart), and his stepmother (Mrs. Martha Ulrich). One sister (Elizabeth — Mrs. Arthur Garber) preceded him in death. He was a member of the Roanoke Mennonite Church, where funeral services were held on May 21, in charge of Robert Harnish; interment in the Roanoke Cemetery.

Wismer, Abram C., son of Daniel and Elizabeth (Cober) Wismer, was born in Rodney, Ont., Aug. 31, 1883; died at the Sons of Waterloo Hospital, Cambridge, Ont., May 30, 1973; aged 89 y. 8 m. 29 d. On Feb. 17, 1909, he was married to Lydia Ann Kinzie, who preceded him in death on Apr. 24, 1973. Surviving are 4 sons (Henry, Mervin, Clayton, and Wilfred), and 3 daughters (Elizabeth, Ada, and Hazel). He was a member of the Preston Mennonite Church, where funeral services were held on June 2, in charge of Rufus Jutzi and Howard Good; interment in Hagey Cemetery.

Wismer, Lydia Ann, daughter of Henry and Elizabeth (Steiner) Kinzie, was born in Waterloo Twp., Ont., Nov. 27, 1882; died at the South Waterloo Hospital, Cambridge, Ont., Apr. 24, 1973; aged 90 y. 4 m. 28 d. On Feb. 17, 1909, she was married to Abram C. Wismer, who survives. Also surviving are 4 sons (Henry, Mervin, Clayton, and Wilfred), 3 daughters (Elizabeth, Ada, and Hazel), and 3 brothers (Harry, Isaiah, and Edwin). She was a member of the Preston Mennonite Church, where funeral services were held on Apr. 27, in charge of Rufus Jutzi and Howard Good; interment in Hagey Cemetery.

Photo by Eric L. Wheaton

calendar

Virginia Conference Sessions, Harrisonburg, Va., July 19-22
Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 2
Assembly #3 — God's People in Mission, Harrisonburg, Va., Aug. 7-12
Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhat, Ind. (on Co. Rd. 9), Aug. 15-17
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24
Mennonite Secondary Teachers' Convention, Laurelvale Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7

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For six years, the will of two presidents to carry on a disastrous and futile war in Indochina could not be stopped by an impotent Congress. Now, in an unprecedented move on May 11, the House of Representatives has passed an amendment that would not permit the transfer of funds to continue the bombing of Cambodia. With the Senate following suit, it is apparent that the misuse of authority in the White House has prompted the Congress to assume greater responsibility. The checks of the checks and balances system have come into play.

Whether or not the courts are able to convict all who are guilty may not be the most important consequence of what has transpired. If the poison that has festered in our society because of the immorality within the White House can be cleansed by as full an exposure and as fair a judgment of the wrongdoers as possible, a true healing of the land might yet occur.

Hopefully the churches can assist this healing by turning from their tendency to deify the presidential office and to engage in nation worship. Now, more than ever, we must pray for national leaders. Our prayers must reflect our knowledge that God alone is sovereign and that all human action including that of the president of the United States is ultimately judged by His standards of truth, love, and justice. We must pray that leaders be given wisdom to discern the right and the courage to act on it. — Delton Franz, Peace Section Washington Office

A Watershed in the Corruption of Power

I take my text from the eighth chapter of Nehemiah: "And Ezra the priest brought the law before the assembly. . . . And he read from it facing the square before the Water Gate . . . and the ears of all the people were attentive to the book of the law. . . ." Americans need to have read to them from their book of the law. The priest in this case will have to be the president. He cannot govern with authority until the Watergate case is cleared up. Our presidency has become a sort of monarchic repository of public virtue. To discover it is not virtuous would be hard to bear.—John K. Jessup, on the NBC Today program, formerly chief editorial writer, Life magazine

It is tempting, in observing the state of corruption and deceit that has permeated the White House, to say, "A plague on all your houses," and to hold ourselves aloof in personal self-righteousness from all of the strivings of our government. But since both this nation and individuals in its government stand under the judgment of God, we do well to reflect on some of the meanings that the excesses symbolized by the Watergate have for the Christian community.

Church members in America have generally trusted their government. In the twentieth century that trust concentrated itself most zealously in the office of the president. While national leadership in a democratic system cannot govern effectively without the broad support of the people, there is equal danger when that trust becomes too casual.

The excesses of two administrations have now come under challenge. In the sixties, a growing number of citizens became alarmed by the deception practiced by the Johnson Administration regarding the government's war activities in Vietnam; it provoked a serious credibility gap. But finally millions of concerned citizens forced an end to the use of United States forces in Vietnam, even though the devastation in Southeast Asia continues in other ways. Now in the seventies, the public's trust in the Office of the President has again been undermined by the two-year-long series of lawbreaking and cover-up activities of which the Watergate breakdown was but one minor part.

At the same time the importance of a free press, a strong Congress, and an

independent judiciary has been rediscovered. The fact that these checks on abuses of power by the White House have functioned as effectively as they have is as surprising as the breadth and depth of the scandals which they have revealed. While our system has failed by allowing such a great concentration of power in one office, thus inviting abuses, it has also succeeded in exposing and correcting those abuses. Perhaps the greatest failing which comes to light in the whole affair lies not with any aspect of our system, but with the people who have placed so much trust in the president and who have considered as subversive or unpatriotic any attempts to check his power or change his policies.

What does all of this mean for the church? What should Christians learn from the crisis this government and society is undergoing? "There are apparently thousands of American Christians who seem to hold a theory of politics appropriate to dutiful slaves in the late Roman Empire: 'The great ones in Washington know best. Our duty is to be loyal to their better judgment'" (*God's Lively People* by Mark Gibbs and T. Ralph Morton).

The lessons of history dare not be ignored. That the churches cannot afford to be silent and uninformed regarding the policies and trends in government was underscored by one of the pillars of the German Confessing Church which did resist Hitler in the 1930s. Martin Niemöller said, "If the evangelical churches of Germany had been clearer in their own thinking about what a state could and could not do and what a Christian could and could not permit, the assumption of power by National Socialism (Nazism) would have been more effectively resisted."

While recognizing the damage that has been done to our government by this broad-scale subversion of law and order, it can be noted that some good may also emerge.

1. *A more cautious estimate of the Office of President:* Perhaps the sobering developments surrounding the president in recent months will provide a more down-to-earth appraisal of that office among the public. Certainly the church should be under no illusions about the temptation of rulers to lord it over men.

Christians especially, should be sensi-

tive to the potential of idolatry that exists when such a large part of one's security and trust is placed in one man. We should remind ourselves that our theological understanding of sin means that excessive power resting with one person will likely be used for self-serving and self-justifying purposes. Power shared by many—the promise of a democratic system—will more often be exercised with justice and wisdom.

2. *A Renewal of public vigilance:* Corruption in high places increases as the vigilance of the people decreases. Often people in the church say that being critical of presidential decisions is out of place because only he has access to the necessary information and the expertise required for crucial decisions.

The judgments of decision-makers are, however, seldom determined as much by classified information or specialized knowledge as by broad world views, underlying presuppositions, and basic convictions. George Reedy, Special Assistant to the late President Johnson, attests to this when he writes: "He [the president] must deal with those problems for which the computer offers no solution. . . . He has no guideposts other than his own philosophy and his intuition. . . . That a president has more comprehensive data available to him is true . . . but is actually irrelevant. On sweeping policy decisions . . . a president makes up his mind on the basis of the same kind of information that is available to the average citizen" (*The Twilight of the Presidency*).

A president's views on basic issues will more likely be shaped to take into account the interests of the dispossessed if the voices of nongovernmental groups are heard. Toward that end, the transnational, humanitarian perspective of the churches can have a leveling effect on governmental actions. This of course assumes that the churches will devote the time to gather the necessary facts which are available and that they recognize their own fallibility as well as that of those in power.

3. *The Watergate as a watershed in the flow of power:* Some observers in Washington are seeing the Watergate affair as a true watershed in our government's history. After 25 years of political power flowing to the executive branch, the tide may now have turned in the relationship between the Congress and the White House.

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Love Envieth Not

Charles L. Allen writes of envy in his new book, *The Miracle of Love*, "A fisherman friend told me that one never needs a top for his crab basket. If one of the crabs starts to climb up the side of the basket, the other crabs will reach up and pull it back down. Some people are like crabs."

Envy, like a cancer, lies hidden in the deep recesses of the heart. It eats away the fruits of the Spirit and leaves the soul small, shriveled, and drying. The envious person is unable to appreciate or enjoy anyone who possesses what he does not have. It calls forth caustic comments. It is as old as Cain, who slew his brother. Envious people are critical, sharp, and censorious. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" (Prov. 27:4). It pulls brothers down to death if possible.

Often people think sins of the flesh like adultery and drunkenness are more serious than sins of the spirit such as envy. Such classification is a radical miscalculation. In reality, sins of the spirit are more serious. No sin of the flesh put Christ on the cross. Rather, Pilate "knew that for envy they had delivered him" (Mt. 27:18).

Thomas Aquinas defined envy as "sadness at another's good." It is the displeasure and regret when someone else prospers better than we do. It includes a certain satisfaction at the calamities by which another is overtaken. Envy is a sin of the eyes, ears, and tongue. It has sharp eyes to see another's failures, long ears to hear scandal, and a serpent tongue to poison the reputation. Envy is the carping and ill-humored attitude of spirit toward the excellence and success of another. It sows tares among the wheat by night.

Envy is in the heart, for example, when it is difficult to praise another for work well done, when there is any dislike for anyone who has accomplished something recognized as good, when unkind thoughts or remarks are quick to come, when there is a desire to depreciate another, and when another fails or experiences hardship. Few things have so damaged life as envy. It is called the four-letter demon; one of the seven deadly sins.

To conquer envy one must be given a new nature

through Christ. Deliverance follows the denial of self and the commitment to live all of life for the glory of God. Out of the love, shed abroad in our hearts by the Holy Spirit, concern for the good of others rises and it is possible to "esteem another better than oneself." Love envieth not.

Andrew Bonar wrote, "... today I have been seeking grace to rejoice exceedingly over the usefulness of others, even when it casts me into the shade." Such a spirit comes only with a new nature while the natural spirit "lusteth to envy." Jas. 4:5.

When the poems of Lord Byron first appeared an anonymous reviewer enthusiastically praised them, and declared that in the presence of such products of genius Sir Walter Scott could no longer be considered the leading poet of his day. It was afterward discovered that the anonymous reviewer was Sir Walter himself. — D.

Faith Missionary

From time to time one hears much praise of the "faith missionary." Such are said to go out on "faith" and to operate on "faith" that their material needs will be supplied. Often the wrong impression is given. The fact is that usually "faith missions" require less faith than the regular mission work of the church under its mission boards. Why? Because "faith" mission groups usually require a list of pledged supporters to cover the cost even before a person is sent out. There may be a few missionaries who operate without any such pledges but they are few and I personally do not know of such.

So it seems to me our own church boards operate on more faith than the so-called "faith missions." Our boards send out missionaries and develop programs without any specific pledge from any person. The boards, by their faith in God's people, really move out on faith each time a person is sent. In fact, the persons on the headquarters staff of our mission board, who work in the faith that the Lord will provide for them through the church, exercise a lot more faith than many of the glorified "faith missionaries." — D.

GOSPEL HERALD

July 24, 1973



Gus Lichti—Why Is He?

by Robert J. Baker

Gus Lichti of Goshen, Indiana, was eleven years old, living in Sommerfeld, Germany, when his father decided to flee the approaching Russian Army. For his father it meant giving up everything, a lifetime of labor that had been invested in the thirty-acre farm near the quiet German village that is now a part of Poland. They piled the few possessions they were able to take on a small wagon, pulled by a pony that was named "Stalin." The pony had been given to them by a neighbor and was quickly renamed "Peter."

Today, thirty years later, Gus is forty-one and operating a growing business entitled "Lichti Foreign Car Service," specializing in the maintenance and repair of the Volkswagen, the German beetle that invaded America.

The Volkswagen is Gus Lichti's second love, his first being Wilma, an RN, whom he married in 1966. When I asked Gus how he felt, a German refugee marrying a college graduate, a professionally trained young lady, he replied smilingly, "It didn't bother me at all." And I feel that answer says something about Gus. He is unimpressed by the PhD's that clutter his garage with their VW's, Renaults, Volvos, Saabs, Toyotas, and even occasionally a Rolls Royce or Mercedes-Benz.

Of course, Gus' name is not really Gus. It's Ekkehard Gustav Lichti. But when he first arrived at Goshen College to do his IW service and gave Fred Swartzendruber his full name with all its guttural, Teutonic inflections, Fred sighed and said, "We'll call you Gus."

It's a long way from Sommerfeld, Germany to Goshen

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College. The route he came was bumpy, it had some detours in it. And in the process of coming, this forty-one-year-old elder at the Walnut Hill Mennonite Church has developed some basic philosophies that probably are a blend of his Germanic upbringing and the fact that several times in his relatively young life he has watched money, savings, possessions vaporize into thin air.

One gets the feeling in talking with him that he has strong opinions about the way the Christian handles money, that he feels free in expressing where he thinks you are right, where he thinks you are wrong, in the way you handle it. And for some people that's treading on pretty sacred ground. But Gus wears boots and is not much for pussyfooting around like some fancy ballet dancer. He is a bit blunt and some people leave his garage growling under their breath, sometimes above their breath.

But Gus loves the Lord. That is obvious. To him the Lord is real. Even as a boy of eleven in Germany, he felt God's leading and caring. So since God loves Gus, Gus loves God. It's that simple.

When Gus' father, Ernst, made up his mind to try and escape the approaching Russian Army, they first tried to flee by train. They were at the railroad station waiting, baggage in hand, but the train failed to appear. They returned to their farm, the train arriving very late, and, of course, did not wait for the Lichti family. Were they bitterly disappointed? Yes, at first. Later, no. German trains were appealing targets for Allied war planes, especially since by that time Goering's famed Luftwaffe was pretty well kaput. Some miles down the track, the train the Lichtis missed, a fighter plane found. Good-bye train. And that's why the Lichtis switched from steam power to pony power. And praised God in the process.

The escape to the West was like out of the TV thriller. Ernst Lichti, head of the clan, scouted ahead on a bicycle, then came Gus walking, serving as liaison officer between his father and those following with the pony cart. In that last group were his mother, a younger brother, a younger sister, a neighbor woman, and her retarded child that was trying to escape with them. We cannot imagine the fear and excitement that centered with that group as they moved through the fluid battle lines of that time. But they made it.

Eventually they traveled far enough west so they were able to abandon the pony cart and travel by train, one that was not shot up by Allied planes. In 1946 they reached the Palatinate, one of the historic divisions of Western Germany near the French border. It was the area that the Lichti family had sprung from before they went to Sommerfeld in eastern Germany. There they had friends and relatives. Near the little town of Neustadt the refugees found refuge, working on a farm, keeping body and soul together.

Ernst Lichti saw no future in Germany for his family.



Gus Lichti in his garage office

Since his wife had a sister in Chicago, Illinois, they made contact with her and she made arrangements to have them sponsored, saw that finances were available for the ocean voyage. After a sixteen-day boat trip, they disembarked at Hoboken, New Jersey, on Christmas Eve, December 24, 1951. They were met at the dock by an MCC representative who took them out to a restaurant to eat, then placed them on a train destined for Chicago, Illinois.

It was an eventful experience, that Christmas Eve arriving, that Christmas Day traveling by train to Chicago. By December 26 the Lichti family were on a farm some sixty miles from Chicago. His aunt had found a place where the German farmers could work for their American living.

When the work "ran out" on that farm, Gus placed an ad in the *Mennonite Weekly* and was invited to Tiskilwa, Illinois, to work at a sawmill. Then in 1956, Ekkehard Gustav Lichti was drafted. As a new citizen, as a recognized conscientious objector, he was assigned to Goshen College as a carpenter's helper.

GOSPEL HERALD

Volume 66 Number 29

John M. Drescher, Editor

David E. Hostetler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

Robert J. Baker, Elkhart, Indiana, is a public school teacher and writer for numerous magazines

So Gus loaded his worldly possessions in a 1955 VW and emigrated once more, this time to Goshen, Indiana. From carpenter's helper he graduated to plumber's helper, then moved into the mechanic's role, beginning to help with the maintenance of the fleet of college-owned cars, trucks, and tractors. His experience in the Illinois sawmill, his life of making things do, his natural curiosity about what makes things tick, gave him a good background for his work.

In addition, Gus is thrifty. He disliked taking his 1955 VW some thirty miles to South Bend for servicing and repairs, so he decided to do his own. To prepare himself for that work, he tore down his VW engine, inspected each part, put it back together, and when it purred like a top, he declared his independence from the South Bend VW agency, acknowledged himself as his own personal mechanic for the "bug" he drove. But the VW owners who abound about the college heard of the fellow who worked in transportation who was "good on VW's," so they brought him their bugs to be dissected and reassembled.

By now Gus' IW service has been completed and he is now in complete charge of maintenance for the college's twenty or so vehicles. One of his VW customers, pleased with his work, seeing Gus as a good investment, and wanting to help him, volunteered to finance a garage for him. Gus thought it over carefully for ten seconds, and accepted.

The garage was built at 806 Logan St. in Goshen in 1969. Gus began by himself. Now it is incorporated, he has three other Mennonite mechanics working with him. They are Willard Kauffman, Alton Gingerich, and M. Dwight Miller. They have all bought stock in the company, work as partners, and it may be the only garage within a radius of fifty miles where not a single bolt gets "cussed out" because it won't budge, where no segment of the air is painted blue by a frustrated mechanic because the engine won't start. It is a Christian business, and when the last partner was added, it was made a matter of prayer.

On the office is a hand-lettered sign that says, "Give thanks unto the Lord, even if your car breaks down." Gus told me he put it up there for the benefit of a Mennonite whose PhD training provides no emotional release for him when his VW clunks out. Gus hastened to add, however, "If you keep your VW up, it won't clunk out on you." There are other words of advice stapled on the office wall, even some clippings from the *Gospel Herald*.

Nevertheless, it is not all roses at 806 Logan. Gus and his partners are not perfect, they do not please everyone, and when Gus' mind is made up, it seems to be made up. I've been there when some irate customers sounded off to Gus. Gus is no patsy, but I have never heard him raise his voice to match the screaming customer. He just maintains his calm and reasons with the disturbed person. And sometimes he gives up trying to please the

person. When a young lady in very unladylike language threatened to sue Gus because of what she thought was negligence, Gus made the repairs she requested at no additional charge and requested that she find a new mechanic.

Gus showed me an unpaid bill that made me shudder. I was thankful it wasn't mine. I'm not sure if he has collected for it by this time or not. Gus said, "The Lord will take care of it."

Gus has watched material things evaporate several times. His family lost everything when they fled Sommerfeld, Germany. While working on a farm during those years in the Palatinate, his earnings were placed in a bank. When the Reichsmark was converted to the deutsche Mark, he lost his youthful savings. When the family arrived in America, they arrived with a \$2,000 debt to the people who had sponsored them.

So Ekkehard Gustav Lichti takes a dim view of piling up the money. He and his three partners choose to take about \$8,000 each per year from their business. Gus says, "That's enough to live on." When you start with nothing, and now do a sizable business per year, that's a pretty unusual philosophy.

If you want to meet Gus, you can find him at his garage on Logan St., his home on Bashor Road, or his church, the Walnut Hill Mennonite, all with a Goshen address. And if you tithe, you and Gus have something in common to start off your conversation, and, in addition, you and Gus will have instant rapport. Gus says, "The Lord gets His 10 percent off the top."

The Mennonite mechanic on Logan St. cannot understand other Christians do not tithe. He says judgmentally, "I fear that some Mennonites have made Mennonitism equal to Christianity, that for some materialism is their god." The accusation is rather harsh, but perhaps one can accept it better if he remembers that Gus knows very well what it means to lose everything, to escape only with your life, to start with nothing once, twice, three times.

Gus has a few words to say about other things in our church. He feels we are more interested in building buildings than we are in building people. He feels that we are not ready to deal with satanic forces, that our education encourages some of our churches to run without benefit of Holy Spirit fueling and refueling. He is deeply concerned that people entering our church from the outside with lives scarred by sin, find healing for the past, not just the present, that we not only see Christ as a relief from sin, but a deliverer from sin.

Gus has a thing about parents too. His father, Ernst, has passed away, but God has devotedly provided a home for his 77-year-old mother. She has an apartment in his home and spends some hours each day with Gus, Wilma, and the two children, Rebecca and Christina, often having the two children up for a "coffee break" of Ovaltine. Gus believes that it would be good for every Mennonite

family to have three generations in the same house. He smiles and says, "It's good for you."

If you can, stop in and see Gus. That's one reason why he is self-employed. He says, "If I want to talk with a customer about the gospel, I can. It's my business, this garage, this gospel. If the customer won't listen, that's his business. But it's our shop, and I have a right to give a Christian witness if God directs me." And he added with a shrug and that smile, "After all, they come to me, I do not go out into the highways and byways to drag them in."

Gus is only 41, but he is definitely of the old school. And I am 52, definitely of the old school also. But, if I quit driving VW's, Gus will still be my friend. He will know that I made a mistake, but he will still love me for what I am, not because of what he demands me to be.

Once there came back to me via the grapevine the statement, "A little of Bob Baker goes a long way." Ah, I understand, I understand. I suppose some say the same of Ekkehard Gustav Lichti. But when one realizes that he has come a long way from Germany, a long way from poverty, a long way with the Lord, perhaps then one can forget a little quicker the pain that occurs when he steps on your toe, when his bluntness seems a little too blunt. Underneath the blue mechanic's shirt is a warm heart. It beats for Gus, for the Lord, for you.

And, if I have to grimace in pain as he estimates what it will cost to make some repairs on one of our two VW "bugs," at least I know that some of the money I give him will be returning to the Lord.

So, I hand him the VW keys, and say, "Fix it up, Gus."

And Ekkehard Gustav Lichti does exactly that. 

Thank You, Pastor!

by Elaine Rosenberger

A pastor influences the people who make up his congregation. Often, these leaders hear more criticisms for their omissions, commissions, and responsibility for family reputation than words of appreciation. I would like to publicly applaud my pastors for the good influences they have brought to bear upon my life that have helped make me a better person and a more mature Christian.

I misunderstood the pastors of my youth. For one thing, I never really knew them. The outstanding memory I have of Ernie is his smiling from his place on the platform at my grandmother's funeral. For a long time afterward I thought that he was laughing at us; that he was glad that we were feeling so badly. When my mother found out how I felt she set me straight. I'm sorry I misjudged you, pastor. I think the problem was, I just didn't know you well enough.

When I was a little older I revered my pastor, Amos. In fact I thought I saw a real halo around his head as he stood so tall and straight behind the pulpit preaching God's Word. I discovered later that halos dissolve easily. Although I didn't learn to know Amos well either, he did try to reach out to my sister and me in his own way. He took us along to church services sometimes and I remember that the quietness of his home impressed me.

Don, you baptized me in the stream below my home. You talked to me. You made it possible for me to attend our church camp, Bible studies, revival meetings, and district conferences. You helped me exercise my tongue in verbalizing my faith. Your dedication and discipline

challenged me. You questioned the U.S. war machine during World War II in the heat of patriotic frenzy in a denomination which gladly sent her boys off with prayers and goodwill to quench the enemy.

You dared to be different. You gave up a good paying job to take up the Christian ministry in a low-man-on-the-totem-pole position. Underpaid, untrained, overworked (relating to three congregations), you burned the midnight oil studying Josephus and earning your degrees. I often think of you and Dot and wonder if you remember the teenager whom you helped so much through her stormy years.

You brought to my life the development of inner light, Richard. It took me a while to catch the spark but I saw it in your life; that calm confidence in the God you know as close companion. I was all emotion and quietness was not easy to achieve. It is frightening to the fidgety, nervous, ticky Christian to wait. It is dangerous business for an overresponsible Christian to let God be God.

You forced me to open my mind and the secret areas of my life to God's scrutiny because you refused to spout out pat answers to life's difficult, complex problems. How wise you were. You knew long before I did that life in Christ, if it is life at all, is *real* life with all its hurts, not just theological theories.

Thank you for the midnight coffee cake shared around your table with you and your wife. Thank you for the hours, the tears, the concern. And thank you for forgiving our insensitivity to your needs.

Elaine Rosenberger is a free-lance writer from Chalfont, Pennsylvania

Thank you, Jim, for sharing your life among us. Thank you for leading the inner growth to green the outside. Thank you for probing until it hurt. Thank you for your insights into the human situation which showed me those other persons who are hurting in ways I can never really appreciate. Thank you for leading the way into active theology; for putting your money where your mouth is.

Thank you for the demonstration of a forgiving spirit. This practical living of your faith taught me more than many sermons on "Forgiveness" could. You always looked for the best in us and you sure found what there was of it.

Thank you for the sincerity and variety of your life. Thank you for providing many settings where faith could grow. Thank you for loving our children.

I appreciated your prayers, Jim, but I didn't realize how many other people did until I heard someone say, "When he came to visit Sara I used to like to hear him pray. He'd sit there, holding her hand, talking to her, not like a preacher but like a dear friend. And when he prayed he didn't use flowery phrases. You could tell he really cared for her."

Thank you for treating me as a sister of value in your own pilgrimage; for encouraging my gifts and questions. For the little sign you gave me which I keep in front of me on my desk which says: FULL SPEED AHEAD. You and your wife were much, much more to me than just the pastor's family.

Each time a change comes into our lives the breaking of close ties causes suffering. But thank you, past pastors, for making the transition as easy as possible. We love you for your interest and the ways you put that interest into practice.

Where I am today, where our congregation is today, is in a large measure due to the experiences we have shared with our pastors; what they have brought to us, what we have brought to their experience, and how we have responded to one another and to God's leading.

You come to us now, Jim, a new pastor. Already we have sensed your dependence on God and your determination to walk in the Spirit. Thank you.

For your and your wife's easy, open manner, thank you. For your seeing past our problems to our persons, thank you.

I don't know how God will lead us in our walk together, Jim, but I do know that all that we have experienced in the past has brought us to this hour. We bring what we are to you hoping that you will find encouragement, reinforcement, and new light as we walk along together.

In the years ahead we will look back and see more clearly how we have blessed each other's lives but for now, thank you for trusting us enough to pull up stakes and move among us, to cast your lot with the lot of us.

I'm excited. I'm overwhelmed with gratitude to God for His selection of leadership in our congregation. There is just nothing that beats turning life over to God and then

looking back in thanksgiving while counting and recounting your blessings unless, of course, it is the joy of anticipation for what He has in store for today and tomorrow! ॐ

Moderator's Corner

General Assembly 73 — Call to Prayer

As the time draws near for the first Assembly of the Mennonite Church one feels a great need for prayer support from the total membership. The implications of such a meeting can be far-reaching. The impact that goes out from General Assembly can be felt as small ripples or take the form of disturbing winds. Let us pray together that the impact of the Word of God as it is preached and understood at Mennonite General Assembly might resound throughout the world.

Many persons will be traveling from many parts of North America to be a part of Assembly 73. There will be many views represented, diverse convictions, and differing expectations. In the midst of all of these variations let us pray that the Spirit of God may bring unity and clear direction in relation to the future of the Mennonite Church in North America.

There will be numerous fraternal delegates present at Mennonite General Assembly. Some of these will be coming from related Mennonite groups in North America and some will be coming from Mennonite churches overseas. We invite their presence, their testimony, and their contribution among us as representatives from related churches. Let us also keep in mind that our witness can go back with them to encourage and to challenge them in the ministry of reconciliation in their part of God's kingdom.

Let us keep in mind that the Mennonite Church is to be a covenant community whose Lord is Jesus Christ, the mediator of the New Covenant. The writer of Hebrews makes this very clear in chapter 12, verses 23 and 24. Reference there is made to the general assembly and the church of the firstborn which are written in heaven. As God's people let us gather with an awareness that our names are written in heaven and that we are members of God's assembly and God's church. Let us keep in mind that we are only a part of His great family, but a significant part. Let us also remember that we as His people are to be found in continuous mission unsurpassed by any other organization.

Let us pray earnestly that the General Assembly of 1973 might be a churchwide gathering of representative saints of God who will be in session through the leadership of the Spirit clarifying their mission. Pray for this to come to pass. — A. Don Augsburger, moderator, Mennonite General Assembly

More Mileage from Our Amazing Minds

by Eugene Garber

Yes, where I am today in Bible memorization means that I have changed. I am a greater believer and stronger supporter of Bible memorization.

Reasons for this change mean giving God the credit. He gave me a revelation—that if John 3:16 can become almost permanently fixed in our memories, why cannot any other passage of Scripture become as firmly fixed? God also gave me guidance, causing me to act on the new revelation. God led me to Dr. Joyce Brothers' book, *Ten Days to a Successful Memory*. God led me to launch my congregation into a Bible memory program. God led me to offer congregations in our district a visit and message on "More Mileage from Our Amazing Minds." And God led me now to develop and offer congregational and family Bible Memory Packets upon request as is possible.

Another reason I've changed my mind about Bible memorization is Bill Gothard's testimony of the fruits of Bible memorization in his spiritual life and his encouragement to all participants in his Institutes on Basic Youth Conflicts to begin a personal Bible memorization program.

But you say, don't you know Bible memorization isn't the "in" thing? Don't you know even the schools are backing away from asking memorizing of volumes of facts?

Yes, I know. But I believe people are going to sleep on this point. Our minds are capable of much more than we ask of them. We are told that on the average we only use 10 percent of our minds' capabilities. The majority are going to miss out on heaven and they might just be wrong about memorization, too. So let's not blindly parrot those who dismiss Bible memorization with a shrug.

There are definite hindrances to Bible memorization that need to be overcome if we are going to get more mileage out of our amazing minds. A big hindrance is rationalization, which comes directly from Satan's camp. "I'm too old." "I'll forget them right away anyway." "I just don't have time." We've heard them all but go on enjoying real blessings by memorizing God's Word. Another hindrance is plain laziness. Then, too, many have not learned the simple secret of mood mastery. If we wait till we get in the right mood to do something like Bible memorization we may wait a long time. If mother and sister would wait till they get in the mood to wash the dishes the kitchen would soon become a pigpen.

But maybe one thing listed under rationalizations should be looked at. Much time has been wasted in Bible memorization. There are reasons for this that should be looked at. Many verses memorized in the past have been quickly forgotten because they were quickly "memorized"

for points or a prize and left to drop out of memory as other verses were "memorized" for more points or prizes. Brethren! These things ought not to be. I have come to feel that a verse is only one fourth memorized when it can be recited perfectly with the reference. The other one fourth may be going on to overlearn. But the other half is review and recitation until it can be recalled as readily and quoted as perfectly as John 3:16.

The reason we need to come back to our verses again and again for a while is because of what has been called a memory echo. And it is because of our memory echoes that we can "profit" from cramming for a test. What we learn the day before, we can bring back the next day for the test by way of our memory echo. But how long is such learned material remembered? Not until graduation day, for sure. Perhaps hardly a week.

Yes, there is great value in and need for Bible memorization. I am heartened by the interest our Pacific Coast Conference congregations are showing in this wonderful spiritual exercise. I greatly appreciate the efforts of Brother and Sister Harvey Birkey, the Fairview Mennonite Church at Albany, and others to help get God's great Word hid in the hearts of old and young alike.

I am also heartened by the realization that gleanings in the field of psychology are real helpful to all who desire help in speeding up their memorizing and lodging God's Word in their minds.

But what is badly needed is imagination and ingenuity put to work to discover new games and helps in memorizing and reviewing. What aids can be explored to help pastors motivate their flock in this vital area? What aids might be developed to help parents in the home keep Bible memorization exciting and fun? We have a Bible Memory Review Game in its experimental stage and are offering it to congregations and families on a limited basis to help us experiment with it. As there is larger interest in some of the materials we have developed we will try to share them.

What is needed for a revitalized Bible memorization program? In some cases, changed views of Bible memorization, new motivation, new fresh insights into and methods for memorization. But more than all, we need a love for God's Word and a confidence in this guidebook. The creator of farm machinery wants an operator's manual with every machine. Our Creator wants His manual in the hands of every man and a committing of its wise counsels to memory. May the wonderful spiritual exercise of Bible memorization be a growing thing among God's people. 



Your total CROP contributions, *when designated for MCC*, will support your overseas MCC emergency relief and development programs.

**GIVE HUNGRY PEOPLE A CHANCE
FOR A CHANGE**

Brethren, Mennonites Discuss Anabaptism - Alternative Life-Style

Gemeinschaft I challenged a gathering of Mennonites and Brethren to renew their commitment to the simple life of the apostolic-Anabaptist heritage. John L. Ruth of the Franconia Conference set the tone of the two-day meetings, June 16 and 17, in Harleysville, Pa., when he said, "We meet not to issue a call, but to express a need, to hear a testimony, and to listen to an echo."

He went on to define this need as the reestablishment of Anabaptism as a viable alternative life-style for our members and society.

"Ours is a paradoxical time of opening opportunities and people not knowing what life is all about," he said.

Anabaptism with its emphasis on *Gemeinschaft*, or "community," involves the finding of a personal and community identity grounded in Christ and a loving community. This stands in stark opposition to the trends toward civil religion and Protestantism that "married the faith to the gross national product."

Ruth defined the simple life not as a return to legalism or dress codes, but "the simple life means a focused life, focused so that life does not run in every direction." This does not mean giving up the advantages of technology, "but when maintaining a boat, summer cottage, a second car, and second job interferes with basic relationships, it is time to simplify our lives so that we take time out to participate in family life and to share the joys and bear the burdens of our neighbors. The simple life means putting people first and being able to take an active part in the life and work of the church."

Arthur L. Gish and Isaac Clarence Kulp of the Church of the Brethren also presented papers. Mr. Gish pleaded for a return to the disciplined life of our forefathers as exemplified in the concept of "binding and loosing" in Matthew 18.

"Sin," he said, "is anything that offends or destroys a relationship, be that between persons or between man and God. Our churches have traded *Gemeinschaft* for bureaucracy, democracy, legalism, and voting. *Gemeinschaft* is based on decisions arrived at by consensus and the willingness of a fellowship to talk and talk until everyone is satisfied with that decision.

Divisions occur when we stop talking to each other and allow a strong leader or faction to force its will on the other members."

Informality and hospitality characterized the meetings. The rearrangement of the Indian Creek Church of the Brethren recaptured some of the simple worship style of our Anabaptist forefathers. Pews faced each other, focusing on a deacons' table and benches at one side of the room. The congregation knelt to pray, ate together, sang unaccompanied in both English and German, sometimes following a leader as he "lined out" the German verses in the old tradition, and wriggled uncomfortably on hard benches when speeches became too long. Sunday afternoon was highlighted by an "Anabaptist singing" during which Rhine Gotshall, a 92-year-old former Brethren *Vorsinger*, sang some of the old German hymns.

The majority of the participants came from the Lancaster-Philadelphia area, though there were others who came from as far as Maine, Virginia, and Indiana. A few General Conference people participated in the audience, but none were involved at the program level. While over half of the participants were under thirty, only a handful came from local congregations. Why people both young and old attended varied from curiosity to professing a deep desire to explore the meaning of *Gemeinschaft* and community.

Gemeinschaft I concluded Sunday with an evening of dialogue in which participants voiced the many unmet needs they as individuals experienced in their own lives and fellowships. The prevalent cry was for a loving, supporting community, reaffirming Arthur Gish's comment earlier in the day that "evangelism is not a substitute for discipleship. Evangelism grows hollow when there is no *Gemeinschaft* to which one can return or bring the convert."

Kelly Day of Indiana summed up the feelings of many when he said, "I hope that this will not be just another exercise in pious rhetoric. In whatever we do or say from now on, we must remember that the emphasis is on thought, not things; wine, not wineskins. This is the cry of our youth and the cry of those who organized and attended this meeting."

Business People to Hear Senator Hatfield

U.S. Senator Mark O. Hatfield from Oregon is scheduled to address the Constitutional Convention of Mennonite Business Associates on July 31, 1973, at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Senator Hatfield has become an outspoken peace advocate and recognized for his position on non-civil religion as espoused by many in today's world. He will address the convention on the subject "The Christian Businessman Faces His World."

Mennonite Business Associates is a new organization proposed by a number of business and professional people to enable a smaller or self-employed business and professional person in the Mennonite churches to cooperate and work together in promotion of their faith and witness and to provide ways and means to release their skills, time, and resources for Christian service to their home congregations, as well as churchwide.

Some of the leaders in this new organization are John Bontrager, Jr., Alden, N.Y., contractor in home building; H. Ralph Hernley, Scottsdale, Pa., newspaper publisher and insurance broker; James Herr, Nottingham, Pa., manufacturer and processor of potato chips; M. Elvin Byler, Lancaster, Pa., attorney; Bernard Martin, Harrisonburg, Va., builder; David Miller, West Liberty, Ohio, medical doctor; Phares Rutt, New Holland, Pa., cabinetmaker; James Millen, Akron, Pa., insurance broker; Loren Zehr, Poland, Ohio, medical doctor; Joseph R. Buzzard, Scottsdale, Pa., former treasurer of the Mennonite Publishing House; Maynard Shetler, Scottsdale, Pa., director of book publishing; Ferne Glick, Lancaster, Pa., dealer in sound equipment. J. J. Hostetler, Scottsdale, Pa., serves as executive director.

For further information write to the Office of Mennonite Business Associates, R. 5, Box 145, Mt. Pleasant, Pa. 15666. All business and professional people are cordially invited to this constitutional convention.

This Association will enable the small and local business or professional person to be registered as a churchman who supports the local church in the area of his work and service. He will be able to join with others in representing a Christian witness in the business and professional world. It will provide an opportunity to become involved more effectively in churchwide programs and mission services. Many more benefits are available to the active member. The potential program of services is practically unlimited, according to Hostetler.

Inter-Mennonite Program Opens in Montreal

An inter-Mennonite mission and service program got under way in Montreal this summer. It is the outgrowth of two major Mennonite consultations in Quebec, sponsored by MCC (Canada) in 1971 and 1972.

On July 1 the Mennonite Mission Board of Ontario and the Mennonite Central Committee began a program which eventually is to include a day care center, boys' and girls' clubs, a coffeehouse and camping programs for young people, women's meetings, remedial education, a ministry to the deaf, a New Horizons program for old people, and meetings for Bible study and worship.

It will take at least a year before all of these programs can be initiated. The day care center, for example, requires city approval, which may take as much as a year to obtain.

The organizations sponsoring the program are hoping that a church will emerge from this involvement. If it does, the Board has decided that the group should have the freedom to develop its own relationships to the various Mennonite conferences.

"To help persons experience a whole-some relationship to Jesus Christ is an overarching desire," said Newton Gingrich, chairman of MCC (Canada), "but service is to be rendered as motivated by God's love and the reality of need regardless of the recipients' spiritual response. . . . Personhood is extremely important. Although a caring ministry is to be established, it shall not take on a paternalistic nature."

A three-story brick building has been purchased for the program in an area of Montreal known as Mile End Zone. The community, which is bounded on one side by railway tracks and on another by the boundary of the suburb of Outremont, has a population of 2,000 people mainly of Portuguese citizenship.

Albert Hodder, a missionary in Montreal Nord under the Mennonite Mission Board of Ontario, has been released by his Board to become director of the new mission and service program.

A nine-member board of directors, consisting of five representatives from Mennonite groups in Montreal, and two each from the Ontario Mission Board and MCC (Canada), has been established to administer the program. Joe Martin and Walter Friesen, both of Montreal, will serve as chairman and vice-chairman, respectively.

The participating groups would be happy to see other Mennonite organizations become involved in this venture. The Mennonite Brethren Mission Board

is the only other conference which has work in Quebec.

A six-month budget totaling \$20,675 was approved by the directors at their meeting in early June. MCC (Canada) and the Ontario Mission Board will be sharing the operating costs on a 50/50 basis. The mission board purchased the building for the program, and MCC will recruit and support the volunteers who will be needed.

New Editor for CHRISTIAN LIVING

J. Lorne Peachey has been appointed editor of *Christian Living* magazine, succeeding Daniel Hertzler, who resigned to become editor of *Gospel Herald*. A graduate of Eastern Mennonite College and the Syracuse (N.Y.) University School of Journalism, Lorne has been editor of *With* magazine since its founding in 1968.

As a student at Syracuse, he prepared the basic plan for *With* and carried it through its early stages. The general purpose of *With*, as Lorne formulated it, has been to let young people know the church is interested in them.

Lorne is not new to the *Christian Living* staff. He first served as a student intern during the summer of 1960 and then returned as assistant editor from 1964 to 1969. During the interim he finished his college, spent two summers as a writer for Mennonite Board of Missions, Elkhart, Ind., and taught at Western Mennonite School, Salem, Oreg., from 1961 to 1964.

Helen Alderfer continues as Homelife Editor of *Christian Living*.



J. Lorne Peachey

MCC Self-Study to Hold Workshop Conference

Seventy to eighty Mennonite Central Committee members and delegates will meet Oct. 31 to Nov. 2 to study and discuss the future direction of MCC as a part of the 1972-74 Self-Study. The workshop conference will be held at the Cabrini Contact Center, six miles from O'Hare Airport, Chicago.

This special meeting of the MCC, based on action of the 1973 Annual Meeting, is an invitational meeting involving the 34 MCC members, an equal number of conference and MCC (Canada) selected participants, and some MCC staff and resource persons.

The Cabrini Center is administered by a Catholic order for conferences and retreats. The wooded campus setting provides facilities for up to 80 guests.

During the past year the 53-year-old MCC has been engaged in a self-study under the direction of the Executive Committee, with Robert Kreider as study director. At the January 20 annual meeting in Leamington, Ont., plans were approved for a two-day meeting "to review the findings from and the issues identified in the self-study." The annual meeting listed as topics for study: mission, functions, resources, role, authorizations, organizational structure, representation, goals and priorities.

The special meeting has been asked to prepare recommendations on MCC's future for consideration at the next annual meeting, January 18 and 19, at Hillsboro, Kan.

In a May 22 planning session, attended by the MCC Executive Committee and six additional conference representatives, "critical issues" were selected for study at the fall meeting. The following were selected from a series of issues identified by MCC members and some ninety others in response to a questionnaire sent out in February:

1. Mission, service and evangelism — interrelationships.
2. Structures for decision-making: organizational alternatives, multinational patterns, and regional patterns.
3. Resources: How shall the financial and material aid support for MCC be encouraged and controlled? How shall personnel be selected, placed, and received back?
4. The continuing evaluation process.
5. Continuing tasks: What are unfinished administrative tasks? What are unfinished policy tasks?

Preparatory papers are being written on seven topics related to these issues. Each paper is to outline the range of issues, alternatives, pros and cons. Six persons will be asked to respond to each paper. These study materials will be distributed in advance to all participants.

At the May 22 session a planning committee of five for the special fall meeting was named. Committee members H. Ernest Bennett, Roy V. Sider, Paul N. Kraybill, Heinz Janzen, and Newton Gingrich, with Robert S. Kreider as staff resource person, have scheduled a meeting for September 5 in Chicago.

Revolutionary War Studies Begun

Eastern Mennonite College's research committee has awarded grants to Gerald R. Brunk of the history department and James O. Lehman of the library staff to

study Mennonites in America during the Revolutionary War.

"Considering the upcoming U.S. Bicentennial and Mennonites' increasing interest in their heritage, we felt it would be appropriate to investigate our denomination's experience in that turbulent era," commented the history department chairman.

Since no in-depth investigation has ever been conducted on this subject, Brunk reported that the starting point has been to locate sources for the study. He has already spent several days combing materials at the Pennsylvania State Archives in Harrisburg.

"I found familiar 'Mennonite names' on lists of persons fined for missing militia roll calls and persons who hired substitutes to fight for them," said the EMC researcher. "I even discovered a memorandum in which a militia officer warned a subordinate to keep a close watch on his 'Mennonist' prisoners—young men who were probably being punished for refusing to fight."

Although many documents important to his research have rarely been used, Brunk observed they are in very fragile condition. "They must be microfilmed or they will be lost forever," he said.

"We're basically laying the groundwork for others who may be interested in pursuing this largely unexplored topic," Lehman said.

"Mennonites were concentrated in Pennsylvania, Maryland, and Virginia—especially Pennsylvania—during the Revolutionary War," Lehman explained.

During a recent visit to the Maryland Hall of Records in Annapolis, Lehman was surprised to learn "how early and how completely the Mennonites, Quakers, and Brethren were given rights and freedoms."

Overseas Group Commissioned, Elkhart

Thirteen new Overseas Mission Associates and 17 missionaries beginning or completing furloughs were commissioned June 28 at the Prairie Street Mennonite Church in Elkhart, Ind., following ten days of seminar activities.

Resource persons for the 73 seminar included Lyle Franzen, "Chicago and Its Ethnic Communities," and Dan McMurry, "Corporate Power and Christian Mission," both on the staff of McCormick Theological Seminary, Chicago; James Kratz and Wilbert Shenk, overseas office; Ed Minsinger, physician; Dorsa and Mary Mishler, interpersonal relations; Robert Ramseyer, "The Gospel and Culture"; Willard Swartley, "The Holy Spirit and Mission in the Book of Acts"; and Virgil Vogt, on the Reba Place concept of mission.



Thirteen new appointees and 17 overseas workers on furlough met for the annual missionary seminar and commissioning at Mennonite Board of Missions, Elkhart, Ind., June 20-29.

A weekend visit to Chicago let the group observe action programs and see firsthand what churches are doing there.

Individual groups visited Korean, Mexican-American, black, and mixed ethnic (Polish and Italian) communities and observed projects, all of which have some type of government funding. The groups ate in ethnic restaurants and then shared their experiences back at the YMCA, "home" for the weekend.

New persons appointed to mission overseas included Jon and Ruth Beachy, Goshen, Ind., to Paraguay; Elaine Kauffman, Kalispell, Mont., to Brazil; Lois King, Mal-

vern, Pa., to Paraguay; Nancy Kinsinger, Parnell, Iowa, to England; Marcia Yoder, Kalona, Iowa, and Esther Miller, Sarasota, Fla., to Brazil; Bob and Jolene Yoder, Iowa City, Iowa, to Nepal.

Among furlough participants were Ross and Ruth Goldfus, Argentina; John and Genevieve Friesen, India; B. Charles and Grace Hostetter, Nigeria; Anna Marie Kurtz, Ghana; Bob and Wilda Otto, Belgium; Kenneth and Grace Schwartzentruber, Brazil; Charles and Ruth Shenk, Japan; Paul and Bertha Swarr, Israel; Gladys Widmer, Puerto Rico; Blanche Sell, India.

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Rosemont Office Closed August 7-12

The Mennonite Church General Office at Rosemont, Ill., will be closed Aug. 7-12. The General Board staff will be participating in the Assembly 73 meeting. The Assembly 73 telephone number is (703) 433-2771.

Indian Christians and interested whites from Mennonite and Brethren in Christ churches are being invited to an Indian Christian convention Aug. 16-19 at the Brethren in Christ Mission, Bloomfield, N.M. The meeting was decided upon at the first gathering of Indian representatives from Mennonite and Brethren in Christ churches in October 1972, sponsored by the inter-Mennonite Home Ministries Council. Indian families and individuals are being encouraged to come to get to know one another and to share what it means to belong to the family of God.

Eastern Mennonite Seminary completed the 1972-73 school year with a record enrollment and "excellent spirit," a spokesman reported. The 45 full-time seminarians represented 13 denominations and included six international students, he said. "We are encouraged by the Mennonite brotherhood's attitude toward the seminary program," George R. Brunk, seminary dean, commented. He cited a recent survey which indicated that 40 percent of the Mennonite constituency considers seminary training "highly desirable" and another 40 percent believes it is "desirable." Only 8 percent of the group polled

responded negatively, Brunk said. Fall term registration at EMS is Sept. 4.

There will be a CPS Camp No. 20 reunion at Inspiration Hills, two miles east of Congress, Ohio, situated 11 miles north and two miles west of Wooster, Ohio, on state route 604 on Aug. 11 and 12. Food and lodging are available. For reservations call John E. Ramseyer. Phone: (216) 669-4123.

Ken and Elizabeth Nissley and son arrived home from Somalia on July 3. Their address is 1916 Lincoln Highway East, Lancaster, Pa. 17602.

Gary and Joanne Sensenig and children left the States on July 8 for a second term of service at Rosslyn Academy, Nairobi, Kenya.

Luke and Mary Martin and children left the States on July 10 for their third term of service in Saigon, Vietnam. Luke served as associate overseas director during their furlough. The Martins will be visiting EMBMC missions in Hong Kong and Philippines en route to Vietnam.

Ethel Ranck, Ronks, Pa., and Marian Buckwalter, Intercourse, Pa., left the States on July 10 for assignments in Nairobi, Kenya—Ethel as a teacher at Rosslyn Academy and Marian as a secretary-bookkeeper in the East Africa Area Office.

William and Lois Ellen Davidson, Baltimore, Md., left on July 9 for a term of service at Shirati Hospital in Tanzania.

Herb and Sharon Kraybill and daugh-

ter left on July 8 for a second term of service as teachers in Ethiopia. Their address is Box 144, Nazareth, Ethiopia.

Eastern Mennonite College history professor Albert N. Keim has been awarded a research grant to edit a volume of essays dealing with the Amish and compulsory education. Growing out of a "Symposium on Conscience and Society," held at



Albert N. Keim

EMC last December, the book will include addresses delivered at that time, as well as other authoritative materials on the subject. Climaxing 45 years of litigation, the U.S. Supreme Court ruled last May that Amish children are exempt from compulsory school attendance beyond the eighth grade. "This work will attempt to show that the 1972 decision has implications far broader than the right of a religious sect to pursue its own vision of life," said Keim.

Warren and Lola Slagell and daughter, Thomas, Okla., left on July 9 for Belize, where they will serve as business manager and hostess at Mennonite Center. Their address is Box 461, Belize City, Belize (formerly British Honduras).

Harold Stauffer, Eastern Board Overseas Secretary, and his wife, Connie left the States on July 9 for a 45-day deputational trip to Europe and Africa.

The Hershey Leaman family left the States on July 8 to return to Nairobi, Kenya, for another term. Their departure was delayed because of the death of Mrs. Leaman's mother, Mrs. Mary Hestand, who had lived with the Leaman family during their furlough. The Leamans planned to stop briefly in Europe before arriving in Kenya on July 13.

Paul H. Stoltzfus, formerly of Parkersburg, Pa., was installed as pastor of the Maple Grove Mennonite Church, Belleville, Pa., July 8, in the morning worship service. Stoltzfus was associate pastor at the Sandy Hill Mennonite Church, Coatesville, Pa., for seven years prior to accepting the call from Maple Grove. He succeeds Waldo E. Miller, who resigned in August 1972. Current membership of Maple Grove is 329.

William F. Rushby will join the sociology department at Eastern Mennonite College this fall as a visiting assistant professor. Rushby will teach courses in rural and urban sociology, sociology of religion, and direct a social research seminar.

The Council of Spanish Mennonite Churches met recently at the Mt. Tabor Mennonite Church, New Holland, Pa., to

adopt a new constitution and to reorganize the executive committee. Twenty-five persons attended. "The new constitution," said Chester Wenger, Home Ministries secretary who attended the sessions, "systematizes the working relationships of the Spanish congregations and provides the leadership of a general secretary." Jose Gonzalez was elected president and Artemio Defesus, vice-president. Jose Santiago was elected to the new office of general secretary, with George Miller as recording secretary.

LeRoy Kennel shared with Church of the Brethren Moderator Dean Miller in a dialogue sermon "Liberate the Congregation" in the opening service of the Annual Conference of the Church of the Brethren at Fresno, Calif., June 26.

Jason and Ann Denlinger serve as pastor couple in Williamsport, Pa. Jason meets weekly with men from the Allenwood State Prison. He writes enthusiastically about the developing work of the church. The Bible study class at Allenwood Prison has been a blessed time for us each Monday evening. An acknowledged skeptic and a Jewish man attend regularly. The Jewish man's wife attended our church services twice.

Mrs. Eugene Blosser, Kushiro, Japan, June 19, wrote: Last weekend Rachel, Gene, and I visited the Taiki church and Hiroo town upon invitation. Hiroo is the town in which we have been asked to come and establish a continuing witness, as of this September. We had gone there for preaching 15 years ago while we lived and served in Taiki. Again, things are so different from that time. Now it seems wherever one goes he finds Christians. Praise the Lord! They have been praying for leadership, and long for a church in their town, and help in witnessing. Saturday evening we had a meeting in the town hall, a room was rented, and 15 persons came besides us and the children. There were six students and nine adults. Among the group were four Christians. Hiroo is a clean-looking town of 10,000 persons, and is nestled between the foot of a mountain range and the ocean.

The Christopher Dock Mennonite High School Board of Trustees, Lansdale, Pa., has elected James B. Styer, Souderton, Pa., as full-time director of community relations beginning in the 1973-74 school year, according to Lee M. Yoder, principal. Styer succeeds Richard J. Lichty, who formerly served in the com-

munity relations post on a half-time basis. Lichty will teach social studies and Bible full time at Christopher Dock School next year.

The Calvary Hour began broadcasting over the new Washington, D.C., station, WCTN (950 kc), Sunday morning, July 15, 8:30-9:00. For years it has been difficult to find good time for the release of gospel programming in the Washington metropolitan complex.

John Rees, general secretary of the South Africa Council of Churches (SACC), expressed deep regret, June 15, that the visa for the Mennonite Peace Missioner to South Africa was denied. The South African government gave no reasons for the refusal. The SACC had invited William Keeney, provost at Bethel College in Kansas, to spend two years as a theological resource person in the SACC's newly formed Division of Justice and Reconciliation. Tasks of the Division include efforts to eradicate racism within South African churches, to improve black wages in church employ, and to encourage black leadership. As an alternative assignment, Keeney will spend one year researching and writing for Mennonite Central Committee Peace Section.

Goshen College radio, WGCS, has announced the student leaders of the broadcasting staff for 1973-74. Merle Snyder, a college junior from Goshen, Ind., is student manager, and is in charge of station management and procedure. With faculty consent, Snyder will select students for assignments and coordinate the recruitment and training of announcers and engineers. He is the son of Mr. and Mrs. Kenneth E. Snyder of Goshen. Esther Lehman, a college senior from Goshen, Ind., is student program director. She will recommend program format and continuity and coordinate music programming, special features, and the airing of on-campus events. Lehman is the daughter of Mr. and Mrs. Earl S. Lehman, Goshen.

Virgil Claassen, 35, Newton, Kan., has been named the new business manager of the Associated Mennonite Biblical Seminaries, to begin service on Aug. 15. In this responsibility he succeeds Marilyn Fast, who has served Mennonite Biblical Seminary in management responsibilities since 1962 and the Associated Seminaries since 1969. Fast has accepted a responsibility in business accounting and management at Oaklawn Psychiatric Center at Elkhart.

Don Sensesig, missionary to Vietnam, will spend one year of a two-year furlough preparing peace- and Christian nurture literature for Vietnamese Christians in the Vietnamese language. The writing assignment will be sponsored by the



James B. Styer

Mennonite Central Peace Section and the Eastern Mennonite Board of Missions and Charities. Sengenig will develop literature resources in the Vietnamese language that will interpret Christian faith and discipleship.

Alice Kehl, former missionary-teacher at Mennonite Bible Institute, Albion, Puerto Rico, is now teaching at the Spanish Bible Institute, Lancaster, Pa. Alice, who is a native of Canada, also assists in the work at the Spanish church in Lancaster and visits in local homes. She serves the pastor, Jose Santiago, as secretary and translator. Jose was a former student of Alice when she taught in Puerto Rico. Accompanied by several Spanish youth from Lancaster, Alice is currently on a vacation trip to her home in Kitchener, Ont. There the group shared with the First Mennonite Church.

Leanne Schertz is the first woman to be president-elect of the Alumni Association of Goshen College in its 72 years. She begins her term of service this month. The new president-elect is the former Leanne Fricke, daughter of Mr. Lena Fricke of Goshen, Ind. She is a 1958 graduate of Goshen College and a 1967 MA graduate of the University of Illinois. She was chosen by mail ballot of alumni during May and June. At her new post, Mrs. Schertz will be a member of the executive board of the Alumni Association as president-elect for two years, then assume its presidency for two years. This will be immediately followed by two years on the Board as past president. The executive board carries out the affairs of the some 12,000-members association.

Two women graduates of Goshen College will be entering law school in September. It is the first known time in college history that Goshen alumnae have begun study for the legal profession, a field that has attracted GC men up to this time, if only a small number. The women are Debbie Conrad, Wauseon, Ohio, a 1972 graduate, and Florine Gingerich, Lowville, N.Y., a 1973 graduate. Conrad, who taught French and mathematics in Wauseon public school last year, will be entering Washington University of St. Louis. Gingerich, a history major, will be entering Cornell University.

Installation services for Robert Lee Shreiner, pastor of the Bethel Mennonite Church, were held Sunday, July 1. Nelson Martin, overseer in the Greencastle District, was in charge of the installation service. Noah L. Hershey, Robert's father-in-law, gave



Robert Lee Shreiner

the evening devotional. He is pastor of Parkersburg Mennonite Church, Parkersburg, Pa. Clyde D. Fulmer, pastor of Neffsville Mennonite Church, brought the installation message. Bob was appointed a youth minister of the Eastern Region of the Ohio and Eastern Mennonite Conference in March 1970. He assumed the interim pastoral responsibility of Neffsville Mennonite Church in October 1971. He will continue to serve the Eastern Region of the conference as youth minister. The new address is: Box 4, Gettysburg, Pa. 17325.

Two weaving works by Alta Hertzler, of Goshen College's art department, were accepted for exhibition in "Stitchery 73," in Pittsburgh, Pa., last month. Her works, titled "Hieroglyphs" and "Eternal Flame," were among the 139 chosen for display from more than 500 entries. *Post-Gazette* art critic Donald Miller mentioned Mrs. Hertzler's works as "among the stand-outs" in his review appearing in the morning daily. The show, sponsored biennially by the Pittsburgh Craftsman Branch of the Embroiderers' Guild, has grown in national significance, according to Miller. The items in this year's exhibit came from 89 artists of 25 states and Canada.

Eugene Headings, 503 Sycamore Drive, Goshen, Ind., was licensed as pastor of the Santa Fe Mennonite Church near Peru, Ind., June 3. John Steiner, Goshen, gave the sermon, and Roy Koch, Indiana-Michigan Conference minister, directed the installation service. Headings served as interim pastor of the 40-member congregation since December 1972.

Sixteen Costa Ricans visited the U.S. as guests of Goshen College and of its Study-Service Trimester (SST) students. Each of the visitors has hosted at least four SST students in his home without pay, or has given special help to the SST program in Costa Rica. They arrived in the States on June 24 and returned home on July 14. In the visiting group were seven men and nine women and they range in age from 18 to 70. Most of them are from Costa Rica's small towns, and for many of them, this is their first visit to the United States.

Special meetings: Tent meetings one half mile west of Honey Brook, Pa., on R. 322, July 28 to Aug. 5, Melvin Delp, evangelist, sponsored by Cambridge Mennonite Church.

New members by baptism: four at Prairie Street, Elkhart, Ind.; twelve at



Eugene Headings

College Mennonite, Goshen, Ind.; two at Bossler, Elizabethtown, Pa.; twelve at St. Jacobs, Ont.; two at Springs, Pa.; five at Crown Hill, Rittman, Ohio; four at Erisman, Manheim, Pa.; six at Warwick River, Newport News, Va.; seven at Crystal Ridge, Prairie Point, Miss.; one by confession of faith at Tuttle Avenue, Sarasota, Fla.

Change of address: Donald Nofziger to 26 A Viola Drive, Cheektowaga, N.Y. 14225. Ruth and Rhoda Ressler, Sterling, Ohio 44276 (after Aug. 1).

readers say

Submissions to Readers Say column should comment on printed articles.

I thoroughly enjoyed the article, "The Question We Must Ask," by Brother Paul M. Lederach in the *Gospel Herald* of June 19. Praise be the Lord. — Jacob C. Kulp, Telford, Pa.

I appreciate so much the article you wrote in the *Gospel Herald*, Menno B. Hurd, regarding social drinking. I wish there were many more articles on this great problem of our society, and the problem of the Mennonite Church. With no discipline within our circles, how can we eliminate this from our brethren in the church? Drinking may be a little heavier here in the North, and it is certainly a worldwide problem. The Bible still has the same answer for our modern society.

We need to follow Jesus Christ. We need to be open to the leading of the Holy Spirit. The greatest reward today is getting on our knees before Jesus and telling Him all our troubles. We need to return to the "old paths" and be all of us separate, for we are to be a peculiar people. Not odd but different, if we are really "born again."

A Christian certainly cannot play with drink and what goes with it and expect to become more Christlike. May the Lord bless you in your work. — Arlene Kauffman, Cochrane, Ont.

I felt so good about the fine article on the front page of the June 19 *Herald*, written by Lederach. This ought to be reprinted in all of our periodicals. "As the brotherhood studies the Bible . . ." then he states so well what can and will happen. Please thank Paul for writing the article, and thank you for printing it. If only we could do what he suggests in the last four paragraphs in regard to congregations getting into much Bible study, it would surely help our spiritual state. — Marion Gerber, Orrville, Ohio.

Watergate, more than a political phenomenon, has become a moral exhibit. Before us is a portrait of our permissive society. Watergate symbolizes what is allowed through our moral gates as a nation. As citizens of a nation we become morally responsible, since it reflects us.

As members of the Christian church we ought to be slow to point a finger at Washington while we still have three pointing at us. It is easy to blame moral decay at the political system from a distance and try to run it. It can become a cover-up of the church's own moral weakness and inadequacy in being the church.

Are we willing to admit that there has been far too much cover-up and permissiveness within the church? There has been false propaganda and disguises about the church's activities, organizations, and institutions. Even in a much needed and basic area of stewardship we have been misleading. Rather than really giving as un-

to Christ and real needs of people we sacrifice to our "shrine of materialism" to appease our "materialistic gods" we like to worship.

Our statements of faith and practice often become a mockery. The brotherhood labors and prays together for discernment and God's will in their formulation. The ink is barely dry on the statements when there is open and deliberate violation. We close our eyes to it but file the documents neatly in our archives. The tragedy is that we endeavor to base them on the authority of the Word of God. What does this do to people's believability of the Bible, the church, or as to truth and falsehood? The individual becomes his own god to decide what is truth or error by his "situation ethics."

The church, and we as Christians, often only wink at open sin and rebellion or shove it under the proverbial rug as if it weren't there. God's judgment not only falls on nations but on churches as well (Rev. 2 f.). Too often we embrace with open arms the social and moral sins of our society and its lifestyles rather than being a salt, a light, and a moral voice that is portrayed in living. It was Shakespeare who said of evil, "First we abhor it, then we endure it, then we embrace it. That danger is ours."

Not only have the world and its political systems become a permissive society, the church has. Often this is done under the illusion of love and tolerance and open-mindedness. If this is again true, then let us again be loving and tolerant and open-minded about Watergate. Let us forget that there are any gates.—Nathan Nussbaum, Bristol, Ind.

Praise the Lord for two very "timely" articles in the *Gospel Herald* just recently. The first one was in the June 5 issue, page 484, an editorial by our present editor, "Rush for Respectability." We are told of our "crush to conform, or trading one inhibition for another, and a faith that is in favor of people rather than 'What said the Lord?'" And a commitment to the world rather than to Christ. . . . And our biases become the biases of the land rather than what the Bible says. . . . Our editor gave us all good counsel agreeing with Christ and the apostles. Do take heed!

The second article was in the *Herald* of June 12, entitled "America's Homelife Needs Refurbishing," by Art Linkletter. I do wish our official church paper would publish more such needed messages. It is full of good counsel for young and old. Our writer reminds us of how folks are trekking after the "in" thing. He so well tells us, "This society today, as you all know, has become the kind of civilization where we are graded on how much money we have, how many TV sets we have, how big our homes, how many cars, whether we go to Europe—or rather than whether we love, care, and communicate with each other."

Praise the Lord that some people's eyes, ears, and hearts are being opened! This writer wonders what the God of all justice will eventually do with a drug-addicted, sex-permissive, and home-breaking society. As well as publish the same just God do with a money-crazed, extravagantly spending, fun-crazed, pleasure-loving, luxuriously living, and "luke-warm" Christendom. . . . The answer: Revelation 3:16, 17.—D. D. Miller, Goshen, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Albrecht, Kenneth and Gwen (Bowman), New Hamburg, Ont., second son, Richard Merle, May 12, 1973.

Arello, Nick and Jeanette (Horst), Cameron, Mo., first child, Salvatore Jon, June 3, 1973.

Bean, Ralph and Martha (Shantz), Wellesley, Ont., third child, second daughter, Joanne Elizabeth, June 23, 1973.

Beckler, Charles and Linda (Stauffer), Friend, Neb., second child, first son, Matthew Edward, June 18, 1973.

Beckler, Norman and Diane (Saltzman), Milford, Neb., fourth child, Kelvin Ray, May 17, 1973.

Gingerich, Donald and Sharon (Bast), Zurich, Ont., third child, second daughter, Cynthia Dawn, June 15, 1973.

Good, Arthur and Louise (Nissley), Kouts, Ind., first child, Shelley Rae, May 13, 1973.

Histand, Robert and Sarah Ellen (Mast), Wycombe, Pa., first child, Ted, born Jan. 12, 1973; received for adoption on June 22, 1973.

Hope, Ian and Anita (Steckley), Kitchener, Ont., first child, Steven James, June 24, 1973.

Kenagy, Carroll and Beulah (Driver), Portland, Ore., second child, first daughter, Beverly Fawn, June 27, 1973.

Kufcske, Richard and Madeline (Snider), Brussels, Ont., third child, second daughter, Amy Virginia, June 3, 1973.

Leichty, Vernon and Karen (Wenger), Wayland, Iowa, fifth child, fourth son, Timothy Gale, April 4, 1973.

Liechty, Jon D. and Carol (Schwartz), Angola, Ind., first child, Brady Jon, May 15, 1973.

Mast, Chester N. and Jerrolyn (Roth), Chesapeake, Va., first child, Inga Michelle, May 10, 1973.

Nafziger, Randall and Diane (Grieser), Elkhart, Ind., first child, Scott Randall, June 18, 1973.

Stauffer, John and Gloria (Murdoch), Bay Port, Mich., second child, Andrew Jay, Apr. 29, 1973.

Stauffer, William J., Jr., and Sharon (Roth), Milford, Neb., first child, Kerry Ryan, May 31, 1973.

Troyer, Jonas and Betty (Yoder), Uniontown, Ohio, third child, second son, John Eric, June 29, 1973.

Watkins, Paul and Mary Ann (Troyer), Bloomington, Ill., third child, second daughter, Kari Annette, June 1, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six-monthly free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Chasez — Good. — Roy Edward Chasez, Atmore, Ala., Freemanville cong., and Karen Bonita Good, Lanham, Md., Cottage City cong., by Lewis C. Good and Norman Shem, June 8, 1973.

Clemis — Halteman. — Daryl Clemis, Harleysville, Pa., Grace cong., and Carol Sue Halteman, Telford, Pa., Franconia cong., by Floyd Hackman, June 16, 1973.

Denlinger — Hooper. — Clair Denlinger, Newark, Del., Rohrerstown cong., and Barbara Hooper, New Holland, Pa., Monterey cong., by Gordon Zook and Paul Gochnauer, June 30, 1973.

Detweiler — Miller. — Larry Detweiler, Parrell, Iowa, and Carolyn Miller, Kalona, Iowa, both of East Union cong., by J. John J. Miller, June 29, 1973.

Garber — Hochstetler. — Dale Garber, Elizabethtown, Pa., Bossler cong., and Jane Hochstetler, Oxford, Iowa, West Union cong., by Emery Hochstetler, father of the bride, June 15, 1973.

Grove — Swartzendruber. — Robert Grove, Elkhart, Ind., Sunnyside cong., and Nancy Swartzendruber, Shickley, Neb., Salem cong., by Clare Schumm, June 23, 1973.

Groves — Hartman. — Jack Groves, Fayette, Ohio, Evangelical Mennonite cong., and Donna

Hartman, Archbold, Ohio, Central cong., by Charles H. Gausche, June 24, 1973.

Guengerich — Myers. — Galen G. Guengerich, Kalona, Iowa, East Union cong., and Beverly Jean Myers, Scottsdale, Pa., Kingview cong., by Paul T. Guengerich and Edwin Alderfer, June 9, 1973.

Herr — Landis. — Dwight A. Herr and Joyce Landis, both of Lititz, Pa., Millport cong., by Amos H. Sauder, June 2, 1973.

Hooley — Frey. — Steve Hooley, Goshen, Ind., South Union cong., West Liberty, Ohio, and Nada Frey, Goshen, Ind., Science Ridge cong., Sterling, Ill., by Edwin J. Stalter and Roy Koch, May 26, 1973.

Hughes — Coon. — Alan Hughes, Pulaski, Ohio, and Cecilia Coon, Wauseon, Ohio, North Clinton cong., by Charles H. Gausche, June 16, 1973.

Hummel — Crlow. — Rex Hummel, Berlin, Ohio, Baptist Church, and Rita Crlow, Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman and Earl Miller, June 2, 1973.

Kaufman — Alderfer. — Ned A. Kaufman, Goshen, Ind., College cong., and Ann Alderfer, Scottsdale, Pa., Kingview cong., by Edwin Alderfer, father of the bride, June 30, 1973.

Keel — Reeb. — Kevin Keel, Coraopolis, Pa., and Carol Reeb, Eureka, Ill., Roanoke cong., by Wilfred Ulrick and Percy Gerig, June 30, 1973.

Kilhefer — Weaver. — Kenneth E. Kilhefer, Lancaster, Pa., and Sharon R. Weaver, New Holland, Pa., both from East Chestnut cong., by James M. Shank and Irvin Weaver, July 7, 1973.

King — Glick. — Delmar R. King and Sandra M. Glick, both from Belleville, Pa., Maple Grove cong., by Paul H. Stoltzfus, June 30, 1973.

Leis — Gerber. — James Leis, Brunner, Ont., and Rosella Gerber, Wellesley, Ont., both from Crosshill cong., by Steve Gerber, June 15, 1973.

Litwiller — Oswald. — Delmar Litwiller and Cindy Oswald, both from Hopedale, Ill., Hopedale cong., June 24, 1973.

Martin — Hershey. — Richard L. Martin, Intercourse, Pa., Sandy Hill cong., and Karen L. Hershey, Gordonville, Pa., Hershey cong., by Paul H. Stoltzfus, June 30, 1973.

Middleton — Schwartz. — Glenn Middleton and Ardis Schwartz, both from Colon, Mich., Moorepark cong., by Melvin Leidig, June 16, 1973.

Miller — Buckwalter. — John Stanley Miller, Goshen, Ind., Waterford cong., and Rachel Buckwalter, Goshen, Ind., Whitestone cong., Heaston, Kan., by John H. Mosemann, June 9, 1973.

Miller — Grove. — Eugene Miller, Ulysses, Pa., and Sharon Grove, Altoona, Pa., both of York's Corners cong., by Melvin Kaufman, June 16, 1973.

Miller — Roth. — Nelson Ora Miller, Kalona, Iowa, Fairview cong., and Carol Fern Roth, Wellman, Iowa, West Union cong., by Emery Hochstetler, June 16, 1973.

Montgomery — Trivelp. — Robert L. Montgomery and Faye K. Trivelp, both of Reading, Pa., South Seventh Street cong., by Jacob Good, July 7, 1973.

Moore — Gregson. — Paul Eugene Moore, Kitchener, Ont., and Wanda Christine Gregson, Bayham Twp., Ont., both of First Mennonite cong., by Robert N. Johnson, June 16, 1973.

Musselman — Roth. — Neal Musselman, Morgantown, Pa., Lutheran Church, and Mary Frances Roth, Elverson, Pa., Monterey cong., June 16, 1973.

Myer — Lapp. — David Myer, Lititz, Pa., Brethren Church, and Carolyn Birkey, Timberville, Va., Cross Roads cong., by Ralph Birkey, father of the bride, May 19, 1973.

Ranck — Lapp. — Joe P. Ranck, Lancaster, Pa., Rohrerstown cong., and Ann Lapp, Gap, Pa., Sandy Hill cong., by Wilmer Martin, brother of the groom, June 2, 1973.

Slabaugh — Birky. — David H. Slabaugh, Millington, Mich., Mt. Morris cong., and Jane Ellen Birky, Kouts, Ind., Hopewell cong., by Arthur Good, June 23, 1973.

Souder — Hackman. — Kenneth B. Souder, Telford, Pa., Rockhill cong., and Mary Jane Hackman, Souderton, Pa., Franconia cong., by Floyd Hackman, June 23, 1973.

Swartzendruber — Hilty. — James Swartzendruber, Wilmet, Ohio, Longenecker cong., and Alice Faye Hilty, Apple Creek, Ohio, Sonnenberg cong., by Ray Himes, May 27, 1973.

Swartzendruber — Krug. — Bruce Swartzendruber, Tavistock, Ont., East Zorra cong., and Donna Krug, Tavistock, Ont., Lutheran Church, by Forrest Mosher and Newton Gingrich, June 9, 1973.

Woolner — Sawatsky. — Glen Maurice Woolner, Kitchener, Ont., First Mennonite cong., and Margaret Louise Sawatsky, Kitchener, Ont., United Mennonite Church, by Robert N. Yoder, June 30, 1973.

Yoder — Renno. — James Yoder, Reedsville, Pa., Barrville cong., and Mildred Renno, Belleville, Pa., Locust Grove cong., by Eric Renno and Robert Hartzler, June 30, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Amsden, Elizabeth Mae, daughter of E. L. and Mary (Kauffman) Miller, was born at Millersburg, Ohio, Dec. 24, 1928; died of cancer at Sarasota, Fla., June 23, 1973; aged 44 y. 5 m. 30 d. She was married to Robert C. Amsden, who survives. Also surviving are one daughter (Deborah Ann), 2 sons (Robert G. and Jeffrey G.), 7 brothers (E. L., Jr., Bert, John, Paul, Ellis, Gary, and Richard) and 2 sisters (Sarah — Mrs. Richard Cartwright and Shirley — Mrs. Melvin Sommers). She was a member of the Bay Shore Mennonite Church, where funeral services were held on June 25, in charge of Paul C. Yoder, Sr., and Noah Miller; interment in Palms Memorial Park.

Beck, Joel Edward, son of Ervin and Phyllis (Lauver) Beck, was born at Elkhart, Ind., Dec. 28, 1964; died of leukemia at Indianapolis, Ind., June 25, 1973; aged 8 y. 5 m. 28 d. Surviving besides his parents are one sister (Sarah Elizabeth, maternal grandparents (Mr. and Mrs. Martin Lauver), and paternal grandmother (Mrs. Ervin Beck, Sr.). Funeral services were held at the College Mennonite Church, June 28, in charge of J. Robert Detweiler and John H. Moesmann; interment in Violet Cemetery, Goshen, Ind.

Carignon, Grace Elizabeth, daughter of Albert and Mary Kinyon, was born at Bay City, Mich., Mar. 1, 1893; died at the Lowell Rest Home, June 16, 1973; aged 80 y. 3 m. 15 d. On Aug. 23, 1911, she was married to Harold E. Carignon, who preceded her in death on Feb. 18, 1968. Surviving are 2 daughters (Anna — Mrs. Edward Tantis and Ella — Mrs. Russell Aspinall), 3 sons (Albert, Harry, and Harold), 12 grandchildren, 23 great-grandchildren, and one sister (Anna — Mrs. Howard Bower). One son (Howard) preceded her in death on Mar. 26, 1968. She was a member of the Bowne Mennonite Church, where funeral services were held on June 19, in charge of Richard Erdman and T. E. Schrock; interment in the adjoining cemetery.

Charles, Mervin Lee, son of Paul K. and Dorothy (Landis) Charles, was born at Lancaster, Pa., Nov. 21, 1951; died as a result of drowning during a storm while serving in VS at Mobile, Ala., June 25, 1972; aged 20 y. 7 m. 4 d. Surviving are 3 brothers (Paul, David, and Carl), and 6 sisters (Lois, Ellen, Miriam, Dorothy, Mary, and Nancy). He was a member of the Columbia Men-

nonite Mission, Columbia, Pa., where funeral services were held on June 29, in charge of J. D. Landis and Ivan D. Leaman; interment in the Habecker Mennonite Cemetery.

Conrad, John Lester, son of Paul and Nancy (Hershey) Conrad, was born in Addis Ababa, Ethiopia, July 5, 1948; died in a motorcycle accident at Mt. Vernon, Ky., June 29, 1973; aged 24 y. 11 m. 24 d. On July 7, 1968, he was married to Yvonne Kraus, who survives. Also surviving are his parents, 2 brothers (Glenn Carl and Paul Leslie II), and one sister (Mary Kathryn). He was a member of the Sunderganj Mennonite Church, Dharamti, M. P., India. Funeral services were held at Scottdale, Pa., July 1, in charge of Gerald C. Studer; interment in the Paul Conrad home plot. A memorial service was held at Goshen, Ind., July 3.

Erb, David L., son of Jacob S. and Barbara (Lichty) Erb, was born in Wellesley Twp., Ont., May 21, 1901; died of heart complications at St. Mary's Hospital, Kitchener, Ont., June 12, 1973; aged 72 y. 22 d. On Nov. 29, 1928, he was married to Nancy Lebold, who survives. Also surviving are 3 daughters (Dorothy — Mrs. Hubert Yantzi, Lorene — Mrs. David Hallman, and Ellen — Mrs. Donald Cober), 12 grandchildren, one brother (John), and one sister (Mary). He was preceded in death by one brother and 3 sisters. He was a member of the Maple View Mennonite Church, where funeral services were held on June 15, in charge of Alvin Leis and Jacob Roes; interment in the adjoining cemetery.

Ruppert, Lewis H., son of Reuben and Amanda (Hershey) Ruppert, was born in York Co., Pa., Feb. 21, 1906; died of a heart condition at the Osteopathic Hospital, Lancaster, Pa., July 2, 1973; aged 67 y. 4 m. 11 d. On July 18, 1925, he was married to Hettie G. Martin, who survives. Also surviving are one daughter (Betty — Mrs. Roy Bucher), 2 sons (Kenneth L. and Jay P.), 5 grandchildren, and 3 sisters (Mrs. Elizabeth Altland, Mrs. Esther Adams, and Olive — Mrs. Ralph Hoover). He was a member of the East Chestnut Street Mennonite Church, where funeral services were held on July 5, in charge of Paul C. Yoder, Sr., Shank, James R. Hess, and Ira B. Landis; interment in Mellinger Mennonite Cemetery.

Shetler, Henry J., was born in Johnson County, Iowa, June 23, 1894; died at the Scheurer Hospital, Pigeon, Mich., July 2, 1973; aged 79 y. 9 d. In 1918 he was married to Emma Schlaubaugh, who preceded him in death in 1929. On Jan. 14, 1931, he was married to Leona G. Schrock, who survives. Also surviving are 4 daughters (Mrs. Elizabeth Barge, Mrs. Edna Miller, Mrs. Pauline Mix, and Mrs. Louise Swartzendruber), 3 sons (Leslie, Stanley, and Leland), 27 grandchildren, one great-grandchild, 3 sisters (Mrs. Mary Bolter, Mrs. Lydia Teuscher, and Mrs. Agnes Swartzendruber), and 6 brothers (Frank, John, Eli, Emil, Omar, and Dan). A son, Clayton, preceded him in death in 1925 and a grandson in 1966. Funeral services were held at the Pigeon River Mennonite Church, in charge of Luke Yoder; interment in the church cemetery.

Smeltzer, George V., son of Samuel and Saloma (Burkey) Smeltzer, was born in St. Joseph Co., Ind., March 14, 1895; died at Souda, Pa., June 22, 1973; aged 78 y. 4 m. 8 d. On Mar. 21, 1921, he was married to Edna Gresh, who preceded him in death on Nov. 8, 1932. On Nov. 14, 1936, he was married to Laura Shaum, who survives. Also surviving are 2 sons (Ray and Jay), 4 grandchildren, 2 brothers (Joe and Roscoe), and 2 sisters (Mrs. Francis Roes and Mrs. Elsie Roes — Mrs. Ora M. Yoder). He was a member of the Tuttle Avenue Mennonite Church, where funeral services were held on June 23, in charge of John H. Shenk and with the Olive congregation (meeting in the Lienhart Funeral Home), Elkhart, Ind., on June 26, in charge of J. C. Wenger, Richard A. Hostetler, and Elmer Steiner; interment in the Olive (West) Cemetery.

Swartzendruber, Lydia, daughter of John and Mattie (Roth) Gascho, was born in Tavistock, Ont., Oct. 26, 1894; died at Scheurer Hospital, Pigeon, Mich., June 30, 1973; aged 78 y. 8 m. 4 d. On Feb. 20, 1913, she was married to Jacob D. Swartzendruber, who survives. Also surviving are 4 daughters (Dorothy — Mrs. Thomas Swartzendruber, Marjorie — Mrs. Arthur Maust, Marie — Mrs. Elmer Maust, and Freda — Mrs. James Maust), 2 sons (John and James), 21 grandchildren, 14 great-grandchildren, 3 sisters (Mrs. Sarah Gingerich, Mrs. Barbara Wagler, and Mrs. Anna Neuhauser), and 2 brothers (Nick and Eli Gascho). She was preceded in death by one brother (Ezra) and one granddaughter. She was a member of the Michigan Avenue Mennonite Church, where funeral services were held on July 3, in charge of Charles Haarer and Earl Maust; interment in the Pigeon River Mennonite Cemetery.

Wenger, Anna, daughter of Henry and Susanna Imhoff, was born in Ashland, Ohio, Dec. 20, 1884; died in her sleep on Aug. 3, 1973; aged 88 y. 3 m. 14 d. On Dec. 22, 1918, she was married to Emanuel Wenger, who survives. Also surviving is one son (Edward). She was a member of the Salem Mennonite Church. Funeral services were held at the County Line Mennonite Church on Apr. 5, in charge of Richard Ross and Leon Shrock; interment in the County Line Cemetery.

Yoder, Barbara, daughter of Jacob and Lydia (Gingerich) Guengerich, was born in Johnson Co., Iowa, Jan. 18, 1883; died at the Pleasantview Home, Kalona, Iowa, July 1, 1973; aged 90 y. 5 m. 13 d. On Nov. 28, 1907, she was married to Henry A. Yoder, who preceded her in death on Aug. 19, 1971. Surviving are 4 sons (Francis, Jacob, Raymond, and Orville), 3 daughters (Erma — Mrs. Glen Swartzendruber, Esther — Mrs. John Steckley, and Louise — Mrs. Raymond Swartzendruber), 15 grandchildren, 15 great-grandchildren, and one sister. One son (Ralph), one daughter (Susan Ellen), 7 brothers, 4 sisters, and one grandchild preceded her in death. She was a member of the West Union Mennonite Church, where funeral services were held on July 3, in charge of Emory Hostetler; interment in the church cemetery.

Yoder, Loney L., son of Levi D. and Mary Jane (Eash) Yoder, was born in Shipshewana, Ind., Oct. 6, 1891; died of a heart attack at his home in Canby, Ore., June 28, 1973; aged 81 y. 8 m. 22 d. On Mar. 24, 1917, he was married to Vinnie Kauffman, who survives. Also surviving are 4 sons (Harold, Dwight, Stanley, and Robert), one daughter (Mildred — Mrs. Percy Heyerly), 18 grandchildren, 10 great-grandchildren, one sister (Mrs. Wilma Miller), and one brother (Lee Yoder). He was a member of the Zion Mennonite Church, where funeral services were held on June 30, in charge of Paul Brunner; interment in the Zion Church cemetery.

Cover picture by Berne Greene

calendar

Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 2.
Annual meeting of the Historical Committee of the Mennonite Church, Lancaster, Pa., Aug. 3-6.
Assembly '73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.
National Bible Fellowship Meeting, Missionary Campaign 1973/1974, south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.
Mennonite Brethren's Convention, Laurelsville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.

Fewer Births, More Divorces in Finland

The birthrate in Finland is going down and the divorce rate is going up, according to a report issued by the Lutheran Church of Finland last month. Births declined by 20.4 percent in the period from 1967 to 1971. During the same five years the divorce rate climbed 32.3 percent.

Church membership held its own during the period, with 92.5 percent of the people claiming membership in the State Lutheran Church. Communicants numbered 4,664,992 at the end of 1971. The Orthodox Church had 65,064 members and 17 other denominations had a total of 39,774. About 250,000 Finns are not members of any organized church. Some of these are communists and others are members of scattered Pentecostal groups.

Baptists Ask Nixon Leadership

In a "statement of immediate concern" on the Watergate affair, delegates to the biennial convention of American Baptist Churches in the U.S.A. called upon President Nixon to "provide leadership that is open, direct, and honest."

The resolution, which was adopted by a vote of 892-69, also asked Congress to "reassert its leadership role in the initiation and development of government policy," and urged all Americans "to participate in the democratic process by voting and making their expectations known to elected and appointed government officials."

Earlier, in an address to the convention, Sen. Mark O. Hatfield (R-Ore.) denounced what he said was a "political maxim" that one should never admit wrongdoing. "Now that may be wise politics" he said, "but it's terrible Christianity."

The American Baptist legislator urged Americans to repent at all levels for having "let the wellsprings of deep spiritual faith run dry." He specifically called on the persons responsible for Watergate to repent, and declared, "It is incredible that not one of those involved in the Watergate affair, nor anyone bearing responsibility for the wrongdoing, has yet uttered a single word of repentance, or a humble request for forgiveness."

Leprosy Control Work Needed

Leprosy work is often conducted for selfish and self-serving reasons, Oliver W. Hasselblad, MD, president of American Leprosy Missions, told participants at the fourteenth annual leprosy seminar in Carville, La.

"Observing leprosy programs around the world," the leprosy specialist said, "I am increasingly struck with the fact that our basic problems have nothing to do with lack of technical knowledge: medicine, rehabilitation, even human and financial resources. Our failures have at their roots injustice and lack of integrity."

He includes among these failures not using what is already known about the disease and its treatment; not trying to find out; conducting leprosy work for wrong motives, often selfish and self-serving; misuse of medicines.

"If we are ever to conquer this worldwide problem," he said, "we must apply the principles of social justice and basic integrity to the needs of those with leprosy."

Dr. Hasselblad urged those who are engaged in leprosy work around the world to reevaluate their program priorities in the light of recent World Health Organization findings. A 1972 WHO Bulletin reported no decrease in the prevalence of leprosy in the world, and warned that "in view of the limitations of the antileprosy drugs and the characteristics of the disease, (leprosy) may take decades to control with present methods."

Dr. Hasselblad said, "The very first priority should be a change of methodology in the management of leprosy." He pointed to the traditional leprosarium as the greatest barrier to change.

"Despite the recent trends toward ambulatory and clinical treatment there are still too many countries whose leprosy institutions take up most of the national leprosy budget, leaving almost nothing for leprosy control work."

However, he also pointed out that there are many fine examples of traditional leprosariums that have adapted their programs in order to become centers of leprosy control and rehabilitation.

A Spectacular People

The average adult spends about fifty hours a week on spectator activities. Almost 50 percent of this time is spent watching TV, 33 percent listening to the radio, 15 percent on reading periodicals. Less than one percent of total time is spent reading books.

Half-Million-Dollar Car

Are the escalating prices of new autos getting you down? Consider the cost of the sleek black limousine recently built for the U.S. President: \$500,000, in round numbers. What do you get in a half-mil-

lion-dollar car? Air conditioning, stereo, fold-down running boards for Secret Service men, a trunkful of electronic equipment, a bubble roof, and power everything.

Take a Walk

According to Rebecca Warfield, *House and Garden*, January 1973: "Walking, because it's so unstructured, impromptu, and natural, is the most modern family exercise, though as long ago as 1786 Jefferson pointed out, 'Of all exercises, walking is the best.' The Hindus say, 'Walk much for long life,' and the Spanish caution, 'Walk until the blood appears on the cheek but not the sweat on the brow.' One wise old American, asked his recipe for continuing health, answered, 'I have two doctors, my left leg and my right.'"

Make Views "Audible"

Churches of this country must become more affirmative and make the influence of religion much more audible in government if they hope to be heard, Rep. Robert F. Drinan (D-Mass.), a Jesuit priest, told a Lutheran conference.

"Although clearly the churches desire to be heard in America," he said, "the inescapable reality in the post-Vietnam world is that the churches will be listened to less and less."

"For the first time in American history, virtually all the religious voices in America protested the continuation of the war in Vietnam, but two administrations and both bodies of the Congress carried on the war for years after the churches had protested that it was indefensible."

The former dean of Boston College Law School and second-term Congressman said it is his "ever-deepening conviction" that the churches of America "must take a much more affirmative and positive attitude toward the political order and seek to make the influence of religion much more audible and visible in the halls of government where the basic moral decisions about American public policy are being formulated."

7th-Graders Admit Drinking

Nearly one third of seventh-grade students and 96 percent of high school seniors in the Colorado Springs area use alcohol, a recent survey of six school districts revealed.

Marijuana is less widely used and children are "more wary" about experimentation with drugs, data indicates.

The survey was made in April among 4,000 students in junior and senior high schools in six school districts by the El Paso County Association for Mental Health.

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Softening Up Process

Without doubt some will dispute this editorial but its concern better be discussed seriously. Christians, as well as others, are being conditioned today by the mass media (TV, newspapers, movies, magazines, books) and public meetings to fall for the one who shall come and whose appeal will be "all power, signs, and lying wonders."

We are in a softening up process. It is a time of pre-occupation with astrology, the occult, demonic, satanic power, and spiritualism. Books by the dozen are appearing about the same subjects. Recently I received a review copy of *Dictionary of Satanism*, which is a 357-page book of definitions of current and past terms dealing with the occult phenomena.

This book points out that popular novels, films, music, magazines, newspapers, particularly those of the underground type, produce a constant stream of satanic encounters, firsthand accounts of presumably unexplainable situations involving spirits, witches, and other satanic phenomena in their widest application. There is the omnipresence of the cult of evil.

Everywhere there is a passionate eagerness to discover and test, to draw new assurances from superstitions and spirits, and to describe supernatural experiences.

W. T. Purkhisser has a real point, "Frankly, I hate to see the church follow along with increasing interest in the preoccupation with demonology and the type of 'divine healing' represented by 'leg lengthening' and 'filling and straightening teeth.'"

"In my mind, this is all part of the 'softening up' process going on to prepare the public (and even the very elect) for the coming of the one whose appeal will be on the basis of 'all power and signs and lying wonders' (Matthew 24:24; John 4:48; 2 Thessalonians 2:9; Revelation 13:13, 14).

"Paul wrote, 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [demons]' (1 Tim. 4:1).

"The grammar of this verse shows that the 'doctrines of

demons' were not only doctrines originated by demons, but doctrines about demons. The genitive indicates not only origin but object.

"I do not mean that Christians should not know about the workings of Satan and his demonic hosts. It never helps to underestimate one's enemy.

"At the same time, that knowledge ought to be drawn from the New Testament, and the New Testament puts its major emphasis on the fact that Satan and his principalities and powers are a defeated foe. 'Greater is he that is in you, than he that is in the world' (1 Jn. 4:4)."

We must be reminded that possession of any spiritual gift or supernatural power is never only or even the primary evidence that a person has the Holy Spirit. In the New Testament the primary evidence of the Holy Spirit is not in some charismatic, spectacular, supernatural, or ecstatic gift. The evidence of the Holy Spirit is moral and ethical. It is in whether the life and spirit is Christlike. That is why the Apostle Paul says, "Any one who does not have the Spirit of Christ does not belong to him" (Rom. 8:9).

In fact it is striking to see that Jesus and Paul warn against thinking that the working of great miracles or the displaying of gifts of healing or speaking are sure signs of the Holy Spirit at work. In the last times when great signs and wonders are done we are told not to follow such but to test if such have the Christ Spirit.

The darkest hours of history were those when men sought to demonstrate Christianity by the spectacular rather than living the Christlike life. Desiderius Erasmus wrote in 1503, "Nor shall I believe that you are in the Spirit except I behold in you the fruits of the Spirit."

Therefore it seems to me we ought to be doubly diligent in our awareness of what is certainly a softening up process. We must beware of thinking that everything supernatural is of God. We better keep our test of the Holy Spirit where the New Testament keeps it, in the fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. — D.

GOSPEL HERALD

July 31, 1973

"The Little People"

(A Profile)

by Asrat Gebre

Most of us see the church through persons. Such personification is usually associated with the leaders or prominent persons of the church. But the church consists largely of the "little people." Here is a profile of a small member in the Meserete Kristos Church, Ethiopia.

Wolde Senbet has lived in this world (his world, not mine or yours) for twenty-seven to thirty years. I say twenty-seven to thirty years because he does not know for certain how old he is, and he does not care. There is no record of his birth and he was not born in a hospital. The fact that he is alive is a miracle as the infant mortality in rural Ethiopia is one of the highest in the world.

He was born in Wollamo, a county in one of the southern provinces of Ethiopia. Unlike many counties in Ethiopia, it is heavily populated and farmland is scarce. Had there not been the remnants of feudalism in the land-holding system and had there been a fair distribution of land, the scarcity would not have amounted to much. Thanks to the absentee landlord, the situation is what it is.

There has been Protestant missionary activity in his area and Wolde calls himself a "believer" — not Baptist, nor Mennonite, nor anything else. These distinctions he does not understand and it might be cruel to try to make him understand, as he will not comprehend it and will probably end up confused. His parents, and definitely his grandparents, were pagan — animists.

Missionary activity, therefore, has resulted in a people's movement in which the native populace itself was responsible

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for the evangelical thrust in the area. In fact, the church grew, we are told, during the Italian occupation when the Fascist occupiers expelled the Protestant missionary and replaced him with Catholic missionaries. Some believe that had the missionary been around when the church was taking its roots, it would not have grown to the extent it now has. This, of course, is only conjecture.

In a people's movement it is an entire household or tribe that is converted. It is not individuals trickling into the church as in most missionary activity. A problem in relating to a people's movement is that there is a different "quality" (if there is such a thing) of faith as compared with persons who have received individual instruction.

The Protestant mission society has been very strong in evangelism, and Wolde's lifestyle has been the same as his forefathers, except for a change of religion and a smattering ability to read the Amharic language (which is not his mother tongue, but the official language in Ethiopia).

The missionary taught him Amharic so that he could read the Bible. The mission also opened a school and Wolde went there for three months. He dropped out because nobody could support him. (Normally a boy of eight is able to earn his living as a shepherd.)

However, his friends, who were a little more enterprising than Wolde or who could get friends or relatives to help with food, continued schooling. Some even got "scholarships" from missionaries. The net effect of this was that these "educated" were "exported" to the cities where they continued their education to join the few privileged elite.

Wolde, however, remained at home. He was a shepherd and kept his faith; he is still a believer. His friends who have gone to the city have prospered materially but they are either backsliders or practical atheists. Wolde, of course, envies their prosperity. He had sometimes thought that if he were to choose between his faith and money, he would probably choose money. In his mind one is exclusive of the other. It is the bad people who have the money. It is the unbeliever who prospers in Wolde's world.

Wolde had no hopes of making ends meet in his native Wollamo. The land tenure system is such that the good land is owned by rich absentee landlords. The absentee landlord is represented by an agent who not only collects more rent than is legal or customary to satisfy the landlord, but also takes some for himself.

Wolde knew he could not make it in his village. As a grown child in a growing family he had observed that the food apportioned to the children was getting less and less from year to year. He must look elsewhere to sustain himself, and if he could, help his parents.

One of his friends brought the news that there was a cotton plantation where one could pick cotton for at least four months in a year. One might earn at least a dollar for a twelve-hour day if he is a fast picker.

Wolde rejoiced at this news. He felt the Lord was leading him to this faraway place, 200 miles from his home. He borrowed three dollars from about ten friends and went to

the cotton plantation. It was not easy at first because he could not get work right away.

There were many from over the land who, like Wolde, wanted to make money. He was without work for about a month. His friends who had been to the plantation in the early picking season fed him through the month. (When people are away from their homelands they usually are kind to each other.)

After a month he got the job. At the end of the picking season he had saved ten dollars. This was quite a sum for him; he was holding in his hand more than he had ever seen in the past. He bought a shirt, shorts, and a second-hand woolen coat. He was happy.

In the cotton plantation the people from his county and others have started a church. Wolde had gone there the first few Sundays after his arrival. He had prayed for work at the church and had also asked others to pray for him. But once he got the job he was looking for, he was too tired to go to church because of the hard work. And sometimes he picked cotton on Sundays.

On some of the Sunday evenings he had gone to the local bordello to try one of the local liquors. He was slowly becoming an "unbeliever." However, he was rebuked by one of his friends and confessed his sin in church and was restored. There is no pride in Wolde's world. Every sin had to be confessed in church. He was later elected as one of the counselors in the church.

Wolde's church at the plantation is unique. No missionary has ever been there except for a sporadic visit as a tourist. The Meserete Kristos Church, alias Mennonite, has worship centers near Wolde's area. Because of this Wolde's church would like to join the larger Meserete Kristos Church. The elite on the Executive Committee of the church question whether the Christians at Wolde's church are "good" enough. They are from "other" groups and they hardly know our "doctrine." (Of course, the larger church itself does not teach seriously this "doctrine.")

Wolde and his likes are seen as second-class citizens in the kingdom of God. This does not worry Wolde and his friends. What worried them more is that the cotton-picking season would soon be over and they would be without jobs.

GOSPEL HERALD

Volume 66 Number 30

John M. Drescher, Editor David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15063. Second-class postage paid at Scottsdale, Pa. 15063. Lithographed in United States.

Wolde had several choices. He could go home and live like the old ways, or move to one of the towns and work as a day laborer, or stay at the plantation and hope for some odd jobs that could come his way. Wolde opted to stay at the plantation. It would be a difficult life. In the meantime, Wolde and his friends strongly want to be part of the larger church.

An American Mennonite who visited with me at the Abadir Church asked me why these people chose to be Mennonites. My first reaction was to reply, "They did not choose MKC; MKC chose them." But I explained that in the absence of any other denominational group, and simply because of our proximity, they consider themselves members of MKC.

By associating with MKC they give up very little of the way they are used to practicing Christianity. They had their own way of serving communion and they immersed when baptizing. (At the recent Mennonite World Conference sessions I learned that perhaps half of our Mennonite brethren practice this mode of baptism.) MKC has been sufficiently magnanimous to accept any mode of baptism, so long as it is adult baptism. But, aside from this, the question is: Would Wolde find a place in the church? Most of the things discussed at church meetings are elitist.

Some of the "elite" members hold to the view that the church must go at the pace of the average member, others that the average member must be pulled up, and still others that there should be a combination of the two!

Aside from this theorizing, would Wolde find a place in the church? Is he a genuine part of the building of God? Would he have anything he will defend and will he hold any opinion as to the direction the church should take? Yes, if he is allowed to challenge our "elitist" way of running things.

Recently a missionary friend said that MKC must have a reason for existence. I believe he meant that some of the essential, or peculiar, doctrines of the Mennonite Church must be maintained. At present not only Wolde, but also the larger church would hardly know the difference between MKC and any Protestant group. Hardly anything is mentioned about peace and nonresistance. Of course, when 90 percent of the population is underfed, how much thought can be given to peace and nonresistance? Or must they?

Then, granted that Wolde is a Christian, the church must somehow help him to be a better steward. What kind of stewardship will we ask of Wolde? Talent — he does not have much. Money — he hardly has any. He is underfed.

How can the church relate to Wolde aside from offering teaching? The church must meet Wolde's economic need. Recently Mennonite Economic Development Associates (MEDA) has shown interest in assisting Wolde and his kind in vegetable farming. If Wolde could have food for the whole year, he could marry and settle; he could give more to his church. Then one might talk to him about stewardship and other concerns. Until then.

Prisoners of Peace

by Walton Hackman

The Vietnam veteran's world is like Humpty Dumpty — it can't be put back together again. As a youngster he learned from his parents that when he grew up he would be a doctor or lawyer or possibly even president of the country. But now that he has reached the age when he might begin such a promising profession, there is not even the remotest hope. Finding any jobs seems impossible.

Only five years ago life seemed beautiful and filled with endless opportunities. Now life holds no promise. The chances of veterans continuing their education are remote and jobs are scarce. Many of the men do not feel that they are accepted by their former friends and neighbors. Often there is open hostility toward them. The veteran needs constantly to suppress the feeling that he has no purpose in life.

Only 48 months ago these same men read recruitment posters which told them: "The Army wants to join you" and "Join the Navy and see the world." Somehow it didn't seem to work out that way. The men first began to sense something was wrong when the promises of the recruiting

officer were not fulfilled. Instead of seeing the world, they saw boot camp. Their only discovery was that they had a one-way ticket to Vietnam. The real troubles started in Vietnam — drugs, prostitution, and disbelief about what the United States was really doing in Indochina.

Uncertain about who the enemy was, not convinced that they wanted to give their lives for whatever it was that was being defended in Vietnam, and angry that they had been misled to believe that they had some choice in the type of service they would perform, they too became victims of the war. Many GIs carry immeasurable guilt resulting from participation in military operations they opposed. But because they were eligible for military service between August 1964 and December 1972 they could not follow their pursuits of happiness as guaranteed by the Declaration of Independence. The Indochina war was to have a profound and irreversible effect on the lives of these young men.

For many Vietnam veterans, returning home was a shock comparable to suddenly cutting off the warm water during a comfortable shower. There were no victory parades, no

Walton Hackman is executive secretary of MCC Peace Section.

celebrations, and in most cases, no recognition of their return. The war had split the nation, divided communities, alienated friends, and established tragic divisions within families. The nation clearly wanted to forget that Vietnam ever happened! Only then did it become apparent to the veterans that they had been the sacrifice.

The televised arrival of the 500 prisoners of war was punctuated with cheers and accolades of praise. There was a personal reception by national television in the homes of most North Americans for the returned POWs. But what of the 25,000 shattered men who left their strength in a distant battlefield? Only an ominous silence awaited them.

One veteran in a hospital ward said, "When I saw the POWs, I cried. I cried out of self-pity. I remember getting off the plane when I returned, and nobody met me. I envied the prisoners because they could walk. They were prisoners for five years and eight years, but I am a prisoner within myself because I am a prisoner to this wheelchair."

A U.S. Senator on the Senate floor said of the veterans' plight: "Almost three million Americans fought in Southeast Asia. Five hundred came home in the bright lights of television from the jails of North Vietnam. But 50,000 others came home in coffins—not to the cheers of a grateful country, but to the bitter tears of families. And hundreds of thousands have come home to a dark night of frustration and deprivation. They are free from the dangers of war, but not from the indifference of peace. They are condemned to undergo (drug) addiction, to forego education, to go without employment. They are among the best of America's young, but often have not received adequate medical care or treatment for drug addiction. The nation found them when it needed them, but now that we do not need them, they cannot find the help they need from the nation. They are fathers and sons, veterans and citizens—and they are also the prisoners of peace."

Our leaders swore that they would never abandon the prisoners of war. But they have neglected the prisoners of peace.

A study of St. Louis employers made by students at Southern Illinois University shows that many employers are reluctant to hire Vietnam era veterans "because of an image of a drug-using, child-murdering hippie." Whatever the reasons, Vietnam veterans are surely discriminated against in employment. Over 300,000 of these men between 20 and 29 were unemployed at the beginning of 1973.

As distressing as these figures are, they reflect only the technically unemployed veteran—the veteran who is registered at the unemployment office. These statistics do not include the tens of thousands of others who have never registered or who have given up on public employment agencies. A Harris survey in 1972 indicated that the national unemployment rate for Vietnam veterans at the time was between 11 percent and 15 percent, with figures as high as 21 percent for nonwhite veterans and 31 per-

cent for those who were not high school graduates.

One quarter of all Vietnam era veterans do not have a high school diploma. Of those, less than 12 percent use the GI bill to pursue further education or training. A WW II veteran interviewed recently on CBS television series on the plight of the Vietnam veteran said: "In the old days (WW II) of the \$75 a month that I received and the tuition, I wound up with about \$1,400 a year, and I could go to the best college in the land, Harvard, and still have \$100 a month pocket money. Today the Vietnam veteran gets about \$1,980 a year and he just can't cut the mustard. He cannot pay half the tuition, let alone his subsistence."

The veteran enrollment at Harvard College in the school year 1947-48 was 3,300 out of a total student population of 5,600. In 1972, Harvard College enrolled 89 veterans out of a total of 6,000 students. With full tuition (including room and board) at most Mennonite colleges approaching \$3,000 per year, veterans would also be excluded.

Many Mennonites might at first react negatively toward Vietnam war veterans, many of whom volunteered their services, though some were drafted against their wishes. But none of us can dismiss lightly our obligation to those whose lives have been severely or permanently damaged as a result of the Indochina war. Except in a few cases, the churches have ignored the Vietnam era veteran. This is, of course, understandable. The people in the Christian churches of North America have also been affected by the polarization and disjunctions created by the war. Many want to forget Vietnam and everything associated with it. But the demands of the gospel to love one's neighbor as one's self will not permit Christians to ignore this part of binding up the wounds of war. ☞

Troubles of an Editor

A newspaper editor in the Lake City (Iowa) News talks about the troubles of an editor. This is reprinted below not to bring any tears to the eye of our readers nor to make our job seem too much of a burden. Even so it has several things that ring a bell. Look and see!

"If you think you have troubles, pity the poor editor — if he attends a meeting, he's being nosy; if he doesn't, he isn't interested. If he writes an in-depth story, it's too long; if he condenses one, it's incomplete. If he takes sides on an issue, he is prejudiced; if he doesn't he is a coward.

"If he asks for advice, he's incompetent; if he doesn't he is a know-it-all. If he makes a mistake, he hears about it for weeks; if he doesn't, he never hears about it. If he expresses an opinion, he wants to run the show; if he doesn't, he lacks guts. If he misspells your name, you never forget it; if he doesn't, you didn't read that story."

— From *Cumberland Presbyterian*

Bombs Wait for Viet Farmers

by Earl Martin

As Vietnamese refugees begin to trickle back to their farms in the countryside, they are facing a serious threat of injury or death from fields littered with volatile garbage — live bombs, dud artillery shells, and undetonated mines and booby traps. Already some farmers have been killed upon return to their rural homes.

The official Defense Department figure for United States munitions in Indochina from 1965 through 1972 is over 30 billion pounds. Half of this was ground weapons and half aerial. If, as the Defense Department estimates, only one to two percent (other military personnel estimate 10 percent) of ground and air munitions fail to explode, the people of Indochina will have to contend with *two to four million* individual bombs, artillery shells, and mortar rounds in their fields and forests.

No reliable estimates are available for the amounts of explosives used by the armed forces of North Vietnam and by the Provisional Revolutionary Government (PRG), commonly known as the Vietcong. The amount is generally believed to be far less than that used by the United States and Saigon, who had virtually an unlimited arsenal.

One weapon Vietnamese farmers will encounter for generations is the antipersonnel bomb. This bomb, designed not to destroy buildings but to kill or injure people, consists of a large "mother bomb" which bursts in midair dispersing 500 baseball-sized bomblets. These bomblets will spew out several hundred steel pellets in all directions when detonated.

The technical problems involved in a systematic defusing of the Vietnamese countryside would be formidable. The operations consist of detecting, uncovering, and disarming the shells. Detection alone is not simple. Magnetometers, the most sophisticated detection instruments, usually cannot distinguish an unexploded bomb from metal shreds. Wherever duds exist, exploded shrapnel is also plentiful. The most effective way to discover much of the unexploded ordnance will likely be visual sighting, although the human eye can not see what lies below the soil. Since it is dangerous to disturb explosives equipped with a fuse, each bomb sighted will have to be detonated where it is.

There is speculation that intense heat from burning off the fields during the dry season may trigger some of the

smaller mines or antipersonnel explosives. There is less hope that this process would detonate larger or buried ordnances. Explosives designed to ignite electrically or by sharp pressure also may be unaffected by heat.

During the war huge bulldozers called Rome plows were sometimes driven back and forth through fields to detonate booby traps. This method may be feasible for cleaning up farmlands, but would be impossible in wooded areas. The bulldozers and their operator would also be vulnerable to large bombs capable of destroying the machinery.

Since the United States military has trained some personnel in the army of Vietnam (ARVN) in ordnance disposal, the Defense Department now says the ARVN must take care of the live ordnance. Just how enthusiastically the ARVN will tackle the job is open to serious question. In addition to the high risk and the reputed lack of motivation of the ARVN troops, there are political reasons which diminish the prospects of the Saigon government dispatching teams to the rural areas. Many of the regions hit hardest by American bombing and artillery were those under the control of the PRG. The authorities in Saigon have little interest in seeing refugees return to areas under strong PRG influence. Failing to clear the fields and villages of dangerous weapons is one way of discouraging such refugee movement.

But the desire of many refugees to leave their camps and return to their ancestral homes is legendary. Some have already run headlong into the dormant explosives, though others refuse to go back because of these unexploded shells.

Some people remember January 1971, when South Vietnamese military officials forced civilians to trample through a heavily mined wooded area of Ba Chuc village, near the Cambodian border. Several of the villagers were killed and a score injured in this human mine-clearing operation.

There may be no conscription of peasant farmers to clear the rice paddies and woodlands of Indochina as at Ba Chuc, but the effect will be the same and on a far greater scale. In the continuing absence of any systematic ordnance disposal program by the United States or Saigon, it will fall to the civilian farmer, as he stumbles into an antipersonnel bomb or runs his plowshare into a buried artillery shell, to suffer this ugly aftermath of an ugly war.

Earl Martin served with MCC in Vietnam from 1966 to 1969.

Assembly 73 Program

Tuesday, August 7

Morning and Afternoon:

Assembling of Displays, Committee Meetings, Registration, Tours

7:30 p.m. Formation of 73 Congregations

Directed by Arnold Roth, assoc. secretary of MBCM

8:00 p.m. Chairman: Robert Hartzler, Worship Committee
Welcome: The Joy of This Occasion

Truman Brunk, Jr., chairman of Convention Planning Committee

Wednesday, August 8 — "God Creates a People"

9:00 a.m. Worship: Led by James Lapp and Roy D. Roth, Worship Committee

Hymns and choral reading on "God's Action in Forming a People"

General Assembly Business

2:00 p.m. Assembly 73 Congregations Meet

3:30 p.m. General Assembly Business

Report of Council on Faith, Life, and Strategy

7:00 p.m. (Singing will begin at 6:45)

Chairman: Newton Gingrich

God Creates a People:

"The Potter's Wheel" — Paul A. Friesen, Hesston, Kan.

Meet the Mennonite Board of Congregational Ministries

Keynote Address: A. Don Augsburger, moderator

Thursday, August 9 — "God's People Relate to Each Other"

9:00 a.m. Worship: Song and Scripture on Brotherhood
Choral Reading of 1 Cor. 12:12 — 13:13

General Assembly Business

2:00 p.m. Assembly 73 Congregations Meet

3:30 p.m. General Assembly Business

General Issues and Recommendations, Amnesty

7:00 p.m. (Singing will begin at 6:45) Chairman: A. Don Augsburger

Meet the Mennonite Publication Board

Worship: "God's People Relate to Each Other"

— Gerald Hughes, Cleveland, Ohio

Address: "Redemptive Discippling" — Donald R. Jacobs, Kenya

Friday, August 10 — "God's People Face Problems"

7:00 a.m. WMSC Prayer Breakfast

9:00 a.m. WMSC Business Session

Worship: Led by Mac Bustos

General Assembly Business

2:00 p.m. Assembly 73 Congregations Meet

3:30 p.m. General Assembly Business

The Role of Women in the Church

7:00 p.m. (Singing will begin at 6:45) Chairman: Newton Gingrich

Worship: "God's People Face Problems"

Meet the Mennonite Mutual Aid Board

Address: "Redemptive Rehabilitation"

— David Mains, Chicago, Ill.

Saturday, August 11 — "God's People Become an Extending Fellowship"

9:00 a.m. Worship: Led by David Mains

General Assembly Business

10:30 a.m. Assembly 73 Congregations Meet

2:00 p.m. Worship

Meet the Mennonite Board of Education

Testimony of Key 73 Happenings: Led by Howard J. Zehr

3:30 p.m. Assembly 73 Congregations Meet

7:00 p.m. (Singing will begin at 6:45) Chairman: A. Don Augsburger

Worship: Led by Wilbert Shenk and Overseas Fraternal Delegates

Meet the Mennonite Board of Missions

Address: "Redemptive Witness" — David Shank, Belgium

Commissioning: Led by H. Ernest Bennett

Sunday, August 12 — God's People Worship

Chairman: Newton Gingrich

9:15 a.m. Singing Begins

9:30 a.m. Worship — Sermon by B. Charles Hostetter, Nigeria

11:00 a.m. Assembly 73 Congregations Meet

2:00 p.m. Assembly 73 Congregations Meet

2:45 p.m. Chairman: A. Don Augsburger — Worship

Reports from Assembly 73 Congregations

Sermon: "The Church — A Foretaste" by Neftali and Gracie Torres, Elkhart, Ind.

Breaking of Bread

Additional Activities

For the children: (age 3 1/2 through grade 8)

Activities — crafts and field trips; Bible study, music, drama, films

Recreation — sports, swimming, hiking

Schedule — 9:00 a.m.-12 noon, Wednesday through Saturday

2:00 p.m.-4:30 p.m., Wednesday through Saturday

11:00 a.m. and 2:00 p.m., Sunday

Registration Fee — \$3.00

Something Happened at Pine Lake

by Lester Horst

Can anything good come from Mississippi? Economically, the state is second to lowest of the fifty, but one of the richest spiritually? Let me tell you the story.

The time of the happening was May 5 and 6, 1973. The place was Pine Lake Camp, near Meridian, Mississippi. The occasion was the annual sessions of the Gulf States Conference, sponsored this year by the East Central Mississippi Mennonite Churches. These are the places we came from to the meeting.

Did I hear you say, "What happened?" Heaven came down and glory filled our souls! Sounds trite? It wasn't! Ever hear of a spiritual bombshell? This was it!

Our input speaker was Brother Eldon King of West Liberty, Ohio. What he put into the meeting was tremendous — what the Spirit gave out was fantastic!

"Jesus is here — God is here — we can't know everything about Him, but we can know Him in a personal way. God loves us and has a wonderful plan for our lives." — Eldon King.

Did the Spirit speak in tongues of fire? No. Did the Spirit speak in a mighty fire-filled voice? No. Did He speak in a still small voice? Yes. The still small voice that helped us see ourselves as we really are — young, middle-aged, and older Christians with a need for renewal that works.

A lot of helpful input was given by the children and the young people. About half of the group was under 25 years of age. Average attendance was about 160. But these young people are different — they mean business for God! You could tell it by the way they sang, read, talked, laughed, and ate.

"The living presence of Jesus in the life of the believer is like an artesian well — always there." — Eldon King.

The enthusiasm was as infectious as hepatitis — only healing instead of damaging. The session proceeded like this — discussions by different groups, special music, input by Brother King, rap groups of 10 or so, each reported on by one from each group.

You say: How can five different groups of Mennonites

do this, besides some from other groups? God was there! His Spirit did the work. How did He do it? We let Him — we came expectantly, no one was disappointed — that is the way God is.

"Jesus communicated His love very much by His touch. Build relationships you can go back to again." — Eldon King.

Saturday was a beautiful day — full of sunshine and fresh pine air. Sunday was a beautiful day — full of clouds and rain and mud. We asked God for showers of blessing — that is what He sent — good wet ones.

The campground nestles between hills on a dirt road. When it was time to go home, most of the 30 cars had to be hand-pushed up the first hill. The tractor that was sent for slid off the road into the ditch and didn't get to help.

This was a tremendous spiritual experience. One we won't forget. Want to see how this works?

PS: Next year our conference meets in Des Allemands, La., the first weekend in May. 

Wit and Wisdom

Little girl, "Pastor, we were supposed to go on a picnic instead of church, but our car wouldn't start."

. . .

Little boy, "Pastor, my dad said he sure wishes we'd get out of church on time because he doesn't get much out of the sermon anyway. And one Sunday he missed the first part of the football game."

. . .

Two newspaper editors had been feuding for years and one of them died. The other saw a chance for final revenge. He printed the obituary under "Public Improvements."

. . .

Little Betsy's grandmother told her they didn't have television when she was a little girl.

"Then what did they turn off when you were bad?" asked the four-year-old.

AFRAM to Bring Blacks Together

Black Mennonites in the U.S., Jamaica, the Dominican Republic, and six countries in Africa are becoming involved in a historic conference which is intended to help guide the worldwide Mennonite Church in its development. It is felt that blacks have a stake in planning the Mennonite Church because we have affiliated ourselves with the denomination which we feel is relevant.

AFRAM will be held from Nov. 4 to 11, at the Brackenbush Baptist Assembly in Limuru, Kenya. Limuru is located about 20 miles northwest of Nairobi, Kenya's capital city.

Resource persons at AFRAM will represent both Africa and North America, with the majority from Africa. North American speakers will be: Hubert Brown (U.S.A.), William Pannell (U.S.A.), John Powell (U.S.A.), Ed Riddick (U.S.A.), and Samuel Walters (Jamaica).

Representing Africa will be: Million Belete (Ethiopia), Asrat Gebre (Ethiopia), Don Jacobs (Kenya), Tshilembu Kashkisha Wa Kabahba (Zaire), Nagaish Kebete (Ethiopia), Zedekiah Kisare (Tanzania), Daniel Mtoka (Tanzania), and Clement Mutombo (Zaire).

Let me share with you some highlights in the thinking of the AFRAM initiators.

The last several years have witnessed an increased awareness of Pan-Africanism. As historically defined, Pan-Africanism has referred to interaction and working together of African nations for common unity among all people of African descent; hence, there is a growing desire by African descendants to form a viable relationship which will aid in their independence. There is a belief by Pan-Africanists that there is a common strain among all people of oppressed communities.

Peoples of African descent, in the religious community, have also taken up the theme of interdependence. It is believed that black people all over the world share a common religious history, problems, culture, and ways of dealing with their needs. There is a growing feeling that the black church, worldwide, must be involved in strategies which effectively speak to their communities. Since blacks share a common history of relationships with Christianity, there is a need to determine the difference between culture and Christianity.

There has also been a rise in the

black American Christian community toward an awareness of African ancestry. Members of the black American Christian community are urgently trying to integrate their "lost" African patterns and their "newfound" values into a livable pattern which is Christian. Both Africans and black American Christians believe they must be involved in the development of themselves, their people, their communities — and their nations.

The desire for an increased awareness of each other has led the black people in the Mennonite Church to implement plans for bridging the gaps which have existed between them. There is a feeling among Africans and Afro-Americans in the Mennonite Church that there is a need to find ways in which they can be mutually beneficial to each other. There are needs to find an authentic expression of black tradition in their "adopted" church. Likewise, there is a need to find common ways to work at strategies for black church development. It is the belief of black Mennonites that there are similarities and commonalities among them.

During July 1972 at the Ninth Mennonite World Conference in Curitiba, Brazil, black Mennonites began to shape plans. Black Mennonites from Africa — Nigeria, Ghana, Rhodesia, Zaire, Zambia, Tanzania, and Ethiopia — and black Americans of the United States, Brazil, Jamaica, and the Dominican Republic convened to discuss future relationships. It was decided by the black Mennonite delegation that a conference should be convened which would clearly define future working relationships. This conference was officially named "African Afro-Americas Inter-Mennonite Unity Conference" (AFRAM).

The initiators of AFRAM appointed the following people to plan the conference: Asrat Gebre, Addis Ababa, Ethiopia; Isaac Sackey, Accra, Ghana; Bishop P. M. Khumalo, Bulawayo, Rhodesia; and Hubert Brown, Elkhart, Ind. (U.S.A.). John Powell was appointed executive secretary of AFRAM. AFRAM will be a one-week working conference which will focus on the following concerns:

1. Identical cultural patterns.
2. Development of a black Christian education curriculum.
3. Development of techniques of evangelism and black world ministry.

4. Church and economic developments; leadership training.
5. Integration of authentic cultural patterns with Mennonite tradition.
6. The role of the church in social issues.
7. The black Mennonite Church's role in pacifism.
8. The role of the church in liberation.

This will not be a totally black conference. We are expecting some white brothers to participate with us in coming to resolutions for church development.

The Mennonite Church in the United States, through the Minority Ministries Council, has appointed eight official delegates to AFRAM. They are: Vasco Boyd, Newport News, Va.; Tony Brown, Goshen, Ind.; Gerald Hughes, Cleveland Heights, Ohio; Raymond Jackson, Philadelphia, Pa.; Vince Jamison, Los Angeles, Calif.; Gene Norris, Columbus, Ohio; Helen Robinson, St. Louis, Mo.; and Barbara Sowell, Chicago, Ill. All of these delegates are leaders in minority congregations of the Mennonite Church.

A chartered flight is planned for the conference. Please contact John Powell at Box 370, Elkhart, Ind. 46514, for further details. — John Powell

Evangelism Workshop, Conrad Grebel College

Conrad Grebel College provided the setting for an evangelism workshop June 15-17. More than sixty persons, representing congregations in the Ontario and Western Ontario conferences of the Mennonite Church, participated. The workshop was planned and coordinated through the Mennonite Board of Congregational Ministries under the direction of associate secretary Howard J. Zehr.

In spite of schedule conflicts, with two weddings held on the college campus on Saturday, a very meaningful happening took shape. Saturday afternoon and evening sessions were held in the facilities of the Erb Street Mennonite Church a few blocks away. Most of the participants lodged in their homes overnight, but took meals together at the college on Saturday.

Additional resource persons were: John Lederach, chaplain at Hesston College; John W. Miller, professor at Conrad Grebel College; and Norman Kraus, director of the Center for Discipleship at Goshen College.

The workshop focused upon congregational evangelism. A common problem realized in all evangelistic efforts is that of helping persons who come to faith in Christ to become a vital part of the Christian congregation. In previous sem-

inars, held for the purpose of introducing Key 73, this concern was expressed repeatedly. The design of this workshop was to view evangelism as a task of the total congregation and as emerging out of caring relationships within the brotherhood.

Alberta, Saskatchewan Launch Evangelistic Effort

The Commission on Missions and Service of Northwest Mennonite Conference has commissioned Peter Hofer, Chester, Mont., to serve full time in several areas of evangelism in northwestern Montana and southern Alberta. The assignment was approved at the annual meeting of Northwest Mennonite Conference, held from June 29 to July 2.

Hofer, who began his multi-faceted endeavor on July 2, is working primarily with television stations in Great Falls, Mont., and Calgary and Lethbridge, Alta., at the present time. A weekly evangelistic program is being subsidized on the Great Falls station; in addition, he has negotiated free air time for programs over the cable TV stations of Calgary and Lethbridge.

According to James Mullet, pastor of the Sharon Mennonite Church in Guernsey, Sask., and chairman of the Commission on Missions and Service, Hofer is "very adept at working with children and adults in family relationships." Mullet anticipates that Hofer's evangelistic outreach via the TV medium may extend to Edmonton, Alta., and even to the Canadian Broadcasting Corporation (CBC), Canada's nationwide network.

Other details of Hofer's assignment are the following: tent evangelism at fairs and exhibitions (a tent has been purchased), community evangelism, family life seminars, and personal deputation. Total costs for the work — which included living expenses, travel costs, and TV support — is \$14,000.

Mullet stresses that follow-up and nurture will be an important phase of Hofer's ministry. He expects a number of Mennonite fellowships will emerge as a result of the evangelism program. Mullet says the conference "will try to zero in on the follow-up."

Northwest Mennonite Conference (formerly Alberta-Saskatchewan) has a membership of 827 persons in 16 congregations throughout Alberta, Saskatchewan, and northwestern Montana. The conference has budgeted \$5,000 toward the support of Hofer's ministry. The Home Missions Division of Mennonite Board of Missions, Elkhardt, Ind., is providing \$4,000, while an additional \$5,000 is being solicited from various community sources.

Hofer's background includes training

at Prairie Bible Institute, Three Hills, Alta., and extensive involvement with Open Air Campaigners in the United States. He is married and is in his early thirties. With the support of Northwest Conference, Hofer began producing evangelistic TV programs in mid-1972 at the rate of one per month for nine months over the Great Falls station. Mullet says the half-hour programs have had "very favorable acceptance."

Simon G. Gingerich, secretary for home missions with Mennonite Board of Missions, comments that he feels "the exciting things about this work are the new initiatives for evangelism and church extension which Northwest Conference is undertaking."

Youth Convention 73 Highlights



I. Merle Good



Lawrence Hart

"Operation Big Sweep." This project involves cleaning up Riverside Park on the Grand River in cooperation with the Grand Rapids Environmental Protection Dept.

Music will feature the Hallam Street Band and the Dogwood group from Chicago in the general sessions. The Lawndale Choir will also make a Sunday evening appearance. A Convention choir will be formed for the Thursday evening celebration. Each registrant will receive a copy of the Convention 73 songbook.

Every participant will have an opportunity to go to the beach on Lake Michigan for an afternoon.

Coffeehouses will be a large part of the Post-Session Activities. They will feature, black, Spanish, and German foods, music, and decor.

Over fifty seminars and workshops are designed for dialogue and discussion with leading resource persons on a wide variety of issues.

Evening Speakers

Sunday — I. Merle Good, Mennonite author, playwright, and producer from Lancaster, Pa., will kick off Convention 73 with a multi-media presentation on the Convention theme.

Monday — Lawrence Hart, a Mennonite Cheyenne chief from Clinton, Okla., will speak on freedom and cross-cultural relationships.

Tuesday — John and Naomi Lederach of Hesston, Kan., will deal with male-female relationships before and leading up to marriage.

Wednesday — Ladon Sheats, a leader in the Koinonia Farms community of Americus, Ga., will share on freedom and Christian discipleship.

For more information and a brochure on Convention 73, write to Convention 73, Box 513, Goshen, Ind. 46526.

Nairobi Work Grows

The recently formed Nairobi Mennonite Church is proceeding with self-organization and is searching for ground on which to build a facility, according to Pauline Zimmerman, Eastern Board missionary recently returned from Kenya.

The group, which includes Tanzanians and a few Somalis, presently meets in a recreation building of the Avon Tire Company, and has an average attendance of 68 on Sunday mornings. Leadership is given by a team of three men: two African brothers and Eastern Board missionary Dave Shenk. Located in a Swahili-speaking section, the church has both Swahili and English services.

A reading room set up by Ron and Ruth Ann Hartzler in the Somali section of Nairobi, Kenya, is attracting up to 17 Somalis a day, according to Pauline.

The Hartzlers, Eastern Board missionaries who were transferred from Somali Democratic Republic to Kenya, built bookshelves and collected books in an area on one side of their house having three rooms and an office. They have been able to make a wide choice of books available, including psychology, science, history, biblical research, and others. Magazines in several languages are also offered.

At least one attendant is always ready to assist in finding books and to join in discussions. A Christian Somali works with the Hartzlers in the reading room, which is open six days a week.

"We feel this is a real chance for Christian witness," said Pauline. "The reading room allows us to share freely with the Somalis."

It is also planned that Ruth Ann Hartzler and Grace Shenk, wife of Dave Shenk, will spend one day a week reading Bible stories to the village children.

Hong Kong Office Closes

Mennonite Central Committee work ceased in Hong Kong with the termination of the Family Child Assistance Program (FCA) on June 30. This marks the end of a program that has given aid and support to thousands of families trying to compete in modern society with few resources to do so.

MCC Hong Kong has had seven directors in its history, aided by wives and Paxmen. All of these people have done more than just their jobs and have made significant contributions to schools, churches, and individual lives.

The Hong Kong Mennonite Mission which has in the past provided support and personnel for the MCC programs plans to continue the study center and will keep alive the presence of Mennonites in Hong Kong. — Jerry Barkman, MCC Hong Kong director.

Workers Complete India Water Supply Projects



Reservoirs and wells are cut out by the village men. Women carry away the earth, which must be measured before the workers receive payment.

Villagers in the state of Orissa, India, have completed seven cash-for-work relief and development projects. The workers were employed to excavate irrigation and drinking water wells and reservoirs. The projects were administered by the Church's Auxiliary for Social Action (CASA), the service agency of India's National Council of Churches.

India has been in the grip of a severe drought since the failure of the monsoon in 1972. Food shortages are reported in 14 out of 21 states, affecting over two hundred million people. The drought, most critical between March and July of this year, has created some of the worst conditions of the century.

Two districts in this chronically hit drought region of India were targets of the project. Thirty thousand people worked on 10 projects during the month-long effort. Workers had to cut out a specified number of cubic feet of earth each day to receive their pay. Local university students and volunteers from India's Student Christian Movement helped to measure and record the amount of earth excavated. Through the development of reservoirs and wells, CASA hoped

to provide water sources that would make future droughts less severe.

The Rural Life Program of the Church of North India assisted in the projects, which were as many as 45 miles from the headquarters town. Because roads were almost impassable, even by Jeep, a full day was required to visit two or three projects.

The Mennonite Central Committee contributed \$5,000 dollars to the Orissa project. MCC is also cooperating with the Mennonite Christian Service Fellowship of India in sponsoring cash-for-work projects in drought-stricken Mennonite and Brethren in Christ areas.

Amish and Indians

Ken Reed of Fredericksburg, Pa., former assistant editor of *Christian Living* magazine, has written a new play titled *Joseph, Put That Gun Down*, a dramatic story based on actual events, of an Amish boy captured by the Delaware Indians. *Joseph, Put That Gun Down*, produced by Merle Good of Lancaster and directed by Luke Sickle, formerly of Lancaster, began on June 29 and will run through August 4 at the Dutch Family Festival.

The play tells of the Hochstetler family and their decision not to use their weapons to resist a raid by the Indians. As a result, all but Joseph, the title character, his father, Jacob, and one brother are killed in the attack. Joseph is played by Nevin Lantz of Morgantown, Pa., and his father is played by John Miller, now of Lancaster. Joseph is raised by the Indians, falls in love with the Indian princess, Ariwaha (played by Barb Graber of Mt. Pleasant, Iowa), and becomes an Indian—until his Anabaptist upbringing comes back to haunt him, with a question of conscience.

A drama rich in romance and legend, *Joseph, Put That Gun Down*, is staged with many of the familiar Festival Players, Tuesdays through Saturdays, 8:30 p.m., at the Dutch Family Festival on R. 30 at R. 896, east of Lancaster.

Discard the Unnecessary

Mary Ellen Yoder of Mohnton, Pa., recently retired from some 15 years of missionary work in the *Luz y Verdad* radio office in Puerto Rico, a work sponsored by the Mennonite Board of Missions, Elkhart, Ind. The office staff in Puerto Rico held a farewell supper on May 22 in her honor. Mary Ellen returned home to care for her parents and filed the following report.

Puerto Rico and its people hold many fond memories for me.

First, it's a place throbbing with life. People there live closer together than in many places and their lives are constantly in touch with each other. Life and people are different, but it was a great opportunity for me to learn from them.

I leave a people who are friendly and ready to share. And they have shared much with me. Someone has said, "People who have the least are often more ready to share with someone who has less."

Changes are part of life. As I terminate my years of living in Puerto Rico, I find that packing and moving means a lot of decision and discarding. How easy it would be to migrate like the birds—just fly away.

But God has created us to be responsible creatures who in every hard and difficult experience lean on His help. We don't need to become upset when we can't see how everything will get done or how this or that will work out.

While packing I came to the decision that too many things weigh us down, so I tried to discard the unnecessary. I have found life more satisfying by disciplining myself to live more simply.

I thank God for the 15 years plus that I lived in Puerto Rico. I thank Him for the close-up view I have had of the Spanish broadcast work, as well as the other areas of service which our mission began—the hospital, the Academia Betania, and the Mennonite churches with their many fine brothers and sisters in Christ.

GC's Turner Lab Receives Grant

Goshen College announced recently a two-year grant from Research Corporation to support a cooperative venture between GC and Purdue University in a doctoral research program in physics.

The program is being funded by Research Corporation, a nonprofit foundation for the advancement of science with its center in New York City. It awarded a total of \$27,987 for 1973-75 to initiate the new project at the Turner Precision X-Ray Measurements Laboratory, a facility built in 1969 at Goshen College through the vision of Robert C. Buschert, GC professor of physics, and of Basil S. Turner, chairman of the board of CTS Corporation of Elkhart.

Peace Curriculum Team

During August Ted Koontz of the Peace Section staff, his wife, Gayle, MCC Information Services, and four youth hope to complete the writing of a new peace curriculum primarily designed for high-

school-age youth. It will be used first during the summer of 1974, but hopefully will be useful later as well. The project is sponsored by the General Conference Mennonite Church and the Mennonite Church. The team members are Mary Dettweiler, Breslau, Ont.; Brian Petkau, Morden, Man.; Mildred Taylor, St. Louis, Mo.; and Joe Yoder, Newton, Kan.

The objective of the curriculum is to "introduce persons to the freedom of radical obedience to Jesus and to challenge interpretations of Christianity which use the name of God to glorify the competing values of nation, economy, and culture." It will be rooted in biblical material, taking a look at the biblical Jesus,

the meaning of peoplehood, allegiance to nation and God, Christian service, economic life-style, and the nature of greatness and power. It will seek to present something of the breadth of concerns and commitments which comprise the life of the Christian peacemaker.

The team will begin the month in Akron, and travel to Washington, D.C., Waterloo, Ont., and Grand Rapids, Mich. (for the Mennonite Church Youth Convention), before completing its work in Elkhart on about Sept. 2. En route, contacts will be made with youth and outside resource people in order to incorporate the resources of additional people in the preparation of the curriculum.

mennoscope

The Boardwalk Ministry has gotten underway once again under the sponsorship of Allegheny Conference. This time, however, the ministry has a house and the house has a name — Diakonia. About 75 persons attended the dedication of the house on June 3. The ministry includes referrals from the beach team for food and lodging. Other referrals are made to Diakonia through the Baptist coffeehouse, the 24-hour hot line, and concerned agencies and programs in Ocean City, Md.

Paul Landis, secretary of the Lancaster Conference of the Mennonite Church, led a seminar along with John R. Mumaw for pastors and church leaders in Jamaica from June 11 to 22. Landis, with his family, is on a June 10 to Aug. 23 teaching mission in Central America.

Mennonite Student Services of Mennonite Board of Missions has set as a priority assisting the formation of student-youth adult fellowship groups. The students services office is exploring the potential for such groups.

Out-Spokin' bike hikes upcoming in September and October are: Sept. 14-16, central Indiana covered bridge hike (for men of the Greater Fulton County, Ohio, area), 60 miles; Sept. 14-16, Holmes and Tuscarawas counties, Ohio (for single adults), 60 miles; Oct. 5-7, southern Indiana (for families), 60 miles; and Oct. 12-14, Brown County, Ind. (for married couples), 60 miles. Also, Oct. 25-28, Ontario, Canada (for fellows and girls, aged 14-21), 150 miles; Oct. 31 — Nov. 4, Louisville, Ky., to Elkhart, Ind. (for Out-Spokin' "alumni," aged 15-21), 300 miles; and Oct. 31 — Nov. 4, southern Indiana (for fellows and girls, aged 14-18), 150 miles (self-contained hike). A number of other bike tours are also planned for September and October but are being held on a local basis with church and agency groups. If interested in signing up for one of these hikes, or for

more information, contact Jerry Miller, Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514; tele.: (219) 522-2630.

Herbert L. Swartz

has joined the Bible department at Eastern Mennonite College as an assistant professor. The Kitchener, Ont., native will teach courses in biblical history and theology, New Testament theology, and Pauline theology. He has been a pastor at the Toronto Mennonite Brethren Church, directed Mennonite Central Committee work in Jordan for four years, and most recently was an instructor and registrar at the Mennonite Brethren Bible College in Winnipeg, Man.

Sixteen college freshmen, each with outstanding high school records will begin study at Goshen College in the fall with a four-year Menno Simons Scholarship. The chosen scholars are from six states and are receiving stipends that range from \$250 to one-half of tuition each year. The Menno Simons Scholars program was begun in 1956, and this year's winners bring the total number of awards to 205. The scholarships are named in remembrance of Menno Simons, an early leader of the Mennonite Church.

The waters have not yet gone down along the Mississippi River, and probably won't go down completely until the end of this month. Some families have been out of their houses since late March, and won't be back until their homes can be restored. Mennonite Disaster Service has begun two projects in the Mississippi River area involving cleanup and building repairs following the recent floods there.



Herbert L. Swartz

A. C. Good preached at the Science Ridge Church in Sterling, Ill., Sunday morning, June 24. He was 92 years of age the following day. He had retired from the pastorate at Science Ridge in 1951, 22 years ago. His ministry has extended over 76 years. He was ordained in 1906.

The physical education department at Eastern Mennonite College will have a new chairman this fall, the president's office announced this week. Keith R. Phillips of Chesapeake, Va., will also coach the varsity basketball and baseball teams and teach several physical education courses. For the past 14 years Mr. Phillips served as physical education department head and athletic director at Norfolk Christian High School where he coached cross-country, soccer, basketball, and baseball. His basketball coaching record is 129-94.

The Mennonite Central Committee is urgently trying to locate a couple interested in becoming involved with the flood victims of Buffalo Valley, counseling them in their emotional, psychological, and spiritual needs that are a direct result of the recent flood disaster. If you are interested in this opportunity, or in one of many other openings in Appalachia for doctors, social workers, nurses, or agriculturists, contact Lowell Dettweiler, MCC, 21 South 12th Street, Akron, Pa. 17501. Tele.: (717) 859-1151.

J. Nelson Kling, worker in Menno Bookstore, Addis Ababa, Ethiopia, arrived in the U.S. on July 4. His address is Star Route A, Atmore, Ala. 36502.

Marian Newswanger, nurse in Ethiopia, returned to the U.S. on June 30. Her address is 1000 Keystone Road, Chester, Pa. 19013.

Donald and Doris Sensenig returned to the U.S. on June 21 after completing a four-year missionary term in Vietnam where Donald was a teacher. Their address is R. 3, Ephrata, Pa.

The San Felipe Mennonite Church, Belize (formerly British Honduras), burned down the night of July 4 according to a report from Paul and Ella Martin, missionaries in Belize. The fire was probably begun by a mentally disturbed person who earlier had thrown a firebrand on the roof. At that time the fire was discovered in time to extinguish it. Services are being held temporarily under a lean-to corrugated roof which still stands. Said Ella Martin, "Satan is trying hard to keep the church from growing, but the brethren commented that the house burned, not the church." The group there is looking forward to ordaining a national pastor.

Two adults and six teenagers were baptized and received into the fellowship of the Belize City Mennonite Church on the evening of July 1. The meaningful

service also included a communion celebration.

Mabel Jean Boll, nurse in Belize (formerly British Honduras), left Belize on July 2. After traveling in the U.S., she planned to arrive in Pennsylvania at the end of July. Her address is Box 52, R. 1, Manheim, Pa. 17545.

Harold and Pat Leaman, missionaries in Ethiopia, left Ethiopia on July 4. They plan to arrive in the U.S. on Aug. 7 where their address will be 2534 Creek Hill Road, Lancaster, Pa. 17601. Harold had served as a teacher at Nazareth Bible Academy.

Elsie Van Pelt, teacher in Somalia, left for the U.S. on July 8. Her address is R. 1, Columbiana, Ohio 44408.

The Way to Life, a radio ministry in the Philippines, is changing to the name Mennonite Ministries. This change gives a more specific identification, but is broad enough to cover the range of the Philippine work. The new name also emphasizes a partnership rather than a program or institution.

James Metzler, missionary in the Philippines, attended with other Missions Now leaders the dedication of a new church at Inaban, Nueva Vizcaya. The church facility is a new concrete building in the southern part of the Cagayan River Valley and is located in a farming community where work began three years ago. The James Metzler family now has a change of address. The new address is P. O. Box 336, Greenhills Post Office, Rizal, Philippines D-738.

The Ministry of Education of the Somali Democratic Republic recently requested by letter the services of three teachers from the Mennonite Mission to be ready for the school year in November 1973. Preferred fields for the teachers are domestic sciences, English, and natural sciences. Harold Stauffer, overseas secretary for Eastern Mennonite Board, said, "We are very happy that the Ministry of Education has given us this formal request. This represents a vote of confidence for the Mennonite Mission's continued presence in Somalia. We are hoping to supply at least one or two teachers."

Delilah Detweiler, teacher at the nurses' training school at Shirati Hospital, Tanzania, returned to the U.S. on June 27. Her address is P.O. Box 212, Middlebury, Ind. 46540.

Carl and Erna Horning, houseparents and teachers at Pine Grove Academy, Tegucigalpa, Honduras, left Honduras on June 12. Their address is R. 5, Lebanon, Pa. 17042.

J. Paul and Erna Lehman, houseparents at Good Shepherd Academy, Ethiopia, arrived in the U.S. on June 27. Their address is 13053 Warwick Blvd., Newport News, Va. 23602.

Eastern Mennonite College's fall enrollment prospects are "encouraging," J. David Yoder, director of admissions, reported this week. He said that 262 freshman applications were on hand by year 1 as compared to 239 the same time a year ago. EMC enrollment has dipped slightly since the all-time high of 924 in the fall of 1971, but the college's office of institutional research has projected a student body exceeding 1,000 by 1978.

Eastern Mennonite College concluded its 1972-73 fiscal year on June 30 with \$351,776 in contributions to current operations, Harvey A. Driver, acting director of development, announced on July 12. He added that the \$325,000 contributions goal was exceeded by more than \$26,000. The development officer also reported the receipt of \$138,740 in restricted funds—which includes library and science center pledges and gifts to the Eastern Mennonite High School fine arts addition and seminary annex. EMC will need \$34,500 a month for a total of \$414,000 in contributions during the 1973-74 fiscal year to operate without a deficit.

The annual reunion of "Conscientious Objectors of World War I" will be held on Sunday, Aug. 12 at Black Rock Retreat, 4 miles south of Quarryville, Pa., via Route 472. It is sponsored by the "Conscientious Objectors" of Camp Meade, Md. Lunch will be served by the Ladies Auxiliary of Black Rock Retreat at \$2.00 each. Please make your reservations by Aug. 1 direct to Mrs. Charles Lefever, R. D. 1, Kirkwood, Pa. 17536. All Conscientious Objectors of World Wars I and II and their families are invited to attend.

Young People's Institute at Laver's Mennonite Church, Cocolamus, Pa., Aug. 11, and at Buffalo, Lewisburg, Pa., Aug. 12. Speakers are Isaac Risser, David Thomas, Marvin Ruth, Lloyd Hollinger, and Marvin Freed. Sponsored by Christian Education Board of Lancaster Conference.

New members by baptism: two at Cedar Grove, Greencastle, Pa.; one at Springdale, Waynesboro, Va.; one at Shore, Shipshewana, Ind.; five at Monterey, Leola, Pa.

Change of address: Richard L. Landis from Hartsville, Ohio, to 7292 Nimishillen St., Louisville, Ohio 40461. Mr. and Mrs. David W. Powell, Res. San Jose F-18, Aibonito, P.R. 00609.

readers say

Submissions to Readers Say column should comment on printed articles.

I was clipping *Gospel Herald's* yesterday when I noticed that, from the May 22 issue, I had clipped something from almost every page.

You are giving us good stuff in issue after issue. We appreciate your helpfulness and lead-

ership. — Albert J. Meyer, Goshen, Ind.

In the June 20 issue of *Gospel Herald*, "The Story of My Christian Faith," by Deloris J. Patton, thrilled my soul as I read and reread, and it's surely not our good and pious lives, as important as that may be, that makes the headlines but how God enters into situations and turns tragedies into blessings, defeats into victories, sorrow into joy—and we are made to express with the psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

May the sister's testimony be a far-reaching blessing to many "in times like these." — Mrs. Ruth Sauder, Telford, Pa.

In the July 3 issue of the *Gospel Herald* there was an article "Lombard Congregation Ordains Emma Richards as Copastor." I would like someone to explain the Scripture found in 1 Cor. 14:33-36. From my scrapbook: "God didn't need an eraser on His pen when He wrote the Bible; He made no mistakes." The Bible doesn't need to be rewritten, but reread. "The Bible says it, I believe it, and that settles it." — J. Alphonse Zook, Elizabethtown, Pa.

My thanks to the *Herald* and to Paul M. Lederach for the article "The Question We Must Ask" (June 19). So often our concern with issues seems more philosophical than biblical. And our preoccupation with organization and program can blur our vision regarding faith and life.

Brother Lederach's conclusion that "the Bible, the Spirit, brothers in Christ are all available to help us find the way . . ." is so true. But recently, it seems to me, there has been more recognition of the inspiration of the Spirit and the authority of the Scriptures. It is not true that the emphasis on the work of the Spirit can lead to individualism while overemphasis on brotherhood decisions can lead to composite drifting that reflects the currents and moods of the hour? God grant that the balanced approach to issues, suggested by Brother Lederach, may hold the church on a steady course of faith and holiness. — Ivan J. Miller, Grantsville, Md.

In the editorial "Jesus Christ or Caesar" by Bishop John E. Lapp (*Gospel Herald*, June 12) the writer identifies with the enemies of Jesus, who were also enemies of the Roman government by using "or" where Jesus used "and." "Is it lawful to pay tribute to Caesar, or not?" Jesus replied, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Jesus taught and practiced paying taxes without dictating how the taxes to be used. Neither did He undertake to dictate foreign policy or determine which war was just or unjust. The New Testament is clear on duties to governments and its officials. "Honour all men. . . Honour the king." How can we stem the tide of lawlessness and disrespect for lawful authority if we constantly criticize our government and its officials? New Testament writers did not consider it "divided loyalty" to be subject to the God-ordained "powers that be."

No, we do not "worship the god in Washington." Our founding fathers carefully wrote into the Constitution safeguards against any divine right theory and firmly legislated against honorary titles. The Constitution provides for separation of powers, checks and balances, and is dedicated to provide liberty and justice for all. If Bishop Lapp is unhappy under our government we wonder where he would be happy.

Nearly every government has had some corruption; also some church governments. Shall we wash our hands of both and agree with those who cannot be Christians because of hypocrites

in the church?

We all deplore bombings but where is the consistency in condemning U.S. policy and never a word about the millions sacrificed in a communist take-over?

Historians allow fifty years to pass before attempting an accurate interpretation of government proceedings. National security demands some secrecy. Watergate reveals the need for further interpretation of our Constitution in our rapidly expanding economy and changing world. Past victories and progress under our American system give hope and assurance that out of Watergate will come further progress by the people and for the people.

Government is not all evil. Caesar and the Roman government made valuable contributions to world progress. — "Past Roman," a two centuries of peace instead of constant tribal warfare and civil war. Rome gave us a system of justice to which Paul appealed when he could not get justice from fellow churchmen. Some Christians today appeal to "Caesar" for justice in times of church splits.

Under the providence of God Rome prepared the way for the rapid extension of Christianity by just laws, good roads, the spread of Greek culture and language, and by maintaining the peace by a strong standing army.

Today's "Caesar" has given every consideration in encouraging us to spread the gospel. Only the enemies of our country have worked to destroy Christian testimony.

Is it not time to return to the simple non-resistant doctrines of the New Testament as our fathers taught and practiced it?

Let us pray for President Nixon and cooperate with his deep concern for the spiritual revival which he says alone can save our youth and America. — Wesley Gross, Ephrata, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beckler, Norman and Diane (Saltzman), Millford, Neb., fourth child, second son, Kelvin Ray, May 17, 1973.

Birky, Howard and Anna Beth (Unruh), Lancaster, Pa., second daughter, Elizabeth Ann, July 2, 1973.

Crisenberry, Jay and Donna (Swartzendruber), Montgomery, Ind., first child, Leslie Nicole, July 6, 1973.

Debolt, Charles and Christine (Ulrich), Washburn, Ill., third son, Curt Christian, June 12, 1973.

Esch, John Dale and Iris (Kauffman), West Liberty, Ohio, second child, first daughter, Angela Dawn, June 18, 1973.

Gelman, Dale and Linda (Detweiler), Dublin, Pa., first child, Nathan Andrew, born June 20, 1971; received for adoption June 19, 1973.

Hunsberger, Floyd and Cathrine (Bean), New Dundee, Ont., first child, Beverly Ann, May 23, 1973.

Kanagy, David and Lou Ann (Richer), Toledo, Ohio, second child, first son, Nels David, born June 17, 1973; received for adoption July 10, 1973.

Leonard, James L. and Margaret (Sautter), Spring City, Pa., second child, first daughter, Jeannette Louise, June 10, 1973.

Roth, Duane and Reta (Saltzman), Evanston, Ill., second child, first daughter, Jacinda Sue, June 3, 1973.

Schertz, Jay and Sandra (Schmidt), Lowpoint, Ill., first child, Stephanie Jayne, June 26, 1973.

Schrock, Richard and Sue (Knepp), Sarasota, Fla., first child, Jennifer Nicole, July 6, 1973.

Showalter, Stephen and Carlene, Ft. Ben-

ning, Ga., second child, first daughter, Michelle Rene, June 27, 1973.

Stauffer, Leon and Nancy (Shenk), second son, Chad Eugene, July 11, 1973.

Stoltzfus, S. Milton and Dorothy (Yoder), Plain City, Ohio, third child, second daughter, Sharon Rose, June 22, 1973.

Swartzendruber, Kenneth and Elizabeth (Lengacher), Montgomery, Ind., third son, Kevin Dale, June 7, 1973.

Yoder, L. Martin and Twila (Byler), Belleville, Pa., second son, Randy Lynn, June 23, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baecher — Shantz. — Roger Baecher, New Hamburg, Ont., Steinman cong., and Lorrise Shantz, Baden, Ont., Shantz cong., by J. Lester Kehl, June 1, 1973.

Beckman — Stephens. — John Emil Beckman, Terra Alta, W.Va., Church of God, and Carolyn Sue Stephens, Oakland, Md., Glade cong., by Melvin N. Shubert, May 11, 1973.

Brubacher — Brubacher. — Ralph Brubacher, Waterloo, Ont., St. Jacobs cong., and Anne Brubacher, Kitchener, Ont., Erb Street cong., by Galen Johns and Glenn Brubacher, June 30, 1973.

Carpenter — Danielson. — John Carpenter, Moorhead, Minn., and Lenore Danielson, Fargo, N.D., Casselton cong., by Marvin D. Yoder, June 16, 1973.

Heatwole — Yoder. — Eldon Jay Heatwole, Harrisonburg, Va., and Sharon Kay Yoder, Elkhart, Ind., Waterford cong., by Marvin D. Yoder, June 2, 1973.

Fox — Amstutz. — Richard Fox, Remington, Ind., Christian Church, and Lillian Amstutz, Elkhart, Ind., Belmont cong., by Ray Bair, June 24, 1973.

Graber — Swartzendruber. — Leland C. Graber, Goshen, Ind., Osceola cong., and Wanda Marie Swartzendruber, Lower Deer Creek cong., Kalona, Iowa, by Dean Swartzendruber and Clarence Yutzky, July 7, 1973.

Johnson — Herr. — William D. Johnson, Lancaster, Pa., Neffville cong., and E. Kathleen Herr, Quarryville, Pa., Mechanic Grove cong., by Clayton L. Keener, July 7, 1973.

Kropf — Brubaker. — Amos J. Kropf, Albany, Ore., Fairview cong., and Anita Joyce Brubaker, Sweet Home, Ore., Sweet Home cong., by Verl Nofziger and Eugene Garber, June 29, 1973.

Lehman — Stauffer. — Enos Lehman, Caldwell, Idaho, First Mennonite cong., and Lillie Stauffer, Wayland, Iowa, Sugar Creek cong., by Orin L. Roth, July 7, 1973.

Margavich — Wenger. — Thomas T. Margavich, Mansfield, Ohio, Episcopal Church, and Carol Arlene Wenger, Mansfield, Ohio, Gilead cong., by Murray Krabill, Mar. 10, 1973.

Nafziger — Snider. — Enos Nafziger, Waterloo, Ont., Erb Street cong., and Elva Snider, Waterloo, Ont., College cong., by Galen Johns, July 6, 1973.

Nicholson — Kaltenbaugh. — Wilfred Joel Nicholson, Johnstown, Pa., Church of the Brethren, and Roberta Jean Kaltenbaugh, Hollis, Pa., Blough cong., by Arthur McPhee and Carroll Ringold, July 14, 1973.

Reier — Bowman. — Keith Reier, New Dundee, Ont., Mannheim cong., and Lynda Bowman, New Hamburg, Ont., Baden cong., by J. Lester Kehl, June 9, 1973.

Robinet — Stone. — Thomas Robinett, Mishawaka, Ind., Christian Church, and Cindy Stone,

Elkhart, Ind., Belmont cong., by Ray Bair, June 23, 1973.

Schlabach — Yoder. — Merlin Schlabach, Guernsey, Sask., Guernsey cong., and Lucinda Yoder, Harper, Kan., Crystal Springs cong., by John Lederach, June 30, 1973.

Sethi — Stutzman. — Sushil M. Sethi, Northwest Territories, Can., and Florence Stutzman, Tofteld, Alta., both of the Salem cong., by Harold R. Boettger, July 7, 1973.

Seutter — Stauffer. — Kenneth C. Seutter, South Edmonton, Alta., Christian and Missionary Alliance, and Rita Joy Stauffer, Tofteld, Alta., Salem cong., by Harold R. Boettger, July 6, 1973.

Sharp — Zook. — Galen Lee Sharp, Lachine, Mich., Wellington Mennonite Mission, and Donna Jean Zook, Tofteld, Alta., Salem cong., by Harold Boettger, June 29, 1973.

Showalter — Troyer. — James E. Showalter, Grande Prairie, Alta., and Linda Jane Troyer, Elida, Ohio, Central cong., by Paul Showalter, June 2, 1973.

Smith — Horst. — William Wayne Smith, Gathersburg, Md., Goshen cong., and Esther Ruth Horst, Hagerstown, Md., Mt. Zion cong., by Adam R. Martin, June 16, 1973.

Smith — Metz. — Dwight E. Smith, Chadwick, Ill., Lutheran Church, and Susan E. Metz, Chadwick, Ill., Science Ridge cong., by Edwin J. Stalter, July 13, 1973.

Swartzendruber — Miller. — Daryl Swartzendruber and Mary Lou Miller, both from Montgomery, Ind., Bethel cong., by Ralph Yoder and James Knepp, June 30, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Drudge, Barbara, daughter of Peter and Susanna (Martin) Shirk, was born at Bridgeport, Ont., May 5, 1889; died at Waterloo, Ont., July 3, 1973; aged 84 y. 1 m. 28 d. On Mar. 11, 1914, she was married to Benjamin Drudge, who preceded her in death on Nov. 29, 1961. Surviving are 2 sons (Elvin and Raymond), 3 daughters (Ruth Colbeck, Mildred Schwartzendruber, and Gladys Indoe), 15 grandchildren, and one sister (Lydia Snyder). She was a member of the Erb Street Mennonite Church, where funeral services were held on July 6, in charge of Galen Johns; interment in Erb Street Cemetery.

Fretz, A. Edward, son of Mannasah and Mary Ann (Cober) Fretz, was born at Markham, Ont., Aug. 25, 1901; died at his home in Markham, Ont., June 30, 1973; aged 71 y. 10 m. 5 d. On Apr. 4, 1936, he was married to Ruby Edna Stonehouse, who survives. Also surviving are 4 children (Edna — Mrs. Bill Young, Eileen — Mrs. Ronald Alway, June — Mrs. Nelson Spencer, and Ray), 3 grandchildren, one brother (Fred), and 3 sisters (Mrs. Mary Snyder, Mrs. Ella Weber, and Mrs. Mabel Hoover). He was a member of the Wideman Mennonite Church, where funeral services were held on July 3, in charge of Paul Martin, Emerson McDowell, and Howard Minaker; interment in the church cemetery.

Gingerich, Glenda, daughter of Jacob and Rose (Swartzendruber) Gingerich, was born in Davies Co., Ind., Aug. 12, 1948; died in an automobile accident in Marion Co., Ind., June 27, 1973; aged 24 y. 10 m. 15 d. Surviving are her father, 5 brothers (Aaron, Jacob, Jr., Daniel, Joseph, and David) and 3 sisters (Viola — Mrs. Mervin Wagler, Ida Mae — Mrs. Ethan Miller, and Sylvia — Mrs. Ray Wagler), and 2 grandmothers. Her mother was killed in the same automobile accident. She was a member of the Bethel Mennonite Church. Funeral services were held in the Zion Amish Mennonite Church on June 30, in charge of James Knepp and Leroy Lengacher; interment in the church cemetery.

Herschberger, Kathy Kay, daughter of Mel-

vin J. and Veva (Miller) Herschberger, was born in Washington, Iowa, Dec. 9, 1960; died at University Hospital, Iowa City, Iowa, from complications from almost drowning four days earlier, July 8, 1973; aged 12 y. 6 m. 29 d. Surviving are her parents, 3 brothers (Darrel, Wade, and Brian), one sister (Marcia), maternal grandparents (Mr. and Mrs. C. Jay Miller), paternal grandparents (Mr. and Mrs. John Herschberger), and a great-grandmother (Mrs. Mary Ann Miller). Funeral services were held at the Kalona Mennonite Church, July 10, in charge of Carl L. Smetzer and Silas Hostler; interment in the Sharon Hill Cemetery, Kalona.

Histand, Mary, daughter of William W. and Mary (Sauder) Horst, was born in Lancaster Co., Pa., Dec. 19, 1905; died at Perkasie, Pa., July 5, 1973; aged 67 y. 6 m. 16 d. She was married to Paul W. Histand, who preceded her in death. Surviving are 2 sons (Clyde P. and Ray M.), 2 daughters (Norma — Mrs. Hershey Leaman and Darlene — Mrs. Dennis Swartley), 14 grandchildren, 7 brothers, and 3 sisters. She was a member of the Trevese Mennonite Church. Funeral services were held at the Doylestown Mennonite Church, in charge of Richard C. Detweiler, David F. Derstine, and Henry S. Musselman; interment in the Doylestown Mennonite Cemetery.

Hooley, Ora H., son of Joseph Y. and Gertrude (Yoder) Hooley, was born in Lagrange Co., Ind., Apr. 8, 1900; died at his home in Shipshewana, Ind., July 3, 1973; aged 73 y. 3 m. On Nov. 8, 1919, he was married to Velma Hostler, who survives. Also surviving are 5 daughters (Esther — Mrs. Oscar Yoder, Naomi Hooley, Retha — Mrs. George Grover, Marjette — Mrs. Floyd Eichorn, and Pauline — Mrs. Leroy Hostler), 2 sons (Ralph H. and Robert), 23 grandchildren, and 8 great-grandchildren. He was a member of the Shore Mennonite Church, where funeral services were held on July 11, in charge of Orvin H. Hooley and Harvey Chupp; interment in the Shore Cemetery.

Kauffman, Sallie L., daughter of Eli B. and Leah (Byler) Zook, was born at Reedsville, Pa., Mar. 21, 1880; died at the Ephrata (Pa.) Hos-

pital, July 3, 1973; aged 93 y. 3 m. 12 d. She was married to Jonathan D. Kauffman, who preceded her in death on Oct. 8, 1960. Surviving are 3 daughters (Susie Martin, Mattie Kauffman, and Rebekah Landis), one son (Urie Kauffman), 10 grandchildren, 10 great-grandchildren, 4 great-great-grandchildren, and one sister (Rebecca Fleetwood). Two sons and one daughter preceded her in death. She was a member of the Conestoga Mennonite Church, where funeral services were held on July 6, in charge of Ira Kurtz, Millard Shoup, and Harvey Stoltzfus; interment in the Conestoga Mennonite Cemetery.

Martin, Aaron G., was born in Lancaster Co., Pa., May 3, 1894; died at Ephrata, Pa., July 2, 1973; aged 79 y. 1 m. 29 d. On Mar. 25, 1917, he was married to Maggie Sauder, who preceded him in death on Jan. 27, 1960. Surviving are 5 daughters (E. Naomi Martin, Mrs. Arlene Hurst, Mrs. Mae Schneider, Margaret S. Martin, and Mrs. Lois Zimmerman), one son (J. Elvin), 6 grandchildren, 2 great-grandchildren, 2 sisters (Mrs. Anna B. Zimmerman and Mrs. Susie B. Nolt), one brother (Elmer B.) and one stepbrother (Martin B. Hurst). He was a member of the Ephrata Mennonite Church, where funeral services were held on July 6, in charge of Wilbert Lind and Noah G. Good; interment in Metzler Mennonite Cemetery.

Stoltzfus, Lee, son of William and Olive (Fortner) Pile, was born in Freeport, Ill., July 13, 1908; died at the Freeport Memorial Hospital, Freeport, Ill., June 3, 1973; aged 64 y. 10 m. 21 d. On Dec. 5, 1931, he was married to Freda Detweiler, who survives. Also surviving are 4 sons (Melvin, Elton, Lester, and Everett), one daughter (Vera — Mrs. Roy Christianson), 12 grandchildren, 3 sisters (Edna, Esther, and Mabel), and 3 brothers (Harry, Ezra, and Marvin). He was a member of the Freeport Mennonite Church, where funeral services were held on June 6, in charge of Paul O. King and Paul Sieber; interment in the church cemetery.

Stoltzfus, Lee, son of Omar and Kathryn (Sauder) Stoltzfus, was born in Lancaster, Pa., Dec. 15, 1949; died in a plane crash at Selbyville, Del., June 30, 1973; aged 23 y. 6 m. 5 d. On

Mar. 6, 1970, he was married to Jean Rank, who survives. Also surviving are his parents, one daughter (Katrina Jan), one brother (David), 2 sisters (Jane — Mrs. Merle Eby and Ruth — Mrs. J. Mark Mininger), paternal grandparents (Mr. and Mrs. David Stoltzfus), and his maternal grandmother (Mrs. Elizabeth Sauder). One brother (Omar, Jr.) preceded him in death. He was a member of the Mennonite Church. He attended the Holly Grove Mennonite Church, where funeral services were held on July 2, in charge of Abner Miller and Ralph Ziegler; interment in the Holly Grove Cemetery, Westover, Md.

Troyer, Calvin C., son of Calvin J. and Matilda (Lambright) Troyer, was born in Lagrange Co., Ind., Mar. 17, 1900; died of a heart attack at the Lagrange Co. Hospital, June 23, 1973; aged 73 y. 3 m. 6 d. On Oct. 24, 1925, he was married to Fern Kauffman, who survives. Also surviving are 2 sons (John D. and Paul J.), 8 grandchildren, 6 sisters (Lizzie — Mrs. Homer Miller, Ellen — Mrs. Orva Miller, Edna — Mrs. Emmet Klofentine, Ruth — Mrs. Lee Miller, Lena — Mrs. Stanley Plank, and Bircena — Mrs. Freeman Hartman), and 3 brothers (Clarence, Willis, and Raymond). He was a member of the Shore Mennonite Church, where funeral services were held on June 26, in charge of Orvin H. Hooley and Harvey Chupp; interment in the Shore Cemetery.

Wingard, Alonzo, son of Peter and Elizabeth (Weaver) Wingard, was born Apr. 11, 1887; died at Memorial Hospital, Johnstown, Pa., June 11, 1973; aged 86 y. 2 m. He was married to Ella Johns, who survives. Also surviving are 3 daughters (Ivie, Mary, and Mrs. Agnes King), 2 sons (Paul J. and Aldus J.), 7 grandchildren, 3 great-grandchildren, one brother (Robert), and 2 stepdaughters (Mrs. Almeda Kring and Mrs. Mary Weaver). One sister and 4 stepbrothers preceded him in death. He was a member of the Thomas Mennonite Church, where funeral services were held in charge of Donald Seigle and Harry C. Blough; interment in adjoining cemetery.

Yoder, Barbara, daughter of Jacob and Lydia (Gingerich) Guengerich, was born in Johnson Co., Iowa, Jan. 18, 1883; died at the Pleasantview Home, Kalona, Iowa, July 1, 1973; aged 90 y. 5 m. 13 d. On Nov. 28, 1907, she was married to Henry A. Yoder, who preceded her in death on Aug. 19, 1971. Surviving are 4 sons (Francis, Jacob, Raymond, and Orville), 3 daughters (Erma — Mrs. Glenn Swartzendruber, Esther — Mrs. John Steckley, and Louise — Mrs. Raymond Swartzendruber), 15 grandchildren, 15 great-grandchildren, and one sister (Nancy — Mrs. John M. Yoder). She was preceded in death by 2 children, one grandchild, 7 brothers, and 4 sisters. She was a member of the West Union Mennonite Church, where funeral services were held on July 3, in charge of Emery Hochstetler; interment in the church cemetery.

Cover photo by Rohn Engh

calendar

Iowa-Nebraska Conference, Beemer, Neb., July 31 — Aug. 2.

Annual Meeting of the Historical Committee of the Mennonite Church, Lancaster, Pa., Aug. 3-6.

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 7-12.

Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.

Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.



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HAPPY AS THE GRASS WAS GREEN

by Merle Good

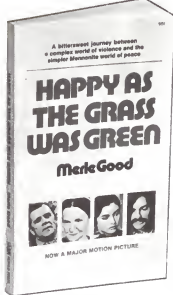
The story of two lifestyles crossing paths in Lancaster County. This book has been called "a bitter-sweet journey between a complex world of violence and the simpler Mennonite world of peace."

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Rules Look Rather Strict

A historic copy of strict rules of student behavior over 200 years ago has come to light at Columbia University. It draws a picture of student life that would drop most student jaws today. In 1763, students had to attend daily prayers as early as 5:00 a.m., had to wear "Academic Habit" (nondenim caps and gowns) at all times, and could neither leave campus without permission nor leave their rooms after 9:00 p.m. The rules belonged to one of Columbia's most famous students, the young statesman John Jay. The fifteen yellowed pen-and-ink pages were given to the university recently by a Massachusetts rare manuscript dealer. — *Intellect*, Dec. 1972.

Communitarianism

The "charismatic movement" has "little to do with personal piety," according to a leading Episcopal charismatic priest, Graham Pulkingham of Houston.

Rather, it is pressing, he feels, toward "communitarianism," which he maintains is "the heart of parish life," whether people live together or not.

Himself a "charismatic" for a number of years, the Episcopal priest sees a "radical" split within the charismatic movement today.

"One group says you get turned on to Jesus when you get baptized by the Spirit," he said. These people are individualistic and tend to make ecstatic experiences a proof of salvation. They think the "world is horrible," he said, adding: "I think that is a perversion of the gospel."

On the other hand, he sees "a new kind of church emerging. At the heart of it is the association of person with person." It cuts across denominational lines.

"Men and women are coming alive to charisma—unique spiritual gifts which are not individually possessed. I'm not talking about people sitting around and listening for voices. I'm talking about people coming alive to the fact that where they are is where God put them. We need to open our eyes to the whole mystery of life. The shared mystery of life tends to produce the gifts of the Spirit."

What TV Prevents

"The primary danger of TV," says Urie Bronfenbrenner of Cornell, "lies not so much in the behavior it produces as the behavior it prevents—the talks, the games, the family activi-

ties, and the arguments through which much of a child's learning takes place and his character is formed."

Rise in Superstition

For those interested in the relationship between religion and superstition, some late (1969) figures are interesting. That year, in the U.S., 373 books were printed on occultism, 252 dealing with astrology; paperback books on the same subject (astrology) increased from 35 in 1968 to 102 in 1969. About 20 years ago, approximately 100 newspapers carried astrology columns; today, about 1,200 of 1,750 North American dailies have such a column. One U.S. publisher alone, Dell, sold over eight million copies of its annual astronomical forecast (in 1969 again). There are about 10,000 full-time (get that: *full-time!*) and about 175,000 part-time astrologers in the U.S. and Canada catering to more than 40,000,000 people—or 20 percent of the English-language population of this continent.

But just remember: religion is the answer to superstition.

Delay Ordination of Women

Toronto's Anglican diocese has urged the national denomination to delay the ordination of women to the priesthood until 1975 to provide opportunity for further study of the issue.

After lengthy and heated debate, delegates to the annual synod of the Toronto diocese, largest of the 28 in Canada, declared that "effective steps should be taken to ascertain the mind of the church before the General Synod makes major changes in the teaching and life of the church."

Devaluation of Morals

Something much worse than dollar devaluation is taking place. It is a devaluation of morals. The only rule by which many live is: "Thou shalt not get caught."

In *Great Lion of God*, Taylor Caldwell observes, "The Roman Empire was declining in the days of Saul of Tarsus as the American Republic is declining today—and for the very same reason. Permissiveness in society, immorality, the welfare state, endless wars, confiscatory taxation, the brutal destruction of the middle class, cynical disregard of the established human virtues and principles and ethics, the pursuit of materialistic wealth, the abandonment of religion,

venal politicians who cater to the masses for votes, inflation, deterioration of the votes, inflation, deterioration of the monetary system, bribes, criminality, riots, incendiaryisms, street demonstration, the release of criminals on the public in order to create chaos and terror leading to a dictatorship 'in the name of emergency.'"

Condemned by Presbyterians

The 99th General Assembly of the Presbyterian Church in Canada deplored the increased use of profanity and the exploitation of sex.

The 260 commissioners (delegates) were told by the church's board of evangelism and social action in a report:

"In the media, sex is frequently an object of humor; and promiscuity, adultery, and homosexuality are frequent themes."

In a resolution, the Assembly asked the Canadian Radio-Television Commission and the federal minister of communications to take action against these trends.

Delegates also voted to ask the Canadian Football League to have the Grey Cup classic played on a day other than Sunday so that it will not conflict with church worship.

New Programs to Survive

In order to survive, private colleges—including those with church ties—should develop specialty programs and services, according to a Disciples of Christ educator.

Dr. Perry E. Gresham, former president of Bethany College in Bethany, W.Va., and now chairman of the institution's board of directors, maintains that private colleges are not likely to survive if they do not redefine their purposes.

Taking a clue from the "one program" reputation of universities in 12th-century Europe, he calls on private colleges to concentrate on special fields of knowledge.

Dr. Gresham sets forth his proposals in the final section of a new book called *Campbell and the Colleges*, a study of the impact of Disciples of Christ founder Alexander Campbell on U.S. higher education. The book was published by the Disciples Historical Society in Nashville, where the contents were originally given as the Forrest F. Reed Lectures.

The educator insists that private institutions could play a needed creative role by developing new programs in communications and commerce, ecclesiastical music, languages, religious education, and intercultural and international relations.

On church-related colleges, he says, "A college could gain a reputation for developing Christian lawyers, Christian physicians, or Christian businessmen and occupy a position of great importance."

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Personal Religion Plus

The Catholic Accent in a June 14 editorial carried a concern which is so true it hurts. The editorial quotes Rabbi Balfour Brickner, director of the Commission on the Interfaith Activities of Reform Judaism. This is the rabbi whose public criticism of *Bridget Loves Bernie* stopped the TV show. Rabbi Brickner points out that Evangelical Fundamentalism has been judged and found wanting by Watergate.

Fundamentalism stresses religion is purely personal, a man's private affair which has nothing to do with or witness to public affairs. "It is, in its simplistic formula, the religion of conversion to Jesus in a private manner, which sadly leaves many of the moral and ethical details unresolved."

Continues the editorial, "What seems clear is that a lot of people involved in Watergate adhere to that kind of religion. They are Christians, in name at least, proclaiming

trust in God, and that they follow the American civil religious ethic, with moral and ethical duties of some kind. Yet their participation in lies, eavesdropping, burglary, character assassination shows that other moral principles are sometimes regarded as 'nonoperative.' It is true, the followers of this fundamentalism have grown silent in this Watergate period."

One of the striking and distressing things is that in the Mennonite Church which in the past stressed social ethics, and that Christianity is not only personal but speaks to how we relate to others, we find many members who are caught in purely personal Christianity.

Many have worked hard to tell us that we dare not separate personal salvation from social concern. We dare not accept the dichotomy of evangelism and social concern. Perhaps Watergate will help us believe it. — D.

Stress Our Likeness

I have observed there is a great unity in the church which we do well to stress. I know there are those who, it seems, love to speak of our differences and the polarizations of the church. It seems they get some kind of release by repeating what's wrong about the church. Perhaps it's more than mere release. It may well be that when we berate the church we are letting loose of hostility within which we have not let the Lord deal with. Our hatreds of persons and even of the church can become a much more active principle of action than our love for Christ and His body.

Time and again I've found that when we begin to list our agreements and disagreements we see that we are basically a unity. List the good things about the church alongside of the wrongs and see which list is larger. The church remains the pillar and foundation of truth. That is, the church is the body, under God, commissioned to provide the basis of truth and is the pillar to hold the truth high.

Sometime ago I received a gracious letter from a brother who not only felt differently about certain issues but also was rather harsh numerous times in his criticism.

"I realize," he said, "there are some things where we don't see eye to eye, however, I rejoice that there are many where we do, and for this we should be thankful."

Now that is the spirit we need. We could spend all our time surfacing a few differences. Although such should not be swept under the rug in an unwillingness to discuss and develop understandings, yet we must beware that we do not allow the devil to divide us over a few differences while all the time forgetting our great oneness.

So beware of the person who forever propounds our polarity and what is happening to the church. Give no comfort to those who with sad face rejoice in describing the dividedness of the church. Such may sometimes cast a spell of doom over those who listen and betray the fact that God still has His thousands who are faithful.

Edmund Burke's words come to mind, "Because half-a-dozen grasshoppers under a fern make the field ring with their important chink, whilst thousands of great cattle, reposing beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; or that they are in number. . . ." — D.



GOSPEL HERALD

August 7, 1973

You're a Parent, So Act Like One

by Betty Garton Ulrich

Recently I suggested to a group of women that Christian people must refuse to "cop out" on the responsibilities of their parental role, even when their adolescent children act as if their parents are from the Stone Age.

If you are fair and firm, someday your children will appreciate you. I quoted a friend who once said, "Your children will either hate you till they're 21 and love you the rest of their lives, or love you till they're 21 and hate you the rest of their lives!"

When I had finished, the lady who was presiding thanked me in the usual appropriate terms, then confided impulsively to the audience: "Well, finally it's been made clear to me why I always felt as if my daughter hated me until after she was married!" The burst of spontaneous laughter proved that she was not the only one there who had lived through the strange phenomenon of adolescent rebellion.

Several days later, I was with another group of women and, as an experiment, I used the same general statements about parents and children, merely as an aside in a talk which was not on that subject. Again, the same thing happened. Women came up afterward with comments, questions, and problems on the parent-child relationship! They were going through the same ambivalent feelings about their children that I have had with ours.

The general tenor of their remarks was, "Things are changing fast — everything's so permissive — much that seems generally accepted is not all right with me, yet my children make me feel that I'm the queer one — that 'all the kids can,

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except me. Do right and wrong really change? Or are some things only a matter of custom, not morality? Where do you draw the line?"

My word! They were trying to make me an instant expert on parent-child relationships just because I'd dared to mention the subject and offer a tentative suggestion! Well, I'm not an expert, and bringing up five children has mainly taught me that there are no pat answers.

But over the years some general guidelines have emerged, arrived at mostly by instinct and Christian common sense (that "Christian" is important, because just common sense can sometimes be the worst kind of nonsense). Here are ten well-tried tips that seem to have stood the test, at least in our family:

Never go against your own conscience just to curry favor with your children.

Submit your conscience to the test of God's guidance through His Spirit, so that what you think is conscience won't be just your prejudices.

It's much easier to start out firmly restrictive and loosen up as you go along, and as children mature, than to tighten up after you've gone overboard with permissiveness.

If your child has had complete freedom to come and go as he pleased, no questions asked, from fifth grade on, it's going to be too late when he's 16 to start demanding any accountability. And he'll be driving your car by then, too.

Never be pressured into allowing something you don't feel right about just because "all the other kids can."

Usually this isn't true, anyway; and even if it were, you are not responsible for "all the other kids." But you are responsible for your own!

Never be ashamed to let your convictions and even your likes and dislikes be known.

Our kids have known for years that five minutes of their favorite rock 'n' roll music at top pitch will send both their parents straight to the ceiling and that said parents have no intention of being subjected to such assaults on their eardrums. As a result, the children play "their" music in their rooms at a decent volume and save the blasting for times when we are away from home.

We make no excuses or apologies for this. We are the parents and are providing the home; we have rights, too. Besides, kids see through the phoniness of pretending you

like their music, their dress styles, their muddled thinking.

I'm not, mind you, condemning their thinking. They're muddled because they're still trying to "get it all together." They ought to be muddled, if they're thinking at all. We parents don't have to further confuse them by acting as if everything is right just because they think it's right!

Insist on responsibilities to match privileges.

If Junior expects a weekly cash handout as his "due" for being part of the family, then his parents have a right to expect that he will do assigned chores for the same reason.

Do not allow your children or your own mistaken sense of Christian duty make you into a self-sacrificing doormat with a martyr complex.

One day our oldest daughter, who was working to help earn money for college, came home highly indignant and burst out, "Mom, I'm sure glad you and Dad have insisted on being *people* and not doormats!"

Then she told about the woman who worked next to her on a large switchboard: The woman was working to put her son through college. "But," said our daughter, "she hates every minute of it and expects everybody to sympathize with her and pat her on the back.

"And the worst is that her son, who *should* appreciate it, doesn't at all. I didn't tell his mother, but I know him from school. He thinks nothing of blowing \$20 on a date with a girl; and he isn't working at all. He's spoiled, that's what he is!"

From the time your children are little, do things together as a family.

The time will come when they will think "family doings" are boring and corny — and that's probably as it should be, for that's part of their many-sided efforts to gain independence. But what has been cemented over the years in

GOSPEL HERALD

Volume 66 Number 31

John M. Drescher, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Menno-nite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

Betty Garton Ulrich is from St. Paul, Minnesota. Reprinted by permission from *The Lutheran*.

shared family endeavors and outings and hobbies will be woven into their lives as the unconscious basis for bonds that will hold during the "independent" years. Eventually, these will be among their most precious memories and will serve as bridges for the mature relationship they will develop with you in their adulthood.

Don't try to act, look, and speak like your children in the mistaken belief that you can thus "identify" better with them.

If they can see through our pretending to like certain of their ways, think how ridiculous it must seem to them when we try to ape their ways!

Once when one of our daughters was about 15 and very concerned about being "with it," I said suddenly, as I regarded myself in a full-length mirror, "Oh, I look awful! I think I'll lose about 25 pounds, get a mini-skirt and high boots and a shag haircut!" Our daughter gasped, "Mom, don't you dare — you're a mother and you're supposed to look a little — well, matronly!"

That was a revelation to me. Kids want their parents to look like parents, not teenage pals! Their pretending to be ashamed of you in public and acting as if they don't know you is only part of their constant attempt to become emotionally divorced from the child-parent relationship as they struggle for maturity and independence. Don't take it personally!

If you want your children to be Christian people and really be guided by Christian principles, you'd better start early — preferably before they're born! — to think through what you believe and why.

Kids these days are released into a society in which morality is pretty much determined by what anyone wants to think it is. If you don't really see any valid reasons against your daughter's having one "meaningful relationship" after another (which, translated, means sexual) with a series of boys — or even one such relationship with any boy to whom she is not married — well, don't be surprised if she goes right ahead! And if she asks you what Christianity says about this and why — and you don't know or can't explain — well?

Be prepared for static and flak from your children when you try to use the above guidelines.

Indeed, be prepared at times for scathing criticism, sullen pouting, loud rebellion, cutting personal comments about your sanity, your mentality, your vintage. And be prepared for this to have appalling effects on your ego. Don't be surprised if you begin to wonder whether you're hopeless, incompetent, cruel, and dumb!

But when you hit this low ebb, try to remember that

your children are so wrapped up in their troubles and struggles with themselves and their puzzling, conflicting emotions, that it never once occurs to them that you are a person, with feelings and doubts and frustrations of your own. They don't mean to destroy your personality; they are only trying to develop their own!

Therefore, in good biblical terminology, "Stand fast!" If you can hold out until they reach the magic age of 21, they'll love you. At least, that's what my friend always claimed! And, in addition, as we've discovered, after they're 21, you experience a whole new relationship with them as adult-to-adult — they're beautiful people! 

Moderator's Corner

Harrisonburg 73

The General Assembly of the Mennonite Church

As the time gap closes, concern for a meaningful encounter at Assembly 73 increases. The program booklet has been printed, the report manual is off the press, and the "Assembly Workbook" has been mailed to the delegates. Overseas fraternal delegates have been invited; fraternal delegates from sister denominations in North America are registering.

Arrangements have been made in the Shenandoah Valley for the presence of from 4,000-5,000 members of the Mennonite Church. The tents were erected, the many needed rooms arranged and ready, meal planning, tours, and a hundred and one other items taken care of.

All of these things, as needful as they are, can be futile attempts unless the Spirit of Christ is pleased to work through us and among us.

Let me invite the entire Mennonite constituency to pray for Assembly 73. May our prayer be that Assembly 73 might become a time of fellowship, encounter, and growth. Pray also that there might develop a new sense of awareness of each other and of the call of Christ to a meaningful mission in our world in these last days.

We invite each of you to Assembly 73 at Harrisonburg, Virginia. Don't miss this first full-fledged, historical assembly of the Mennonite brotherhood of North America. Plan Assembly 73 into your schedule. Make it a time of vacation and inspiration. See the valley, fellowship with friends, and hear the voice of God.

We invite you to both pray for Assembly 73 and attend. However, if you cannot attend, please place Assembly 73 on your daily prayer list.

I want to extend special thanks to the editor of the *Gospel Herald* for the opportunity of using this church paper to keep you informed in relation to Assembly 73 during the past months. — A. Don Augsburger, moderator, *Mennonite General Assembly*

The Other Side

by Katie Funk Wiebe

The setting: A new home in the suburbs, two children through college, two cars and a boat in the garage, a dog and a riding mower in the backyard.

Just when some people are getting comfortable and secure after struggling for over twenty years to make it, someone comes along and asks an irritating question like: "What does living as a Christian mean for someone other than the rich, the well educated, and the happily married?" or, "Why does Christianity, which began as a religion of the poor, have so little ability to communicate its meaning to anyone other than the middle class and rich people?" or, "Can a person today be poor and still be a 'successful' Christian?"

The right to choose one's own lifestyle is being heard on all sides these days. Does the Christian also have this right, or does Scripture give him some clear guidelines?

When the radicals of the faith talk about a distinctly Christian lifestyle, they usually mean to "downstyle" — to make life simpler in terms of housing, food, clothing, and recreation. Yet what can a person do who has already been downstyled to living on welfare or minimum social security, to eating beans and oatmeal, and to wearing secondhand clothes?

Can Christianity still be meaningful to such people? How can the rich Christian demonstrate to the poor person that Christ is Lord of his life through his lifestyle?

The Other Side, a little magazine with a bold voice, keeps asking questions like these. It dares to believe the "cliches of Christian radicalism": Christ is Lord of all. That means the Christian's lifestyle should be radically different from the non-Christian's. Because he has been born again, no longer should he follow the world's agenda.

Its editor dares to keep asking how one can translate Christianity into concrete terms so that the people on the other side of prosperity and success will grasp it.

A recent issue of this little periodical carried several articles on the subject of lifestyle. Ponder these statements taken from several of them.

On Community:

"Sadly enough it is possible to be an active, devoted, doctrinally correct group of Christians without being a Christian community, and that is what has happened in many churches today. . . . Even the most devout Christians are usually free-lance Christians. . . . And it's a rare church in these days where enough free-lance Christians get going in the same direction." — Dave and Meta Jackson.

On Work:
"In our world a man's worth is determined by his work. The aim of life — whether you are conservative or liberal,

young or old, Christian or non-Christian — is to keep the wheels moving in order to earn more money in order to spend more money in order to raise your standard of living in order to get another car in order to live in heaven." — Wesley Mast.

On Religious Conventions:

"The site is usually a plush motel in a safe part of a major city or suburb. The freeway is nearby for the convenience of out-of-town dignitaries in Hertz and Avis rent-a-cars. . . . The atmosphere is light and the shout of glad recognition is heard in hallway and foyer. Badges soon blossom on well-tailored suits. . . . Any veteran of these meetings will recognize most of the people without a program, for when the saints get together these days, the ledger reads like a who's who in American religion. . . . The striking thing about these conclaves is the absence of 'the lame, the halt, and the blind.' Those who pray and those who preach are not recruited from the ranks of the poor. . . . the marginal people are not here. . . . the people Jesus always had trouble with, namely the powerful and the wealthy, are those whom this crowd chooses." — Bill Pannell.

On Christian Journalism:

Christian journalism "should have a different approach to status and power. Production by a community would help break down the 'editor-in-chief idea,' the employer-employee relationship, the man and his woman secretary straitjacket. . . . If Jesus had had an advisory board, it would have been composed of fishermen, publicans, former prostitutes, and other nobodies. . . .

"In a real way no Christian magazine does its job as well as anti-Christian *Playboy* does its. . . .

"A Christian magazine will avoid simplistic answers, sensationalism, squeamishness, and distortion as totally as the Bible avoids them. It will have hard-nosed reporting, telling the painful truth even about its friends, even as the Bible does. It will be relentlessly thorough, consistent, and honest, even if it shows its own mistakes. It will be open, unpretentious, without guile, without cliches. It will not be anyone's ego trip. . . . its goal will be action and change — whether the action and change come or not." — Fred A. Alexander.

If you find your interest aroused, write *The Other Side*. Fred A. Alexander, Box 158, Savannah, Ohio 44874, for a sample copy. If you find its words too strong, try several hours of "As the World Turns" or an Elvis Presley movie as a purge. They will get the aftertaste of the other side out of your mouth in a hurry. 

Does My Coat Provoke Jealousy?

by Donald R. Jacobs

A white brother prayed a prayer at the South African Congress on Evangelism which started my thinker turning. It was something like this. "Help us to see that our coat of many colors is dividing us from our brothers. May we dip it in the red blood of Calvary." That is beautiful.

The whites in South Africa do indeed have a coat of many colors, their great green farms and bustling, sparkling cities, and their educational and economic institutions. They have, in a sense, been given these by God. Of course, much of what they got is at the expense of the African people. But, giving them the benefit of the doubt, they were given their coat of many colors by the Father. That coat of many colors is very nice; it beautifies their lives and gives them a cozy sense of security.

But what about their many brothers who do not have such a coat? The gift of the Father then becomes the bone of contention. Eventually, the time comes when their African brothers cannot stand the sight of that coat because it reminds them of their inferiority and they come to hate it. They would like to have coats just like it because they too wish to be recognized and esteemed. This desire is entirely normal and good.

The question that faces the brothers is one of methodology: how do they deal with the coat? Shall they try to make copies with their own hands which look every bit as good? This would allow Joseph to keep his. But they have no assurance that they can make one as good.

They could just try to forget about it altogether. The problem is, Joseph sports it about, even when he is out hiking. He will not let them forget it. Even if he keeps it in his closet, they and he know it is there.

One thing they could do would be to forgive their father for favoring Joseph. That would help some, but it would also mean that Joseph would forever and ever have a badge of superiority. It is Joseph who needs humbling, they feel, not the father, so why forgive the father?

Only one option is open to them, to catch Joseph off guard, take his lovely coat by force, tear it with sharp rocks and dip it in blood. Violence!

If you cannot make your own coat, if you cannot forget that you do not have one, and if you cannot forgive your father for favoring your brother, there is only one way out and that way is the way of violence.

What should Joseph do? This was the kernel of the South African white man's prayer. He had pondered Joseph and he got his answer; he must deal with the coat. He realized that he either had to give it away, the answer Jesus gave to the rich young ruler, or he could share it, or destroy it. His answer was simply, "Help me to dip it in the blood of Jesus." And this may, after all, be the best an-

swer, for if the symbol of contention is under the lordship of Jesus Christ, then pride and arrogance on the one side, and fear and mistrust on the other can be repented of and a way will be found to brotherhood.

We all have our signs of privilege, our coats of many colors, which cause jealousy and hatred in others. The Father did not mean it to be that way. Let us dip them in the blood of Jesus lest they be defiled with blood less precious. 

Unto the Least of These . . .

by Jean H. Brydget

I knew you first when I had just a simple faith
And you chided me because I did not comprehend all the
ideologies and theologies,
And I really felt inferior. Humbly, I thought,
"Oh, if I could but have your knowledge" —
And so I tried. Each Sunday we sang your songs,
And prayed your prayers, and I tried to be as great a
Christian as you.

At home, I still sang those rich old hymns from my past
And said my childlike prayers — but I kept trying;
Striving to measure up to your standards.
Then trouble came to my life. Trouble as I had never
known it — had not even imagined it.
And I came to you. Crushed and sad, I brought you my
flowing tears but you had no time to comfort me —
You were busy doing good!
I brought you my shattered dreams and you brushed me
aside —
You were reading your Bible and meditating!
I brought you my lonely aching heart pleading for your
love — and you said to call next week.
Feebly I groped for your strong hand — seeking strength —
But both of your hands tightly held your contribution
envelopes — and you could not reach me.

And I went home in utter desolation, steeped in despair
and alone.
Then God's voice spoke to me: "For God so loved the
world"
And light broke through the darkness. What words could be
simpler than those!
Suddenly I knew — I had been trying to acquire religion —
What I really needed was just a simple faith. 

Women: In God's Plan and Man's World

by Dorothy Yoder Nyce

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish . . . birds . . . cattle . . . all the earth . . . every creeping thing. . . . So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. . . . Genesis 1:26-28, RSV

. . . then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. . . . The Lord God took the man and put him in the garden of Eden to till it and keep it. . . . Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." . . . So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man. Genesis 2:7, 15, 18, 20-22, RSV

Each creation account must be interpreted in relation to the other. Neither story dare be discarded or emphasized at the expense of the other. How we interpret affects how we: anticipate and evaluate male/female contributions to family, church, and society; teach children's Sunday school curriculum materials; respond to Equal Rights Amendment; contribute to increasing divorce rates; judge single adults; decide who shall be given church assignments.

Theologian Helmut Thielicke concludes that the Genesis 1 Creation account states we are: (1) created to have dominion over the earth; (2) made to live in the relation of man and woman, (3) images and likenesses of the divine being.¹ Letty Russell states that this version gives no reason to think that women participate in the image of God in any way different from men or that male/female exercise of dominion is other than corporate. They are created to live in dependence on each other and God with the same assignment: being God's representatives in ruling over the rest of creation.

Ancient Middle East Creation stories are reflected in the Genesis 2 and 3 version, according to Russell. Whereas

the primeval dragon contended for control of creation and the mother goddess symbolized fertility and life, here the Lord God is the *sole* source of life and creation. In this story the dragon is demoted to a snake, condemned to crawl on his belly, and the mother goddess figure, instead of creating, is created second. The concern of the story is not to blame woman for sin or to picture her as inferior (because of being created later than and from man), but to counter the competing area fertility religions. "The intent is to establish once and for all that the Lord of creation and history transcends both creation and history and is beyond all distinctions between male and female."²

The relationship between man and woman in this account is clearly one of mutual helpfulness. "It is not good that the man should be alone"/without companionship suggests that the helper (the same word often used in the Old Testament to describe God) will "complete" or "make whole." Dietrich Bonhoeffer clarifies this: "Man is not alone, he is in duality and it is in this dependence on the other that his creatureliness consists."³ Or as F. X. Arnold expresses it: "In the duality and unity of man and woman, mankind is most truly the image of God."⁴

Yet history, ancient and recent, perpetuates sexual distinction, privilege, and restriction. We emphasize erroneous explanations of Genesis 2 at the expense of the clarity of chapter 1 because we need to blame someone for the Fall of chapter 3. So why not conclude that male is superior because created first and female inferior because seduced first? The intent of the creation accounts, however, is for neither to be superior or inferior.

As we continue to overemphasize misinterpretations and intentionally ignore or minimize equal male/female responsibility for being the image of God, we deprive all of mankind from becoming the *whole* people God intends us to be.

Additional articles in this series will examine: (1) the Fall and continued characteristics of fallenness and (2) the attempt Jesus made to restore wholeness for God's men and women.

1. Helmut Thielicke, *How the World Began*, p. 63.

2. Letty Mandeville Russell, "Women's Liberation in a Biblical Perspective," *Concern*, May-June 1971, pp. 5-7.

3. Dietrich Bonhoeffer, *Creation and Fall*, A Theological Interpretation of Genesis 1-3, p. 36.

4. F. X. Arnold, *Woman and Man*, p. 18.

WATER: 3 CENTS A GLASS



Today a youngster sat at the lunch counter, two stools away from me. He put two, then three pennies on the counter.

"What can you buy for three cents?" the man between us asked.

"Water."

"What? Water? Do they charge you for water here?"

"Yes."

Jesus also asked for a drink of water (John 4:7).

He offered the woman at the well a spring of living water. Her thirst was met. Many Samaritans from that city believed in Him from her testimony.

So it is today. The gift freely given reaches people's thirst. Christ is the living water. Our response of love may be giving a percent of our income, assuming a special project, working in our own area, being available for another assignment. Give thanks to God for living water! And vessels.

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Upper Peninsula Hosts District Conference

With 11,660 members, the Indiana-Michigan district conference is the third largest in the Mennonite Church. One hundred and ninety-two of those members are in nine congregations on the Upper Peninsula of Michigan, north of the Straits of Mackinac. The conference met here for its annual sessions on July 19-22 at Engadine. Present were 102 delegates, with a total of 336 persons registered.

A Mennonite church conference is part family reunion, part "political" rally, and part Board meeting, with reports and strategy projections. To this observer, the following aspects of the meeting proved of interest.

1. The place of meeting. Indiana-Michigan churches are located from northern Michigan to southern Indiana, a distance of some 800 miles. (The conference also has churches in Kentucky, and one in Florida.) But the largest concentration of congregations is in Elkhart County and here is where the leaders and activities tend to reside.

This year the conference broke with tradition and met near the northern edge of the district. One person said the meeting changed his view of the churches above the straits. Not all Indiana-Michigan leaders have been sure that planting churches in a thinly populated area has been good strategy, but meeting there helped to give a better feeling about them. Special music in the conference by a wide variety of groups from the U.P. churches helped to establish that U.P. Mennonites are real people. Their hospitality aided also.

2. Topics discussed. There were three main elements in the conference program: (1) a Bible study theme, "Utilizing the Gifts of God in the Church"; (2) a topics theme, "Meeting the Issues Confronting the Church"; (3) business sessions. Guest minister David Derstine from Blooming Glen, Pa., spoke three times on issues related to the family, the life of the church, and the church's relation to the world. Speakers from within the conference did the Bible expositions, and others spoke on the recruitment of ministers, the development of house churches, the interpretation of the Scriptures, and the role of women.

All speakers addressed their topics with

vigor and eloquence (oratory is alive and well here). All topics discussed were important ones, but two were notable, for they seemed particularly important for their place in conference life and thought: (1) the role of the pastor and (2) the role of women in the church.

Evidence on the first topic was varied. An address by Church Life Commission secretary Dean Brubaker reported a shortage of pastors and called for a recruitment program to fill the ranks. He also asked for a positive attitude toward the ministry for the benefit of young prospects.

Aligned with this was a public conversation among pastors affirming their self-worth and recognizing the need to face the built-in problems between pastors and congregations. In partial contradiction to these concerns, 17 newly licensed, ordained, and assigned ministers were introduced during the sessions.

Speaker on the role of women in the church was Beulah Kaufman, the soft-voiced executive secretary of the Women's Missionary and Service Commission. Mrs. Kaufman complained a little about the title assigned her: "Maximizing the Service of Women," for she held that service of women suggests quilting, cooking, and taking care of children. Mennonite women are willing to do these, she said, but they are capable of more and their other capabilities need to be recognized also.

3. Some items of business. Business actions that interested this visitor included the following:

a. Approval to make available three seminary student scholarships of \$250 per year. Described by some as mere tokenism, the program was seen by others as a vote of confidence in the student and seminary education.

b. Approval of the appointment of Roy S. Koch as Conference Minister for another year. At the same time concern was expressed about the danger of overloading him with conference "chores" and the problem of conflict in roles for a person in this assignment. Shall he be an administrator involved in the potential conflict of conference affairs or shall he be a counselor to pastors with no power over them?

c. Approval for the appointment of Sherman Kaufman as a Conference Youth

Minister (one-half time) and conference Voluntary Service counselor (one-half time).

d. Approval of a \$20,000 increase in the proposed budget to provide for the addition of two pastor-service workers in Saginaw, Mich. The two Mennonite churches in Saginaw face the usual urban problems. At present only one of the pastors is supported to work in the church and vision is emerging for additional community services and evangelistic efforts which these churches may supply.

e. Approval of two additional members on the conference executive committee: Clarence Troyer from northern Michigan and Tobias Slabaugh from southern Indiana. For a one-year experiment, the committee will meet only quarterly instead of monthly to save travel time and mileage. The addition of these two representatives from the extremities is an attempt to acknowledge that not all good people come out of Elkhart County.—Daniel Hertzler

Research in Religion and Communism



Margaret, Natasha, and Walter Sawatsky. Walter will serve as research scholar with the Center for the Study of Religion and Communism in London, England.

A new venture for Mennonite Central Committee with the Center for the Study of Religion and Communism (CSRC) in London, England, will begin this fall. Walter Sawatsky, Winnipeg, Man., has accepted an MCC assignment as research scholar for the Center.

The Center was founded in 1970 to fill a gap in supplying much needed, reliable information on religion and the church in communist countries. In its official statement CSRC says the aim of the Center is "to carry out an extensive and objective study of the state of religious communities and religious worship in countries under communist rule, and

of the relation between religion and communism in general."

The purpose of the Center is then to provide information to churches, universities, and legitimate organizations. The Center will do this through books, journals, press releases, lectures, and broadcasts. A library and comprehensive documentation is being built up at the Center. The planners hope this activity will advance human rights and religious freedom.

CSRC publishes its own bimonthly paper called "Religion in Communist Lands." The first issue of 9,000 copies came off the press in February. Three issues have appeared.

Michael Bourdeaux, who has spent one year in the Soviet Union, is director of the Center. He is also on the research staff of the Royal Institute of International Affairs in London. His publications include a book on the Baptists titled *Religious Ferment in Russia: Patriarch and Prophets*, which deals with the Russian Orthodox Church; *Optum of the People*; and *Faith on Trial in Russia*, a popular account of the Russian Baptists with special emphasis on the dissidents.

As director of CSRC, Bourdeaux is responsible to a council of management made up of interested and eminent persons in religious, educational, and other fields.

In correspondence about the possibility of MCC cooperating with the CSRC Bourdeaux wrote, "The CSRC would require people of PhD caliber . . . who would be seconded by their sponsors to the Center for not less than three years. Such a person would probably have an academic project of his own in hand related to religion and communism and would pursue it at the Center. In addition part of his time would be spent helping the Center to expand the range of its own work . . ."

When looking for a suitable candidate MCC kept in mind the Center's requirements and added one of its own, notably that he would have to have both feet in the church.

Walter Sawatsky, who handles the Russian and German languages and reads French, is a PhD candidate in Russian history at the University of Minnesota, with special emphasis on 19th-century religious history. Sawatsky says, "I have long had an interest in the state of religion in Russia. I feel strongly that in the same way that we must look at tsarist Russia to give depth to our understanding of Soviet Russia, so we must look at religion in tsarist Russia to understand more fully current problems."

When asked about his relationship to the church Sawatsky replied, "I assure you that I am an Anabaptist-Mennonite

'with both feet in the church.'" He and his wife, Margaret, are members of the Evangelical Mennonite Mission Conference (EMMC) of Canada, and belong to the Gospel Mennonite Church in Winnipeg, Man. They have one daughter, Natasha.

In April and May of this year, Walter and Margaret Sawatsky visited the Soviet Union in connection with his PhD research project. They visited churches in Leningrad, Moscow, Novosibirsk, Tashkent, and Alma Ata. Their assignment at the CSRC in London will begin in September.

MCC Self-Study to Hold Workshop Conference

Seventy to eighty Mennonite Central Committee members and delegates will meet Oct. 31 to Nov. 2 to study and discuss the future direction of MCC as a part of the 1972-74 Self-Study. The workshop conference will be held at the Cabrini Contact Center, six miles from O'Hare Airport, Chicago.

This special meeting of the MCC, based on action of the 1973 Annual Meeting, is an invitational meeting involving the 34 MCC members, an equal number of conference and MCC (Canada) selected participants, and some MCC staff and resource persons.

The Cabrini Center is administered by a Catholic order for conferences and retreats. The wooded campus setting provides facilities for up to 80 guests.

During the past year the 53-year-old MCC has been engaged in a self-study under the direction of the Executive Committee with Robert Kreider as study director. At the Jan. 20 annual meeting in Leamington, Ont., plans were approved for a two-day meeting "to review the findings from the issues identified in the self-study." The annual meeting listed as topics for study: mission, functions, resources, role, authorizations, organizational structure, representation, goals, and priorities.

The special meeting has been asked to prepare recommendations on MCC's future for consideration at the next annual meeting, Jan. 18 and 19, 1974, at Hillsboro, Kan.

In a May 22 planning session, attended by the MCC Executive Committee and six additional conference representatives, "critical issues" were selected for study at the Oct.-Nov. meeting. The following were selected from a series of issues identified by MCC members and some ninety others in response to a questionnaire sent out in February:

1. Mission, service, and evangelism—interrelationships.
2. Structures for decision-making: or-

ganizational alternatives, multinational patterns, and regional patterns.

3. Resources: How shall the financial and material aid support for MCC be encouraged and controlled? How shall personnel be selected, placed, and received?

4. The continuing evaluation process.

5. Continuing tasks: What are unfinished administrative tasks? What are unfinished policy tasks?

Preparatory papers are being written on seven topics related to these issues.

Offender Seminar Set on West Coast

A regional inter-Mennonite seminar on offender ministries is planned Oct. 12 and 13 at the Mennonite Brethren Church offices in Fresno, Calif.

The seminar will discuss existing conditions, problems, and programs relating to offenders, the extent of congregations' responsibility to serve offenders, and concrete suggestions on how congregations might be involved in serving offenders.

The program will include visits to institutions and programs working with offenders, a biblical-theological discussion on the church's mission to offenders, resource persons who will share what others are doing to help.

Among the sponsoring groups for the seminar are Mennonite Central Committee (West Coast Region); Pacific District Conference, Mennonite Brethren Church; Pacific District Conference, General Conference Mennonite Church; Pacific Coast Conference, Mennonite Church; Southwest Conference, Mennonite Church; Pacific Conference, Brethren in Christ Church; Pacific College and Mennonite Brethren Biblical Seminary, Fresno, Calif.; Kings View Hospital, Reedley, Calif.; and Mennonite Mental Health Services.

Christophany

Eight students from Hesston College, three freshmen and five sophomores, belong to a singing, sharing group called "Christophany," a Greek term meaning God shows Himself to and through man. During the past year, they made weekend trips to neighboring states, as well as a spring tour to the Dakotas and Minnesota, leading worship in churches and meeting with youth groups.

Their purpose: "We want to share some of the joy and excitement we have found in the Christian life. We hope these feelings will be contagious and those who haven't experienced it will desire it."

Beginning on Aug. 12 the Christophanies will tour in Pennsylvania, Ohio, and Indiana with a concluding stop at Grand Rapids, Mich., for the Youth Convention.



Members in the group are (l. to r.): Front row: Judy Weaver, Goshen, Ind.; Beth Frye, Wakarusa, Ind.; Kathy Headings, Bellefontaine, Ohio; Michele Miller, Goshen, Ind. Back row: Dave Shank, Sterling, Ill.; Hurt Horst, Hesston, Kan.; Ethan Lehman, Dalton, Ohio; John Sharp, Belleville, Pa.

Days and places for the tour during August are: Locust Grove, Belleville, Pa., 12; Bart, Lancaster, Pa., 13; Oak Grove, Smithville, Ohio, 14; Kidron, Kidron, Ohio, 15; Beach, Louisville, Ohio, 16; South Union, West Liberty, Ohio, 17; Yellow Creek, Goshen, Ind., and MYF Convention, p.m., Grand Rapids, Mich., 19. ●

Puerto Rico Visitors Find Fellowship

For nine visitors from Puerto Rico the life and work of Mennonites in North America comes a little closer home.

From June 14 to July 5 the nine visited communities from Philadelphia, Pa.; to Niagara Falls, Toronto, and Kitchener, Ont.; to Goshen and Elkhart, Ind.; to Bluffton, West Liberty, and Orrville, Ohio; to Harrisonburg and Williamsburg, Va.; to Washington, D.C., and then back to the island via Philadelphia.

Many persons in the group had studied Mennonite and Anabaptist history in Wednesday evening Bible studies and wanted to get a closer look at what's happening among some Mennonites in Canada and continental USA. Richard Umble, who had just completed a term of Voluntary Service with Mennonite Board of Missions on the island, served as trip guide and coordinator.

Hillsboro to Host MCC Annual Meeting

"I don't want to go back to Chicago" was the candid remark of one person at the MCC Annual Meeting in Leamington, Ont., last January. Chicago had been the traditional place of MCC Annual Meetings for more than 25 years.

Comments of that kind led to an invitation from Mennonite leaders in Hillsboro, Kan., to hold the next annual meeting there, Jan. 17-19, 1974.

"We have consulted and are agreed that we would like to take the responsibility for seeing that the MCC Annual Meeting 1974 will be adequately hosted in our area," wrote Vernon R. Wiebe, general secretary of Mennonite Brethren Missions/Services, Hillsboro, Kan., is not only the headquarters of the MB conference, but also the home of Tabor College and five Mennonite churches.

When Vernon Wiebe wrote on behalf of the Mennonite churches in Hillsboro, we rejoiced that once more we would go to the grass roots, to our constituency, rather than to a hotel in a metropolis.

There is much to be said for meeting in a hotel in Chicago. It is centrally located and everything is under one roof. But these physical advantages and creature comforts are a poor substitute for being among the people who make MCC possible.

Peabody Club on the Move, Washington, D.C.

The club program of Peabody Street Mennonite Church, Washington, D.C., is growing so rapidly that the present facilities are inadequate.

The clubs meet in the basement of the church building and provide recreation and Bible study for the neighborhood children. Young people over ten years of age attend club on Monday evening and children under ten attend club on Wednesday evening.

Chester Wenger, Home Missions secre-

tary reports, "There is a total of 70 children registered, but not nearly all of them are regular in attendance."

Speaking about the inadequate facilities, Wenger notes, "The urgency is the club work. The room is often packed and there is insufficient space for Sunday school."

Members of Peabody Street Mennonite Church are investigating possible ways of solving the problem. The congregation has a building fund of \$5,700. The group has been actively participating in fund raising projects such as bake sales.

Spearheading the club program is a team of persons including Anna Mary Hess, Elsie Martin, Edith Charles, Dennis Eby, and Anna Fox. Dennis Eby is a VSer and the four girls, who support themselves by full-time jobs, give evenings to the club work.

Musical at Assembly 73



Oberkils toil too much.

The coordinators of Assembly 73 have invited the cast of the musical *Play-Ground* to perform Aug. 9 and 10 in Harrisonburg, Va. The play, written and directed by Bob Hostetter, was originally presented by Hesston College during its Mennonite festival week in May. Hostetter is instructor in communication arts at Hesston. This is his third play, second musical.

Play-Ground includes eleven original songs composed by Randy Zercher, Steve Conrad, Dan Bumstead, and Wendell Amstutz. Zercher, Hesston music professor, also directs the music for the production. Conrad, Amstutz, and Bumstead were students at Hesston College last year.

The play is a fun/serious investigation of the tension between play and the "Protestant work ethic!"—How to be aware, to care, and yet to laugh, enjoy life. The setting is the playground of an international orphanage.

Persons attending the first performances were well impressed.

Brooklyn Congregation Marks 15th Anniversary

The First Mennonite Church of Brooklyn (*La Primera Iglesia Evangélica Mennonita de Brooklyn*), pastored by Guillermo Torres, celebrated its fifteenth anniversary in special services June 14-17.

Guest minister for the occasion was Lester T. Hershey, Aibonito, P.R., founder and director of Mennonite Broadcast's Spanish radio program, "Luz y Verdad."

Membership at First Mennonite numbers 30, but the attendance is usually more than double that figure. Since about 1965, the congregation has worshiped at 23 Sumner Avenue in a building originally built as a Jewish synagogue. The sanctuary is a long narrow rectangle surrounded by a three-row gallery. A full basement features classroom space, a kitchen, and the pastor's study.

The small congregation has enjoyed a high level of financial support from its participants—with offerings running about \$10,000 annually. In addition, an almost equal amount has been provided in recent years by the Atlantic States District and Mennonite Board of Missions, Elkhart, Ind. Included in the congregation's budget is partial support of Mrs. Luz Cubilete, who has a significant ministry as a community "missionary" or parish worker.

The congregation has also been saving funds for the purchase of a passenger van to provide transportation for persons in the community who are reluctant to walk the streets to and from evening services or who otherwise need transportation. A recent grant of \$500 from the Ohio and Eastern Conference Compassion Fund has assisted in meeting the goal.

Machinery for Belize

"Machinery Shipment 1973," a project of the members of the Paradise-Hershey District of the Lancaster Conference Mennonites, recently enriched the lives of participants and provided Mennonite colonies in Belize (formerly British Honduras) with much-needed farm machinery and household appliances.

The project was begun in early 1973 when Eastern Board prompted a local group headed by John Metzler to help supply the Mennonite colonies with used farm machinery and household appliances, items which are extremely expensive in Belize when purchased new, and nearly unavailable in used condition.

Following receipt of machinery orders from Belize, district members began to send equipment from many places to be stored on the farm of Melvin Groff. In late February, 25 men weighed, labeled,

disassembled, and packed two corn planters, four cultivators, three plows, one engine, one sewing machine, one platform scale, 21 corn shovels, one gas stove, and 16 washing machines stuffed with yard goods and quilt patches donated by the sisters of the district.

After a lengthy wait at the dock, the shipment was packed on a large ocean freighter and eventually made its way to the harbor of Belize City in April. In the following weeks, Mennonite Colony farmers came to the Mennonite Center to purchase equipment they had long waited for.

Changing of the Guard at Mission Board

Becky Miller, of Elkhart, Ind., has been named administrative assistant to H. Ernest Bennett at Mennonite Board of Missions. She is not new to the work of MBM.

Rhea Zimmerman, another Board veteran, was appointed office coordinator for Out-

Spokin', a biking program sponsored by the relief and service office.

Joining the staff as an administrative assistant in the relief and service office is Linda Alderfer of Cleveland, Ohio, and formerly of Harleysville, Pa. Also, in the same office, Phyllis Crider of Shippensburg, Pa., has been hired as a secretary.

Other secretaries employed were: Sarah Conrad, of Wakarusa, Ind., in the Health and Welfare Division and Home Bible Studies office; Karen Hallis, of Twinsburg, Ohio, as mail clerk and secretary in audiovisuals; Ellen Welty, of Elkhart, as secretary in the student service office; Cindy Slabaugh, of Nappanee, Ind., as secretary in information services.

Fern Mast, of Millersburg, Ind., joined the staff as a bookkeeper in the business office.

Diane Holsopple, of Holmes County, Ohio, has been named to the staff of Mennonite Broadcasts, Inc., as receptionist and switchboard operator. Sue Lynn Bontrager, of Harrisonburg, Va., will work at MBI as a clerical assistant for Choice Books.

New Missionaries Sent, Salunga

Fifty-five persons participated in an orientation for overseas personnel of the Eastern Board of Missions July 2-7. Twenty newly appointed missionaries met at Eastern Board headquarters, Salunga, Pa., for two days and then went to Camp Hebron, Halifax, Pa., where they were joined by 35 missionaries on furlough. Vernon Wiebe, general secretary of Mennonite Brethren Mission Board, Hillsboro, Kan., was the main speaker. Luke Martin, missionary to Vietnam, led a study from the Book of Acts. Hershey Leaman, missionary to Kenya, discussed matters that arise in transcultural relations.

Newly appointed missionaries are: (Front)

left to right, Duane Bishop, Vietnam; J. Augspurger, Kenya; Dale Ressler, Tanzania. (Middle) Vivian Beachy, Ethiopia; Ethel Ranck, Kenya; Linda Landis, Honduras; Vera Reed, Kenya; Jeanette Bontrager, Honduras; Lola Slagell, Belize (formerly British Honduras). (Back) Joyce and Ron Moyer, Kenya; Elmer Landis, Honduras; Herb Reed, Kenya; Herman Bontrager, Honduras; J. D. Stahl, Vietnam; Warren and Melissa Slagell, Belize; Alton and Lois Longenecker, Kenya.

Missing from picture: Elizabeth Augspurger, Kenya; Marian Buckwalter, Kenya; and William and Lois Ellen Davidson, Tanzania.





Appointed by Conservative Conference

Back row (l. to r.) Dan Byler, West Liberty, Ohio; Larry Beltzel, Springs, Pa.; Dave Diller, Hartsville, Ohio; Cal Maust, Pigeon, Mich.; Allen Imhoff, Wooster, Ohio; and Ron Helmuth, Sarasota, Fla.

Front row (l. to r.) Ellen Horst, Mohn-ton, Pa.; Lloyd Kuhns, Arthur, Ill.; Arlo Schmidt, Carlton, Pa.; Judi Horst, Stanley, Va.; and Elaine and Clyde Hollinger, New Cumberland, Pa.

Assignments are to Latin America locations in Costa Rica, Nicaragua, and Colombia with the exception of the Hollingers who are assigned to Espelkamp,

Germany. Rosedale Mennonite Missions is the official arm of evangelism for the Conservative Conference, Irwin, Ohio.

Themes on Student Seminar Announced

The themes for 1973 Mennonite Graduate Student Seminar are announced by the director, Helmut Harder. Harder is associate professor in theology at Canadian Mennonite Bible College, Winnipeg, Man.

Resource persons and their themes include Walter Klaassen, "Anabaptism: A Look at Our History"; John Lapp, "The Gospel of Peace in the Midst of World

Affairs"; Willard Swartley, "Holy History and Christian Self-Understanding" (Gospel of Mark); Perry Yoder, "Biblical Thought (Old Testament) and Modern World-Views."

The seminar will be held for up to 30 graduate students at Youth Village, Mich., Aug. 18-28. Youth Village is a camp in southern Michigan near White Pigeon. Current registration stands at 18.

Harder, in addition to directing the seminar, will lead a discussion on "Theology of Hope and the Gospel of Peace." Virgil J. Brenneman will speak to "Christian Faith in the Midst of Pluralism." A focus on "Faith and Witness on the University Campus" will provide the framework for two final days of sharing, defining, and resolving questions which emerge during the seminar.

Three major presentations are slated each day for eight days of the seminar.

The major cost of the seminar is underwritten by the sponsoring Student Services Committees of several Mennonite groups. Cost of registration and room and board is approximately \$40. Graduate students interested in participating may obtain more information and a program outline by writing Summer Seminar, Box 370, Elkhart, Ind. 46514, telephone (219) 522-2630.

Emma LaRoque Traveling, Journalistic Assignment

Emma LaRoque, a metis Cree Indian originally from Alberta, Canada, is spending the summer in a journalistic assignment in connection with Mennonite and Brethren in Christ conferences and coordinated by Mennonite Central Committee.

Through her articles Emma will try to reflect the spirit of contemporary Indians and present their mood and needs to a predominantly white Mennonite Church. Part of her task will be to suggest ways that the Mennonites can best carry out their responsibilities to Indians and other oppressed people.

GC Overseers Report on Church Meetings

At a two-day meeting in June, the 11-member Goshen College Board of Overseers reported to college administrators the results of special area hearings held throughout the church last winter and spring.

The Board told the college that the church appreciated the opportunity at the area meetings to be candid and open. It was from a base of good will and acceptance of college program. Board members said, that constituents felt free to suggest areas where improvements are needed and where more understanding



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is needed between church and college.

Robert S. Gotwals, chairman of the Board, in his summary, said:

"1. Church people want to become better acquainted with Goshen College faculty.

"2. Quality of spiritual life is the one most important and distinctive value of a Christian college. This bears on faculty-student relationships, as well as general campus tone.

"3. Teaching of Bible is an extremely important undertaking and must be done with clarity and sensitivity.

"4. The Christian college may be the one place where students can be introduced to a disciplined style of life in the brotherhood community.

"5. How can a Mennonite college best serve the needs of minority groups?"

Gotwals said the college administration is taking the counsel of the church seriously and will be discussing it with the faculty. He also called on the Board and the church to undergird the college in its efforts to be a servant of the Mennonite Church.

The meetings throughout the church with constituents was an official project of the Board last year. Each of the 24 area meetings was conducted with at least one Board member and one college representative present.

A total of 508 pastors, church council chairmen, and parents attended, representing 136 congregations of the 349 in GC's constituency conferences: Illinois, Indiana-Michigan, Ohio and Eastern, Allegheny, Franconia, and Ontario.

Associated Seminaries Library Expansion Fund

On July 1, Lester E. Janzen, director of communications for the General Conference Mennonite Church, took on new duties as library fund specialist on behalf of Mennonite Biblical Seminary, to join with Joseph Hertzler, executive vice-president of Goshen Biblical Seminary, and recently named acting president, in leading an Associated Seminaries library expansion fund-raising effort.

The goal of this effort is \$400,000 to be gathered over a two-year period, 1973-1975, with responsibilities shared equally between Mennonite Biblical Seminary and Goshen Biblical Seminary, now both located at Elkhart, Ind.

The original Associated Seminaries library building was erected on the Elkhart campus in 1958 and involved an equally shared investment of funds by the two cooperating seminaries from the beginning. Since 1958, the library holdings have grown rapidly. The move of Goshen Biblical Seminary to Elkhart in 1969 in-

cluded the combining of the Goshen Seminary theological collection with the Elkhart Associated Seminaries collection, bringing the volume total to approximately 53,800 at that point. By 1973, the 60,000-volume capacity of the original library has virtually been reached. This requires expansion of facilities to provide for more stack space, more study room, for temperature and humidity control, and for normal library growth.

The respective seminary boards have considered and approved expansion plans

and named Board representatives to a Library Expansion Committee, which in turn has met and is giving guidance to the development. The target date for completion of construction and installation of equipment is September 1975.

The projected expansion is the first significant capital development on the Associate Seminaries campus since the construction of the Chapel of the Sermon on the Mount in 1965. Leroy E. Troyer of South Bend, Ind., serves as architect for this library development.

mennoscope

Camp Hebron, R. 2, Halifax, Pa. 17032, announces the following: Urban Family Conference, Aug. 11, 12, with Raymond Jackson, speaker; Senior Citizens IV Camp, Aug. 13-17, Elam and Grace Stauffer, speakers; and Labor Day Weekend Conference, Sept. 1-3, with George R. Brunk as speaker.

The Woodville Mennonite Church, Woodville, N.Y., will celebrate its 25th anniversary on Aug. 18 and 19. Former members and friends are invited to come and help celebrate.

Plans are under way for a 75th anniversary service of the Locust Grove Mennonite Church, Belleville, Pa., Oct. 13, 14. The activities will begin Saturday afternoon and continue until Sunday evening. Anyone interested is invited to attend. Former members of Locust Grove are urged to participate in this special event.

Washington - Franklin Conference (North) annual session will meet at the Chambersburg Mennonite Church on Aug. 25: business session at 9:30 a.m.; inspirational session at 7:00 p.m.; both sessions are open and all interested persons are invited to attend.

The Elias Perez family, members of the Los Angeles Mennonite Fellowship, in Calif., took their vacation July 14 to Aug. 6 to visit Mennonite congregations in the home missions program of the Mennonite Church. The Perezes first became acquainted with the church through contact with the John Birkeys, Goshen, Ind., then Voluntary Service workers in Los Angeles. The visits in congregations were arranged through the deputation office of Mennonite Board of Missions.

Tim Sawatsky, a graduate of the University of Kansas with a BS in Nursing, has been appointed to the Hesston College nursing faculty next fall as master instructor in medical-surgical nursing. Sawatsky worked on the Hesston nursing staff as clinical assistant last March through May.

Tom Sawin, a graduate of Michigan

State, joined the Hesston College staff as data processing manager. This will involve data processing on payroll, registration, grades, and records. A part of his new assignment involves expanding the application of data processing.

Marvin E. Schmucker joined the maintenance staff at Hesston College and will become superintendent of buildings and grounds on Sept. 1. Schmucker is a graduate of Western Michigan University with a BS in Industrial Education. He taught woodworking and general metals at Hesston College, 1970-72.

"Le Bon Livre" (The Good Book), Mennonite bookstore in Luxembourg City, had an increase in sales of 19 1/2 percent during the first six months of 1973 above sales in 1972, according to Harvey Miller, Eastern Board missionary in Luxembourg. "The increase in sales is largely due to the good management of the bookstore manager, Joseph Pletschette," continued Miller. "And the hard work of the salesgirl, Josette Schertz, has also contributed." Miller acts as bookkeeper for the bookstore. "Le Bon Livre" was started in June 1965 by Eastern Mennonite Board of Missions.

Richard Garber, formerly of Nampa, Idaho, will assume responsibilities for the Mennonite Central Committee program in Appalachia in mid-August. Garber and his wife, Ruthanne, have spent the past 2 1/2 years in the MCC program in Whitesburg, Ky. The MCC Appalachian program is operated in four counties in eastern Kentucky. Family services, agricultural development, and self-help crafts are major facets of the program in Harlan, Letcher, Floyd, and Knott counties. Other Voluntary Service unit members work in medical services and as teachers, business managers, and mechanics. There are 33 V-sers in the area.

Alumni and friends of Eastern Mennonite High School are invited to participate in a Homecoming Special, Oct. 20 and 21. It will feature a somewhat differ-

ent presentation of Root and Butterworth's *David, the Shepherd Boy*, Sat., at 7:00 p.m. Solos and special parts will be staged. But anyone who has sung the cantata or who has become familiar with its music may join 1,000 voices to sing the chorus numbers directed by Marvin L. Miller. Persons desiring lodging reservations for Homecoming may write to Esther Longacre, Eastern Mennonite College, Harrisonburg, Va. 22801.

Rhoda Kennel, teacher in Somalia, returned to the United States on July 19. Her address is Route 2, Box 107, Lancaster, Pa. 17603.

The North Tampa Mennonite Church moved into a new sanctuary the beginning of July. The church's new address is 206 West 131 St., Tampa, Fla. 33612. The former address was R. 2, Box 579, Lutz, Fla. Arthur Wise is pastor of the church.

Herb and Vera Reed left the U.S. on July 23 for their first term of service at Roslyn Academy, Nairobi, Kenya. Their address is P.O. Box 14146, Westlands, Nairobi, Kenya.

Mennonite Board of Missions, Elkhart, Ind., has appointed the following persons to overseas assignments: Elaine Kauffman, Kalispell, Mont., to Brasilia, Brazil, as a teacher; Lois M. King, Malvern, Pa., to Asuncion, Paraguay, as a teacher; James Kinsinger, Parnell, Iowa, to London, England, as a hostess and secretary at the Mennonite Centre; Esther Miller, Sarasota, Fla., to Curitiba, Brazil, as a teacher; Marcia Yoder, Kalona, Iowa, also to Curitiba, as a teacher; Robert and Jolen Yoder, Iowa City, Iowa, to Nepal, civil engineering; and Jon and Ruth Beachy, Goshen, Ind., to Baptist Hospital in Asuncion, Paraguay, as staff nurses. This is a summary of recent appointments.

Ronald Holt, Wichita, Kan., was ordained deacon at the Zion Mennonite Church (formerly Tenth Street), Wichita, Kan., July 1. James Lark, interim pastor officiated, assisted by Millard Osborne, Conference Minister.

William Briskey, formerly of Altoona, Pa., was ordained to the ministry and serves as pastor of the Zion Mennonite Church, Pryor, Okla. Ordination services were conducted on July 22 in charge of Richard Birky, Adair, Okla., and assisted by Millard Osborne, Conference Minister.

Two special weeks are scheduled for families and senior people at Laurelville Mennonite Church Center during August. Family Week for both parents and children is scheduled for Aug. 18-25 at LMCC with L. Sanford Alwine, Carlisle, Pa., as the resource leader. Alwine is director of a family guidance clinic, a teacher, and father. His services are designed to help families find answers to their many problems and concerns. He is a certified

leader in "Parent Effectiveness Training." A Week for Seniors. All persons who are "seasoned" in life, up to 100 or more years, are invited to enjoy the inspiration, fellowship, and craft sharing of the group the week of Aug. 26-30. Moses Slabaugh, Harrisonburg, Va., with a staff of seasoned leaders will provide a program of worship, instruction, and recreation.

New members by baptism: four at Lysinde, Lyndhurst, Va.; one at Plains, Lansdale, Pa.

Change of address: Clarence R. Sutter from Dayton, Ohio, to 130 Canterbury Ct., East Peoria, Ill. 61611.

readers say

Submissions to Readers Say column should comment on printed articles.

In the July 17 issue I read with much interest the "Letter of Concern to All." I heartily agree that something should be done to put forth more effort in peace education, especially for the benefit of our young people. It may be a good idea to set aside 1976 for a special effort in that direction as the article suggests. In the meantime why don't some of our writers contribute articles in the *Gospel Herald* and young people's papers? "The king's business required haste" (1 Sam. 21:8). I also appreciated the Items and Comments in that same issue. Keep up the good work! — Mrs. Henry Cooper, McPherson, Kan.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beiler, Melvin and Carol (Yoder), Gordonville, Pa., third child, second daughter, Heidi Elizabeth, June 29, 1973.

Blank, Harold and Joanne (Siegrist), Holtwood, Pa., first child, Drew Anthony, June 26, 1973.

Brown, Glen and Mary Ellen (Bechtel), Guelph, Ont., first child, Laurie Ann, June 16, 1973.

Coughenour, Harold J. and Sue Elaine (Holsopple), Hooversville, Pa., first child, Karla Sue, June 30, 1973.

Gehman, A. Jesse and Joanne (Yoder), Englewood, N.J., first child, Jonathan Scott, July 2, 1973.

Graybill, William and Lois (Stoltzfus), Mifflintown, Pa., fourth child, third son, David Lee, July 13, 1973.

Guntz, Allen and Mary (Mast), White River Jct., Vt., second daughter, Kimberly Sue, July 7, 1973.

Hess, Paul and Beverly (Hornig), Denver, Pa., third child, first daughter, Julie Renee, July 13, 1973.

Holsopple, Ernest D. and Dianne (Mason), Holsopple, Pa., second son, Mark Ernest, May 14, 1973.

Knepp, Elwin and Glenda (Swartz), Turner, Mich., second son, Christopher Gene, June 27, 1973.

Kulp, Jacob and Sarajane (Landis), Souderton, Pa., second child, first daughter, Melissa Daleen, June 23, 1973.

Lehman, Donald and Doris (Cordell), Maungaville, Md., first child, Nicole Christine, Mar. 31, 1973.

Lehman, Harold and Sandra (Crawford), Kidron, Ohio, second child, first daughter, Christine Renee, born Aug. 5, 1972; received for adoption, June 27, 1973.

Lind, Glenn and Pearl (King), Hinton, Alta., first child, Gary Dean, July 6, 1973.

Martin, Ronald and Ruth (Yeager), St. Thomas, Pa., first child, Cory Gene, July 15, 1973.

Miller, Charles and Carol (Hershey), Gordonville, Pa., second son, Chad Clair, June 28, 1973.

Miller, Herman, Sr., and Rachel (Culp), Leetonia, Ohio, third and fourth children, third and fourth sons, Darrel Jonathan and Darren John, May 27, 1973.

Rhodes, James and Carol (Springer), Topeka, Kan., first child, Carolyn Elaine, July 19, 1973.

Rice, Howard and Anna (Miller), Perkasie, Pa., seventh and eighth children, Larry Jay and Garry Ray, July 3, 1973.

Roth, Dennis and Jeanette (Hochstetter), Kalispell, Mont., first child, Jamie John, July 7, 1973.

Stevanus, Richard and Diane (Prentice), Bloomingdale, Ont., third son, Timothy Richard, May 19, 1973.

Walter, Kenneth and Susan (Holschneider), Center Valley, Pa., second daughter, Patricia Marie, May 10, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bender — Hickey. — E. Philip Bender, Guelph, Ont., Wanner cong., and Loretta Catherine Hickey, Willowdale, Ont., Catholic Church, by L. J. Hickey and Herbert Schultz, June 23, 1973.

Carpenter — Metzler. — James R. Carpenter, Manheim, Pa., East Petersburg cong., and Ariene R. Metzler, Quarryville, Pa., Rawlinsville cong., by David N. Thomas, July 21, 1973.

Cicio — Millsagle. — Robert M. Cicio, Tarrs, Pa., Ukrainian Orthodox Church, and Ellen Millsagle, Scottsdale, Pa., Scottdale cong., by Gerald C. Studer, July 21, 1973.

Gehman — Witmer. — David L. Gehman, Bally, Pa., Bally cong., and Lois Jean Witmer, Manheim, Pa., Erismam cong., by H. Howard Witmer, July 21, 1973.

Kaufman — Eash. — Ellis Jay Kaufman, Boswell, Pa., Thomas cong., and Shirleen Ann Eash, Johnstown, Pa., Blough cong., by Elvin Holsopple and Donald Speigle, July 7, 1973.

Leinbach — Eby. — Alan Leinbach, Ft. Wayne, Ind., East Goshen cong., and Helen Eby, Greencastle, Pa., Salem Ridge cong., by Merle Cordell, June 30, 1973.

Livengood — Stockslager. — Kenneth Livengood, Springs, Pa., Springs cong., and Gale Stockslager, Grantsville, Md., Baptist Church, by John H. Kraybill, July 14, 1973.

Musselman — Shertzer. — Larry Arthur Musselman and Wanda Lucille Shertzer, both from Gettysburg, Pa., Bethel cong., by Nelson L. Martin, June 9, 1973.

Nolt — Bollinger. — Dale M. Nolt, Manheim, Pa., and Sandra J. Bollinger, Lititz, Pa., both from Erb cong., by H. Howard Witmer, July 14, 1973.

Roggie — Yousey. — Bruce Roggie, Castorland, N.Y., Cohan cong., and Barbara Yousey, Cuthage, N.Y., Naumburg cong., by Elmer Moser, June 16, 1973.

Rosenberry — Myers. — Dennis Rosenberry, Orstown, Pa., Brethren Church, and Carol Myers, Chambersburg, Pa., Marion cong., by Ronald L. Cook, July 21, 1973.

Siegrist — Mummau. — Raymond P. Siegrist, Manheim, Pa., White Oak cong., and Virginia E. Mummau, Mt. Joy, Pa., Marietta cong., by H. Raymond Charles, July 14, 1973.

Skipper — Opel. — Roger Alan Skipper, Deer Park, Md., Assembly of God Church, and Connie Sue Opel, Accident, Md., Glade cong., by Gail Hixon and Melvin Nussbaum, June 10, 1973.

Slaubaugh — Hochstetler. — Daniel B. Slaubaugh and Marlys Ann Hochstetler, both from Wolford, N.D., Lakeview cong., by Otis Yoder and Vernon Hochstetler, father of the bride, June 29, 1973.

Stollen — Schwarzkopf. — George Stollen, Kabul, Afghanistan, Roanoke (Ill.) cong., and Nyla Schwarzkopf, Kabul, Afghanistan, by Vincent Rutherford, June 18, 1973.

Stoltzfus — High. — Stephen R. Stoltzfus, Elverson, Pa., Rock cong., and Lorraine High, Lancaster, Pa., Stumptown cong., by Elvin Stoltzfus, May 12, 1973.

Zehr — Bender. — Gary Arnold Zehr, Bright, Ont., United Church, and Victoria Ann Bender, Tavistock, Ont., East Zorra cong., by Newton L. Gingrich, June 14, 1973.

was married to Ida Sauder, who survives. Also surviving are 4 children (Mary Grace — Mrs. Harold A. Shenk, Kathleen Jane, Carol Elaine, and John Robert), 3 grandchildren, 2 sisters (Ruth — Mrs. Lloyd Ranck and Mary — Mrs. Alphonse Zook), and 5 brothers (Samuel M., Aaron O., M. David, Jacob N., and Luke A.). He was preceded in death by 2 sons (Roy D. and James Richard), one brother, and one sister. He was a member of the Erb Mennonite Church, where funeral services were held on July 18, in charge of H. Howard Witmer, Joseph Boll, and Martin R. Nolt; interment in Erb Mennonite Cemetery.

Garges, Mamie, was born at Silverdale, Pa., May 18, 1894; died at the Grandview Hospital, Sellersville, Pa., July 2, 1973; aged 79 y. 1 m. 14 d. She was married to Howard Garges, who preceded her in death in 1964. She is survived by one daughter (Esther — Mrs. Chester Destine), 11 grandchildren, 5 great-grandchildren, 3 brothers (Arthur A., Carol A., and John A.), and one sister (Mrs. Edna Detweiler). She was a member of the Doylestown Mennonite Church, where services were held on June 6, in charge of Joseph L. Gross and J. Silas Graybill; interment in the adjoining cemetery.

Groh, Esther, daughter of Anson and Lavina (Bechtel) Groh, was born in Waterloo Co., May 5, 1892; died at the South Waterloo Memorial Hospital, Cambridge, Ont., June 18, 1973; aged 81 y. 1 m. 13 d. Surviving are 4 brothers (Norman, Oscar, Ivan, and Harold) and 2 sisters (Ida — Mrs. Menno Snyder and Bertha — Mrs. Earl Steiner). Two brothers and 2 sisters preceded her in death. She was a member of the Wanner Mennonite Church, where funeral services were held on June 20, in charge of Herbert Schultz; interment in the Wanner Cemetery.

King, Katie M., daughter of Christian and Barbara (Stalter) Roggy, was born in Tiskilwa, Ill., June 10, 1891; died of a heart attack at Roanoke Manor Home, Roanoke, Ill., June 23, 1973; aged 82 y. 13 d. On Jan. 2, 1910, she was married to Joseph B. King, who preceded her in death on Sept. 7, 1965. Surviving are 5 sons (Lloyd, Harold, Oliver, Harley, and Joe, Jr.), 2 daughters (Mrs. Blanche Stutzman and Mrs. Elaine Schirer), 42 grandchildren, and 16 great-grandchildren. She was preceded in death by 2 sons (Myrtle and Alvin) and 2 brothers. She was a member of the Roanoke Mennonite Church, where funeral services were held on June 26, in charge of Percy Gerig; interment in the Roanoke Mennonite Cemetery.

Miller, Anna, daughter of Emanuel and Mary (Weaver) Hochstetler, was born in Holmes Co., Ohio, July 31, 1896; died at Union Hospital, Dover, Ohio, July 14, 1973; aged 76 y. 11 m. 14 d. She was married to Jonathan Miller, who preceded her in death in 1971. Surviving are 2 sons (Raymond and Wade), one daughter (Ruby — Mrs. Harlan Immel), 13 grandchildren, 4 great-grandchildren, one brother (Perry), and 3 sisters (Mrs. Maude Smucker, Mrs. Verna Troyer, and Mrs. Ada Chupp). A son, a daughter, one sister, and 4 brothers preceded her in death. She was a member of the Walnut Creek Mennonite Church, where funeral services were held on July 17, in charge of Ervin Schlabach; interment in the church cemetery.

Petersheim, Anna, daughter of Jonathan and Lydia A. (Glick) Loar, was born in Intercourse, Pa., May 5, 1894; died of a stroke at the Ephrata, Pa., hospital, July 16, 1973; aged 79 y. 2 m. 11 d. In January 1916, she was married to Anthony Petersheim, who preceded her in death on Sept. 29, 1968. Surviving are 2 sons (Oliver S. and Glen A.), 4 daughters (Mrs. Elizabeth Millislock, Mrs. Luella Millislock, Mrs. Kathryn Topper, and Mrs. Beulah G. Martin), 51 grandchildren, 46 great-grandchildren, 2 sisters (Sallie — Mrs. Simon King and Mrs. Rachel Summers), and one brother (Jacob Loar). One son (Jonathan) is deceased. She was a member of the Rock Mennonite Church, where funeral services were held on July 20, in charge of Omar Kurtz, John Glick, and C. J. Kurtz; interment in the Pine Grove Cemetery, Elverson, Pa.

Reinford, Ella F., daughter of Henry and Ida (Frederick) Reinford, was born in Skippack Twp., Pa., Feb. 29, 1904; died of pulmonary edema at his home, July 1, 1973; aged 69 y. 4 m. 2 d. Surviving are one sister (Stella F. Reinford) and 2 brothers (Frank F. and Claude F.). She was preceded in death by 2 brothers (William F. and Newton F.) and one sister (Mary F. Reinford). She was a member of the Upper Skippack Mennonite Church. Funeral services were held on July 5, in charge of Charles A. Ness; interment in the Upper Skippack Cemetery.

Cover photo by Alan Gilburn.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brubaker, John S., son of Menno B. and Ada (Martin) Brubaker, was born in Juniata Co., Pa., July 21, 1915; died of tetanus at Lancaster General Hospital, Lancaster, Pa., July 15, 1973; aged 57 y. 11 m. 24 d. On Oct. 30, 1937, he

A CHRISTIAN APPROACH TO SEXUALITY

By John W. Miller

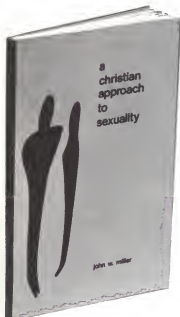
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calendar

Assembly 73 — God's People in Mission, Harrisonburg, Va., Aug. 2-12.
Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhardt, Ind. (on Co. Rd. 9), Aug. 15-17.
Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 28-29.
Mennonite Second Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.

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Charismatic Movement

Many places I've gone the past few years people have asked me what I think of the charismatic movement. My answer is that the charismatic movement has brought new life to the church and except for those few places where it seems to be divisive (every movement has certain extremes) it is a good thing for the church. Persons I know who are involved love Christ and the church more, study the Scriptures with renewed seriousness, and have found a new freedom and fervor in witness to Christ.

My answer is that the charismatic movement cannot be considered peripheral to the life of the church. It cuts across denominational lines and it is clear that every economic, social, educational, and religious group has significant representation in the movement. The movement is dominantly lay in character, yet it is not anti-clergy. In fact, ministers and the church as a whole will find the biggest prayer resource available today in those involved in the charismatic movement.

So it is clear the charismatic movement will not go away. And let us pray it will not. No movement of modern times has so vitalized the life of the church in prayer, praise, and serious Bible study as this movement. Who can deny that prayer and praise and love of the Word flow from a greater fullness of the Spirit? The movement has to do with the fullness of life in the Holy Spirit. It is not a tongues movement but directed toward the proclamation that Jesus Christ is Lord, to the glory of the Father. And how we need this emphasis!

Though the charismatic movement is not strong generally in biblical exegesis or systematic theology, yet it has grasped the core of the gospel with refreshing accuracy. There is a new freedom of the Spirit not only in witness, but also in ways of worshiping, expectations, and manner of evangelism. Most denominations and congregations carry a lot of cultural baggage, in worship, work, and witness, which needs to be challenged.

One thing which can become a hindrance is that the one embracing the charismatic experience also adopts the classical Pentecostal words and interpretation to the extent it alienates his own Christian community. So some reject

the charismatic experience because they cannot theologically accept the Pentecostal categories or jargon.

Where others are faulted, primarily the more immature charismatic, is in a cliquish spirit that creates feelings of aloofness over others in the local fellowship. Or such may become so involved in the movement or meetings of charismatics that they find it convenient to skip meetings of their own congregation and have little time to do anything for others. One thing which always happens when a greater fullness of the Spirit is realized is a greater sensitivity to others in loving concern and giving of oneself for others.

It seems to me the church has much to gain from the charismatic movement. I'm happy that, as a denomination, particularly in the three churchwide meetings and festivals on the work of the Holy Spirit, we have sought to gain needed new insight and to guide the study and experience in line with our own biblical and historical understandings of theology and the church.

We ought to have deep appreciation for those who are involved in the charismatic movement. It is doubtful if any other part of the church will bring to the church greater resources in prayer, Bible study, and witness. And every congregation which seeks revival can, I believe, find a committed core made up mostly today of those who have experienced a renewed openness to the filling of the Holy Spirit.

As in every movement, there are areas of danger and we must continually bring our experience to the test of Scripture. (Certainly our past experience of spiritual dryness, lukewarmness, and ineffective witness would not correspond to Scripture.) We must recognize that, in any area, we can miss the real meaning and the experience God is just waiting to give by a fearful weighing and preoccupation of every danger.

What the church needs is a spiritual renewal of love for Christ, and His people, of love for the Scripture and obedience to it, of openness and obedience to the Holy Spirit, and of effective witness to the world. In all of these, I feel, the charismatic movement has done much in leading the way. — D.

GOSPEL HERALD

August 14, 1973

Overcoming the Hair Hang-up

by Nelson E. Kauffman

Hair seems to be on everybody's mind. "The Beatles started it all three years ago and now hair is all over the place. Sideburns dip down, fluff out, and hook mouthward. Moustaches droop like Flu Manchu's, swirl up like some romantic Cavalier's, or jut out fiercely. Beards range from microscopic to all-over-the-face jobs like Castro. . . . Some 60 percent of all males have joined the revolution."¹

"Many authorities, educators, psychologists, physicians, sociologists suspect that hair has become a symbol of youthful disillusionment deeper and more profound than the so-called 'generation gap' of earlier times. . . . Long hair is probably just a minor aspect of the whole parent problem, youth trying to find identity away from parents."²

There are few, if any, of our communities and congregations where the hair revolution among men is not evident. Too many of us know too little of the teaching of Scripture or of history to temper our feelings, or to be objective in our attitudes. The controversies over hair on man's head, where to cut or shave hair off and where not to, is as old as the human race, and as changeable.

The Problem in Focus

Is the length a man allows his hair to become on any one spot or area of his head a moral issue? Is it wrong on the upper lip but not on the lower? Is it wrong to have long hair on the back side of the head but not on the front side? Is it right or wrong for a man to keep his face smooth like a woman's?

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Evidently the Jews were to have long hair, beards, and sideburns. Leviticus 19:27 says, "You shall not round off your hair from side to side, and you shall not shave the edge of your beards" (NEB). Jeremiah warned, "I will punish all . . . who dwell in the desert that cut the corners of their hair" (Jer. 9:26, RSV). "Who clip the hair on their temples" (Jer. 9:26, NEB). "I will scatter to the wind those who clip the hair on their temples" (Jer. 49:32, NEB).

Dean Irvin of the University of California says, "By wearing long hair these kids are saying something. The problem is that a lot of us today are misunderstanding their message. . . . Parents are competing with one another through their children. . . . Instead of sitting down with the boy and suggesting, 'Let's talk about what you are saying,' they tend to ask themselves, 'Where have we failed?'"

A clinical psychologist says, "The whole hair trend is over the hill. Long hair has lost its hippy image. The fact that fashion and Hollywood have picked up on the hair thing, that highly respected people and even idolized people have taken on the mantle, has lent a credibility and a respectability to long hair."

"What has happened is that the growth and maintenance of a fine head of hair on a man is no longer exclusively an obsession of the young. Now it is a matter of concern to men of all ages. This is what distinguishes this era from all other eras within memory in which men fussed over their hair. It is the Beatles who began it but now a former president, a vice-presidential candidate, athletic stars, and coaches have caught on and give the movement stature."

The Jewish Point of View

A Jewish encyclopedia speaking of the beard says, "The Egyptians and Hittites were clean shaven but though slaves the Israelites did not follow the beardless custom of their masters. The Talmudic sages said, 'The adornment of a man's face is his beard.' This was how God intended it to be . . . one of the external signs for differentiating between man and a woman. There were always some who hit upon certain devices by which to sidetrack the sacrosanct biblical commandments and Rabbinical regulations concerning hair and beard, clipping, cutting the hair, pulling it out, or using a razor. To the average Jew of our time, this matter would hardly seem one worthy of consideration. But ever since the Nazi slaughter of six million Jews, thousands of Jewish youth . . . have been driven by their emotional insecurity to embrace an ultraorthodoxy in which wearing beards, natural and untrimmed, is again a matter of no trifling consideration."

The same authority says on the matter of "Head Covering Among Jews" that Maimonides said, "Great men among our sages would not uncover their heads because they believed that God's glory was around them and over them."

"To cover one's head with a turban or a skullcap (yar-

mulkah) as a sign of humility, respect, or reverence has been a widespread custom among many people of the Orient. The Jews of ancient times held a magical notion concerning human hair. For example, the exposure of a woman's hair to the view of man was deemed a form of nudity, and temptation to sin.

"In ancient Jewish beliefs there was found stern disapproval of the uncovered head, whether it be of man or woman. But the sin was compounded by uncovering the head in a consecrated place, like the synagogue. . . . When the high priest entered the holy of holies in the temple on Yom Kippur, he first had to cover his head with a golden mitre.

"The origin of the custom of uncovering at prayer among Christians is traceable to Paul (Saul) of Tarsus, himself a Jew. . . . He concluded that, since the Jews covered their heads, especially at prayer, it was only proper that Christians should do the very opposite."

Our Problem

The problem for us is that of reconciling the statement of Paul, "Does not nature itself teach you that for a man to wear long hair is degrading to him?" (1 Cor. 11:14) with the Old Testament command, "You shall not round off the hair on your temples or mar the edges of your beard" (Lev. 19:27). The Nazirite was under these requirements, "No razor shall come upon his head; until the time is completed for which he separates himself to the Lord, and he shall be holy; he shall let the locks of hair of his head grow long" (Num. 6:5). Could this be an experience of holiness to the Lord and at the same time be "degrading" to him in God's sight, as Paul wrote to the Corinthians it must have been to men there under Roman influence? It is difficult for me to believe that Paul was speaking there from an Old Testament perspective.

In any case the regulation regarding hair was a part of the ceremonial law, and Paul also asked the Colossians not to be bound by ceremonial regulations (Col. 2:16-23).

Hair and Revolution

Hairstyles for men become involved in times of revolution. "Historically, political outbursts have displayed unhappi-

GOSPEL HERALD

Volume 66 Number 32

John M. Drescher, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.05 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

Nelson E. Kauffman, R. 2, Mt. Joy, Pennsylvania, is a Mennonite bishop, for many years head of Home Missions for the denomination.

ness with ruling orders by departing from approved hairstyles. In England, Cavaliers pitted against Roundheads, quite literally, contending parties were identified in terms of haircuts. Composed largely of Puritans, Roundhead forces tended to see long hair as a source of vice. A man's looks were a symbol of his creed, both in politics and religion, said a writer in 1841. The more abundant the hair, the more scant the faith, and the balder the head, the more sincere the piety.⁷⁶

The sign of protest — long hair or short — has been the opposite of whatever was the prevailing fashion of the time. Priests have regularly declaimed against the evils of long hair. Toward the end of the eleventh century the pope decreed that persons wearing long hair should be excommunicated and not prayed for when dead.⁷⁷

The unsuccessful Taiping revolt against the Manchu dynasty in China was known as the Long-Haired Rebellion, so named because rebels, among other things, refused to shave the front of their heads as prescribed by the hated Manchu.⁷⁸

Ultimately the length of hair mattered little since polarization over hair has seldom outlived any given rebellion. Even today, the newest rebels are Skinheads, a gang of closely cropped toughs in England who pick fights with hippies and motorcycle gangs, and disdain the bell-bottom trousers and every other trapping of youthful affluence. Even now Mr. Lennon of the Beatles, and Abbie Hoffman of reactionaries here, have cut their hair. History seems to teach that, frivolous or not, preoccupation with hair is an enduring human foible.⁷⁹

Hair in Church History

It is instructive to observe the attitudes of people toward hair throughout history. The Egyptians loathed hair on their bodies and shaved them three times a week. The Hebrews wore beards and when Joseph appeared before Pharaoh, he first shaved. The Israelites counted shaving or clipping the beard among the sins of the Gentiles. Job shaved as a sign of mourning. Aaron's beard was immortalized by the psalmist when he spoke of the anointing oil reaching his beard.⁸⁰ The dedication in the temple of the hair of the first beard was a common ancient ritual.⁸¹

Forcible shaving of Polish Jews by Germans in 1914-18 was counted among Jews as the worst possible crime. In the great schism between Constantinople and Rome on the procession of the Paraclete, they looked for other reasons to divide and the beard was a matter of divisiveness, the Greeks making a great issue because they wore the beard and the Romans did not. A Council of the Roman church decreed, "A priest shall not nourish his hair nor his beard."

No doubt Jesus and the apostles wore full beards and long hair, as depicted by the artists, which was common among Jews and other Orientals of that time. By the time of Charlemagne's coronation, beards were sacred among the Jews and Muslims, and shaving was characteristically Christian, showing separation from Jews and

Muslims. The beard and moustache were something very like the Mark of the Beast.⁸² Among the hairs of the face, it is abundantly clear that what worried the clerical mind during the long campaign against the sin of whiskers was not primarily the beard proper, as we now understand it, but the moustache. Even in England in the middle of the last century a moustache was said to be a Mark of the Beast. Rules against beards existed in all monastic orders. Not only the face but the head needed to be shaved.

The beard became acceptable in the sixteenth century so that later on the *London Methodist Quarterly* advocated "beards for ministers of the gospel as a prophylactic against bronchitis. The fact that the Creator planted a beard upon the face of the human male indicated in a mode not to be misunderstood that that distinctive appendage was bestowed for the purpose of being worn."⁸³

In 1880 a writer said, "The absence of the beard is usually a sign of physical and moral weakness and in degenerate tribes wholly without these, there is a conscious want of manly dignity."⁸⁴

Abraham Lincoln in 1860 stayed at home for a few weeks to grow a beard evidently regarding it as a valuable asset in getting to the White House. A beard was becoming about as necessary as a Bible to a rising demagogue, and Lincoln was a shrewd observer.

Mennonite Men's Hairstyles

Melvin Gingerich, in his recent book *Mennonite Attire Through Four Centuries*, tells the story of long hair, beards, and the moustache among Mennonites. The changes in men's hairstyles is well told and the following paragraphs are based upon the information given there.⁸⁵

Early Anabaptists wore long hair and full beards. Some Mennonites wore wigs when they were common in society, but it often caused a problem so that some were excommunicated because of wearing them. Shoulder length hair was common at times. The Amish require their men to wear beards after marriage. The Conservative Mennonite Church in the past decades encouraged wearing of the beard but more recently omitted reference to it. The Church of God in Christ Mennonite require the beard and also permit the moustache but recommend it be trimmed.

Different conferences had actions discouraging the moustache. One conference discouraged wearing the beard. In 1882, however, the *Herald of Truth* argued that since God had placed the beard on man's face it should be worn. It was a common practice both in the general society and in the church at the turn of the century. The moustache was forbidden because it was an identification with the military and because it was objectionable at the common communion cup and in the practice of the holy kiss. One wonders why the beard might not also have been objectionable for the same reasons. John F. Funk came to Chicago from the East in the 1860s clean-shaven as was the custom there, but soon grew a beard as was the custom in the Midwest and wore it till his death in 1930. The same was true of other church leaders of that era.

All this indicates that at times in our church history men in the church wore their hair long and wore the beard, sometimes with a moustache. There is evidently no spiritual or moral issue involved other than the matter of conformity or nonconformity to the prevailing practices and their changing in the larger society. Beards were retained as a sign of nonconformity when they went out of style and were opposed for the same reason when they returned.

Conclusions

Why then do some of us have such problems with the length of man's hair or the amount and location of that hair on his face? Is it wrong or right because we are not used to seeing the particular length of hair at the particular place on the face? Does long hair signify a revolution or a desire for changes among us?

The answers to these questions will no doubt be found in the principle of forbearing love one for another according to Ephesians 4:1, 2, in the principles of patience with one another as taught by Paul in Romans 14, as well as in the principles set forth in Romans 12:1, 2. Recently a fellow minister asked, "Why do church leaders wear long hairstyles like young people?" These practices tend to irritate some of us. Possibly we need help to have the attitude

in these cases that are scriptural before we go very far in attempting to change our brother's practice.

No doubt the issues of affluence, materialism, and prejudice need to be brought to our attention and the youth may have something to say to us that we should hear. It will be difficult for us to help our youth to overcome unnecessary hang-ups if we are emotionally hung up on the amoral issue of where man's hair should be cut, and how much and where it should be left to grow as it will. We need Peter's counsel, "Above all, keep your love for one another at full strength, because love cancels innumerable sins" (1 Pet. 4:8, NEB). Does this not mean that love for our brother will keep us from sinning against him? 

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The Two of Me

by Larry Augsburg

I am we. There are two of us living in my body. One of us has always been in me — critical, self-serving, indignant, ready to find fault. The other of us — the newer — possesses love and understanding and caring. That these two are in constant conflict is an understatement.

Armageddon, in miniature, rages inside my breast at every chance. One of us views the social misfit with disgust and wonders why he can't be like everyone else instead of overeating, having long hair, wearing weird clothes, or experimenting with deviant behavior and values. The other of us wonders what combination of experiences and frustrations that person has endured and tries to understand and accept him with that in mind.

One of us rushes blindly on to his goal, while the other takes time to lend a hand, an ear, a word. One of us gets uptight with minor irritations, while the other one of us allows for human imperfection.

On and on the battle rages. Far too often first me wins without a word from the other of us. Sometimes, after first me has rushed in and made the judgment or decision, other me softly insists that an injustice has been done and calls for a reversal of decision. Wow! How first me hates that! He knows that second me is right, but hates to admit it because it is so much simpler and easier to hold the original view. Righteous indignation seems to fit a lot more comfortably than enlightened concern and understanding.

When second me gets the first word in, first me counters

with doubts and references to the waste of time and effort. Sometimes! Glorious times! Other me wins out, hands down! I do the right thing, think the right thought, say the right word, feel the right emotion. Wow — That's it! Victorious living! But then I guess that a victory every once in a while can't quite be construed to be victorious living. In fact, no more often than the victories come, maybe it's defeated living after all. Yet victories seem to come more often now.

Gradually the other of us is growing in strength. He is asserting himself where he wasn't heard, becoming louder where he was heard, and gradually finding more places of complete victory.

I guess I will always be we even if I live to be 70 times threescore and ten. The other of us, God's Spirit, will always have to struggle against the self-seeking, critical me, despite the rhetoric and Scripture which make it sound so simple. "All one needs to do is to surrender completely to the will of God."

Words of surrender come easily, but words really don't count for much. It's actions and attitudes that count and that's where we find our battleground. It could be discouraging, but I know that the other of us is by far the stronger and day by day I can feel him winning more battles.

So increasingly I live in anticipation that as I grow older, the other of us will continue to increase, and that someday I will no longer be we, but will be like Him. Praise His name for that blessed hope! 

Women: In God's Plan and Man's World

by Dorothy Yoder Nyce

The first article of this series discussed the two complementary biblical accounts of creation. Genesis 1 stresses male/female equality or interdependent status before each other and God and a corporate assignment within creation. Genesis 2 counters ancient creation stories (in emphasizing God's uniqueness, God being the only source of life and creation while being neither male nor female) and underscores the mutual closeness of man and woman.

Chapter 3 of Genesis discloses mankind's disobedience and the consequential distorted relationships. Broken relationships between men and women, with God, and within the created world reflect the Fall. Continuing characteristics of fallenness are domination and rigid sex roles. Both are the denial of *interdependence*. Neither existed before the Fall. They resulted from the basic sin of refusing to let God be God alone.

Man and woman fall together. Genesis 3:1-5; 22, 23. The Tempter, who always acts in disguise, first insinuated that God was different from what Eve thought. He did not then simply offer Eve knowledge as such, but the knowledge that one can live without God, knowledge that rebels against God.¹ Adam and Eve became like God. They could decide for themselves rather than obey or hear anyone else. Similarly, Israel chose to rebel in asking for a king, rather than listening intently and solely to the Word through God's representatives. Today as men or women insist on dominating over the other, we likewise deny, refuse, excuse the need for dependence on each other or the total lordship of Christ.

Fallenness — Domination

How has domination come to be a characteristic of fallenness?

One cause is the association of God with maleness. With the possible exception of the Persians, the Hebrews developed what may have been the most pervasively male worship in the ancient world. Even though Yahweh (God) had no sexual partner, in contrast to the gods of surrounding cultures, Yahweh became in the minds of the people a masculine god served by a male priesthood.² The question is, however, what is maleness if there is no femaleness? In-

stead of reinforcing the Genesis creation material that God is above and beyond sex, maleness was exalted by being attributed to God. Early Scriptures are a record of this struggle between the Hebrew insistence on one God alone and the fertility worship of Baal and Anath, the male/female pair, of the Canaanites.

Another source of male exclusivism, and therefore domination, was the ritual importance in Hebrew life of circumcision. The fact that circumcision came to be thought of as the distinctive mark of the covenant certainly perverted religious thought and excluded women from rightful citizenship. This probably came about as compensation for perceptions that women embody some kind of otherness because of their maternal capabilities.

Also contributing to male dominance was/is the practice of having personal property. Related to that is discrepancy resulting from marriage customs. For example: in the Old Testament adultery, allowable only to men, was sin against one's neighbor (not wife); infidelity of the husband was punished only if he violated the rights of another man. Jesus spoke to this when approached about divorce regulations. In Matthew 19 and Mark 10 He went directly to the core of the problem. He denied male privilege and reaffirmed that "from the beginning of creation, 'God made them male and female.'"

When men are intent on conquering, on proving brute strength, on controlling others — whether nations, organizations, institutions, congregations, or wives — there is little surprise that woman loses her significance, her rightful place of equality. Any time religious, state, and military endeavors seriously influence each other, there is little time for women or prophets.

This was Israel's circumstance during the years of conflict between the prophet and king. Reasons for this conflict are based in the *source* of authority. The prophet, not an authority figure in himself, spoke/speaks for God. The *message* is primary, not the person. In contrast, the king (or his counterpart in any domineering man/woman) replaces divine authority with glorified human power. 1 Samuel 8:7.

Although not always prophetic, woman perhaps proves to be more ready to hear, even the word of the prophet, because she is less intent on "lording over," on justifying

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"headship" for herself. Interestingly, women become prominent in the Elijah-Elisha stories of 2 Kings (4:1-7; 4:8-37; 5:2, 3; 6:26-31; 8:1-6). According to Millard Lind, the remnant Israel

rejected kingship, insisting on the idea that the foundation of community and an ordered life is not institutionalized violence but obedience to the Word of God. And when the implications of this *obedience* are accepted, woman comes into her own.⁵

She dare not then revert to dominating. The vision calls for men and women *together* to hear and be messengers of God's authority alone.

At significant periods in history the outcome of attempts to counter the idea of female personages was male domination. For example, while attempting to purify the Hebrew religion of the fertility cult, the priesthood threw out women in general. The temple harlot was condemned, but along with her, her sisters, who were by no means all harlots.⁶ Early church history portrays women less and less significantly. Why? Because priests and churchmen allied themselves with the Roman Army, with power.

At the time of the Reformation, concerted efforts attempted to get rid of Roman Catholicism's Mariology. Instead of removing Mary from her pedestal and identifying her primarily as a woman given to complete obedience, leaders deprived women in general of their God-intended mutual interdependence with men. This resulted in a return to seeing woman as primarily sexual, as sinful. Menno Simons' thinking about women reflects the distorted biological knowledge of his day in repeatedly arguing that women contribute nothing to conception; she is but the container. Therefore, we need to look between the layers of editorializing and the cultural mind-set of translators and authorities through the centuries to discover something about the role of women in Scripture.

In charting the more than 175 references to women in the history writing of Deuteronomy to 2 Kings, I was both amazed and gratified to discover the significant assignments, held by competent women: Miriam, Deborah, wise women consulted on different occasions, and unnamed maidens. The place of the queen mother was most important. Woman as sexual partner is often seen, on occasion through abuse as in the Judges 19:1-29 account of the Levite and concubine. Teaching must balance emphasis on Ruth's loyalty with the reality of her following Naomi's advice to seduce Boaz too. There are about 20 references in this section to men and women in equal capacities. Not to be minimized is the Deuteronomy 29:10-15 statement that the covenant includes all. *All* stand before the Lord God.

We must focus these details within the total picture, however. In the Fall, Adam and Eve together chose *human* lordship. Israel's relationship to God was basically downhill, in spite of the prophet, in spite of the occasional king

like Josiah who submitted to God's authority through God's spokeswoman, the prophetess Huldah. 2 Kings 22. The degradation of women followed the same downward spiraling pattern and for the same reason: man's unwillingness to be totally dependent on God or interdependent with woman. Domination is a characteristic of fallenness, both for the one dominating and one willing to be dominated. For as Jeanne Richie says:

It is a truism that in an exploiter—exploited relationship, the exploiter destroys himself in the same degree in which he destroys his victim; that the oppressor is as much a prisoner of the bonds he forges as is the oppressed.⁷

Fallenness—Rigid Sex Roles

The other main characteristic of fallenness is that of rigid sex roles, assuming that certain assignments are only for men, that certain characteristics belong only to women.

The judgment of Genesis 3 is the Creator's acknowledgment of the fallen world. Man must live independently, as if he were God, in that fallen world. Work, for both man and woman, expresses the disunion of fallen mankind with each other and with the cursed nature. Man is now associated with the task of conquering nature, women with the burdens involved in reproduction. Genesis 3:16-19. Mary Daly suggests that "isolated in fixed sex roles, they are no longer partners in all things." But there is no indication that this must continue forever. Rigid sex roles are a result of sin, not characteristics of nature.⁸

If we defined all roles as God-intended *human* roles, we would not ask men or women to "prove" their masculinity/femininity. Men would not need to project their passivity or emotionality on to women or divert it in such ways as by becoming rabid sportsaholics. Similarly, women could acknowledge the male sex hormonal responses within them and refuse to limit their assertiveness to such aspects as cosmetics or clothes styles. Boys could freely nurture a doll or nest of rabbits, and qualified girls could realistically anticipate assignments in administration. For, as Janice Raymond and others are saying:

If gentleness, warmth, and sensitivity are right qualities for women to develop, they are as equally desirable for men. If independence, rationality, and assertiveness are right male personality characteristics, then they should be right female qualities also.⁹

The controversy of innate difference vs cultural conditioning enters here. There are indeed a few specific physiological male/female differences, but these do not justify the extreme conclusions and rigid patterns forced on children and adults. We must admit that if baby girls are more cuddly than boys, that is true primarily to those adults who expect it. Boys' higher incidence of stuttering

reflects little about innate characteristics but perhaps a great deal about demands placed on them to be tough, to avoid so-called signs of weakness like sensitivity or compassion. To what extent does the implication of women's superior intuition limit or deprive men the opportunities to develop that worthy trait? Environment, rather than nature, determines a great deal more than we acknowledge. School textbooks, children's literature generally, and even Sunday school curriculum materials stereotype and seriously limit God-given potential.

As a result of the Fall, girls are indoctrinated excessively toward marriage and mothering. Boys, not so limited, often refuse, or absorb little father pattern, for assuming full partnership in parenting. "While Jane, if she becomes a doctor, will likely have guilt feelings about not being as good a mother as she 'ought' to be, Dick will likely not feel guilty about being a doctor, whether Daddy or not."

Frequently girls are deprived the privilege and responsibility of choosing and training for roles for which they have potential. This distortion is carried to its natural conclusion in belittling the 25-year-old who has not yet "settled down." Then congregations struggle with guilt feelings over the obvious inability to properly evaluate and naturally incorporate single adults. If we as adults would only be models of true male/female interdependence, then children could be liberated for equal development into being the image of God.

Christ spoke to the issue of rigid roles for women on at least two occasions: Mary/Martha (Lk. 10:38 ff.) and the woman who tried to compliment Jesus by referring to his mother in sexual terms (Lk. 11:27 ff.). Jesus' response of Mary's having "chosen the better part" was a refusal to force all women into the stereotype of "woman's place is in the home." Leonard Swidler states: "(Jesus) treated Mary first of all as a person (whose highest faculty is the intellect, the spirit) who was allowed to set her own priorities."⁹ We dare not assume that she simply sat meekly and listened; Mary had the capacity and opportunity for responsible interaction with Jesus. In Jesus' response in Luke 11, He insisted that personhood is primary for *all* by saying: "Blessed rather are those who hear the word of God and keep it!"

Men and women must indeed fill roles together as much as possible: in the home, educational institutions, business, and certainly church assignments. There are advantages for both men and women in overcoming the pattern of fallenness inherent in rigid sex roles. Only through equal opportunity for complete human development can both men and women overcome the defeat of the curse of Genesis 3. We can then affirm with Bonhoeffer, "The death of death — that is the promise in this curse."¹⁰ The question is, do we choose to reflect the promised Christ, or to deny His work of restoration through our continued fallenness?

The third and final article in this series focuses on Jesus' efforts to teach men and women about their free-

dom and responsibility for interdependence. Paul challenges his and our setting, if we but hear his total message. In other words, there is hope. We affirm the creation of men and women. We confess that Jesus alone is Lord.

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Indifference

by Lorie Gooding

Some were there who hated,
 and some who loved were there.
 Some hearts were grieved and broken,
 but most just didn't care.

They came for the excitement
 to see men crucified.
 They loved to see the spectacle —
 They didn't care who died.

Their sins were on the burden
 that made Him suffer so —
 and, oh, it is a pity
 to think they did not know!

Today their children's children
 indifferently pass by.
 Most of them know the Savior died.
 Won't someone tell them why?

Wit and Wisdom

He's so conceited that on his last birthday he sent a telegram of congratulations to his mother.

Heredity is something people believe in when they have a bright child.

Discipline doesn't break a child's spirit as often as the lack of it breaks a parent's heart.

A thoughtful wife has some steaks in the freezer when her husband returns from a fishing trip.

Mission Studies Get Boost

Missionary studies promoted by a professional society in North America are for the first time provided with the organization of the American Society of Missiology. The inaugural meeting for the society was held June 8-10 in St. Louis, Mo.

Several years ago the International Society for Missionary Studies was organized from a European base. Other regional members of the International Society include such groups as the Scottish Institute for Missionary Studies, also founded in recent years.

"These developments are promising signs in an otherwise unhelpful situation," says Wilbert R. Shenk, secretary for overseas missions with Mennonite Board of Missions, Elkhart, Ind. Shenk saw missionary studies at a low point, with many of the old Centers having lost their vitality or being discontinued, such as Hartford's Kennedy School of Missions.

The Fuller Theological Seminary's School of World Mission rates the most

prominent in terms of new graduate level missionary study programs, Shenk noted. They are strongly committed to the church growth emphasis. He noted a growing specialization in missionary history among scholars in the secular universities. "Some of these scholars are Christians; others are not. In any case there is a new value being placed on the role of the missionary in history."

The major undertaking by the American Society of Missiology is the launching of the journal, *Missiology: An International Review*. Editor is Dr. Alan R. Tippett, professor of anthropology at the School of World Mission, Fuller Theological Seminary. The quarterly intends to conserve the ideals and values and broaden the scope of emphasis of a former bimonthly, *Practical Anthropology*, which ceased publication with the November-December 1972 issue. *Missiology* is available for \$8 per year or \$20 for three years; address: *Missiology*, P.O. Box 1041, New Canaan, Conn. 06840.

Millers Find Progress in South America

Samuel and Ella May Miller of Harrisonburg, Va., recently returned from a trip to South America, where they visited their son Martin, with Mennonite Central Committee in Bolivia, and mission workers with Mennonite Board of Missions in Argentina, specifically in the Chaco area — a work the Millers had been a part of from 1949-1952.

The Indian colonization program was of particular interest to the Millers in Bolivia. The government for some years has been encouraging the Indians to leave the high mountain areas, which are overpopulated, to carve out settlements in the lower jungle areas, Mrs. Miller noted.

Many of the Indians, who were persuaded to leave the higher elevations, couldn't cope with the completely different type of life in the lowlands and were returning to the highlands again. Some observers believed more Indians would remain in the settlements if allowed to participate in an orientation program to prepare them for life at the lower altitudes.

This resulted in the forming of the United Churches for Colonization Committee, composed of several religious groups, including Mennonite Central Committee. Miller's son serves under MCC as director of this orientation program. The government recognizes this organization and cooperates closely with them.

Indians who now choose to leave the higher crowded areas are settled on a given plot of land. They go through a three-month training program to orient them to the climate and living conditions of the lower altitude. At the end of this period, they choose whether or not to stay. If they choose to stay, each family is given a plot of land on which to build a house and cultivate.

In Argentina the Millers visited with the Mario Snyder family in Buenos Aires where "the Lord is doing tremendous things," in their church at Moron. The most important thing the congregation is experiencing is unity and healing and the reaching out to new families. The church also operates a kindergarten for

children of the community.

The Millers visited the Delbert Erbs and their congregation at Floresta. The biggest change the Millers noted in this church was the number of professional persons present.

In the Chaco, the Millers visited with the Albert Buckwalter family. Here they found even greater changes. When the Millers arrived in the Chaco in 1949 some Toba Indians were settled at the mission compound and their lives were well outlined — how and when to plant, harvest, and market cotton, and the like. Much communication was done through interpreters.

Today, there is no compound. The Indians have returned to their reservations provided by the government. Linguists have since arrived on the scene, and Albert Buckwalter has reduced the language to writing so that the people are now learning to read and write. Albert recently completed a Toba grammar to accompany the Toba dictionary he completed earlier. These projects are the fruit of 20 years of work. With native informants he has translated portions of Scripture in the Toba dialect. The developing church which is almost totally indigenous is known as the United Toba Church.

Instead of one little compound and two outposts there are now some 40 different churches established. The missionaries, Buckwalter, Mike Mast, and Willy Horst serve as consultants and Bible teachers.

One of the observations the Millers made in the Chaco was that "the work of the Lord is on a solid base," because it is based on the working of the Spirit and through the lives of the people and their own culture, and not a Western one.

Ella May cited the extension seminary idea as an example. Instead of building an "institution" and trying to get the people to attend structured classes, trained individuals are taking the Bible to interested persons and teaching them where they live their daily lives.

Ella May said that one of her prayers while working in the Chaco was that "the Toba work might be truly the work of God and His Holy Spirit. Seeing prayers being fulfilled now was really beautiful."

While there are still problems to be overcome, Ella May noted that many of the Tobas are finding Jesus Christ and are being added to the church.

Ella May is presently speaker on *Heart to Heart*, a homemakers' broadcast produced by Mennonite Broadcasts.

Her husband, Samuel, is pastor of the Mt. Clinton (Va.) Mennonite Church and professor of Spanish at Eastern Mennonite College.

Youth Emergency Service Gives Corning a Boost



A Y.E.S. crew paints a house for a terminal cancer patient in Corning.

When most Mennonites think of Corning Glass Works, they think first of Corningware. Not so for Mennonite workers in Corning, N.Y., where an unusual summer project, sponsored by the Glass Works and supervised by Mennonite Disaster Service, is under way.

The program is called Y.E.S. — Youth Emergency Service. It's a response to damage done by Hurricane Agnes in 1972. One year after the flood 250 families are still living in temporary housing. Hundreds more, especially the elderly and those people on fixed income, are in substandard houses.

Forty-eight Y.E.S. youth from the Corning area, working in groups of four, are painting, shoveling, and hammering their way through the summer. Twelve Christian crew supervisors, recruited by Mennonites in Corning, form the backbone of the program. Corning Glass is footing the bill.

Merle Herr, director of Elmira-Corning Mennonite Ministries and Mennonite Disaster Service projects in the area, is coordinating the Y.E.S.-MDS program.

"Last summer after the flood, Corning Glass Works decided to put up money to pay local kids to help clean up," Herr explained. "They employed hundreds of kids. The project was a real psychological and physical boost. But with all the rush the program had more problems than expected."

This winter some Corning Glass executives came to Herr, known throughout the community because of Mennonite Disaster Service work, wondering whether flood victims still needed help.

"I felt there were definite needs,"

Herr said. "But the type of program, work, and people would need to be different from last summer. We offered to work with up to 50 young people, providing we could choose our own work supervisors."

"My emphasis from the beginning was that the program would need to be more than just doing a job. We wanted Y.E.S. to tie in closely to our whole program of Mennonite Ministries. Since there's one supervisor for each group of four workers, the supervisor has an opportunity to really learn to know and share with his crew."

Each morning at 7:00, the 12 supervisors meet for an hour to check supplies and share problems.

"We need more sand and stones. We're almost out of cement."

"My crew could use a sander."

"We broke a storm window yesterday. It fell over."

Following the daily flurry of organization, the group, which includes four Mennonites, and members of Presbyterian, Baptist, Independent, and Assembly of God churches, joins in prayer before meeting their crews for the day.

The supervisors are directly responsible to Ken Zehr, MDS social worker and housing director for Elmira-Corning. Zehr answers the 25 calls for help Y.E.S. receives each week and sees that requests are legitimate.

"We help about 25 percent of the people who call," Zehr said. "Sixty to 70 percent of our work is for people over 65, widows and widowers, those who are disabled, ill or who have limited incomes."

Because Zehr is also responsible to

check on the quality of workmanship of the Y.E.S. crews, he has less time than he'd like to spend with people he contacts, especially the elderly and lonely.

Though high quality work is stressed, participants in the Y.E.S. program want to give relationships the highest priority.

At an evening meeting of the Corning Mennonite Fellowship one crew supervisor mentioned that one of his workers had begun asking questions about what he believed as a Christian.

"Sit down and talk with her," Herr responded. "It's the spiritual needs of the kids we're really concerned about."

Measuring what Y.E.S. is doing is not easy. Efforts of love and the gospel can't be caught in a box and added up.

"It's clear, though, that physical needs are being met. 'I think proper supervision is the key to the whole thing,'" Zehr said emphatically. "And we really have a good bunch of supervisors."

Brazil Churches Using Radio, TV

Wide audience response to *De Coracao a Coracao*, (Heart to Heart) a Portuguese language broadcast released by the Mennonite Church in Sao Carlos, Brazil, has led to a second release, this one in the city of Ribeirao Preto.

Harvey Graber, missionary with Mennonite Board of Missions, has arranged for sponsorship of this five-minute daily *Heart to Heart* broadcast in cooperation with the United Missionary Church.

The UMC, who cooperated initially to produce *De Coracao a Coracao*, also has a congregation in Ribeirao Preto.

The first release of the broadcast in Sao Carlos has been very effective in raising community awareness of the gospel and of the Mennonite Church in that city, according to missionary Arlin Yoder. Advertisers now want to buy time as near as possible to the broadcast because of its large audience.

Churches in Brazil are using radio and television in other ways.

One hundred stations requested the Easter radio series, "The Greatest Week in History," according to Dale Sloat, director of SACRO-SOM Studio in Maringa for the United Missionary Church.

"All the reports that have come back from the stations all say, 'Please send more,'" he said.

In religious television programming, Sloat reported that a children's program, a combination *Sesame Street*/Captain Kangaroo/Treehouse Club puppet show, is receiving primary emphasis.

Plans are under way to release two of the Jesus spots, which were produced jointly for TV by the United Methodist, Presbyterian, and Mennonite churches.

Witnessing in the Byways, Ghana

Laurence Horst, Accra, Ghana, and the Evangelism Team from the Ghana Mennonite Church in mid-July conducted a week-end campaign in the village of Abehinase. Horst described the experience in a report to Mennonite Board of Missions.

Involved in the team was Abraham K. Wetseh, secretary for the evangelism committee, Emmanuel Galgah-Nuseitor, church leader for Dalive Mennonite Church, and Daniel Tetteh, church leader for the Abehinase Mennonite Church.

Abehinase is a village steeped in traditional culture and religion. Most of the houses have an idol (the protector) at the entrance of the home and a larger idol inside the house, which is the great-er god.

The team read from Isaiah 40 and then witnessed that there is no god but the great Creator God.

One priestess, who had never had a scissors touch her hair (the Nazerite vow) said, "I want to have Jesus." There were many who came out into the street to listen to the preaching of the good news.

Friday and Saturday the preaching was indoors. Many adults and children came to listen. One old man said, "Oh, I was about asleep and I heard preaching. I wanted to come but I cannot walk. So I listened from my door." The new public-address system made it possible for all to hear.

Sunday morning there were new people coming to the church. Some have declared their interest in following Jesus Christ in their lives and they are asking for baptism.

Japanese Christians Give Aid

"Responding to continuing media reports of famine in West Africa and deteriorating conditions in India, several of the congregations in this city have sent cash offerings via NCC," wrote Ralph Buckwalter from Asahigawa, Japan, on July 16.

"Yesterday there was a joint effort as 22 persons representing six congregations formed four teams to appeal to the Sunday afternoon shoppers on the main street of downtown Asahigawa. The equivalent of \$125 was received in a 90-minute period mostly in 100 yen and ten yen coins with a few 500 and 1,000 yen notes included!

"Not willing to let this public appeal end our involvement, members of the Mennonite fellowship have decided to join together in a one-day fast and contribute the money saved. Wednesday is the desig-

nated day and will be celebrated in the regular Bible study-prayer fellowship meeting. There is a spirit of joy and excitement about this, looking forward to next Sunday when this project will be coming to a climax in a service of dedication."

Milk Is a Happy Gift for Bihari Children

For children in Europe and North America, milk is in the refrigerator, milk is on the table, milk is always in one's glass when wanted.

But for Nurul and his sister, Jahanara, milk isn't. Also on the isn't list for them are other good foods—meat, eggs, and vegetables, for example.

Nurul and Jahanara live in Mirpur, an overcrowded residential area on the edge of Dacca. A check of the ratio of height to the circumference of the upper arm put them on a list of a thousand children in their community who are moderately or severely malnourished.

That's why Nurul and his sister received a pink card issued by the Mennonite Central Committee and the International Committee of the Red Cross. This entitles each of them to a daily pint of milk from a distribution center that has been operating since June.

Thirty thousand Biharis live in Section 10 of Mirpur, an area of less than one square mile. It's crowded. The turning of the political tables in 1971 changed East Pakistan into Bangladesh and changed the Biharis from the ins to the outs.

They had been in sympathy and in league with the Pakistan military government that used murder to try to stem the rise of Bengali nationalism. But the Bengalis won.

Out of favor with the new Bengali

ruling party, the Biharis were also out of work, losing good jobs to Bengali workers who felt the jobs belonged to them. Then, too, the Biharis ran out of security. Their neighbors remember that some Biharis willingly or unwillingly aided the Pakistani carnage. So, for safety and the chance to get a bit of relief, Biharis have clustered in some former Bihari communities, increasing the population manifold and giving residential areas the appearance of refugee camps.

Food is in short supply everywhere in Bangladesh and more so for those who have the status of refugees in a country where they once felt close to the seat of power. These people who need to depend on government charity and aid from relief agencies don't get rations every day of the month.

The Mennonite Central Committee wants to provide a supplement for the hungriest children. Out of ten tons of powdered milk received from the Mennonites of Switzerland and the Swiss government, most of it has been designated for milk-feeding programs in Mirpur or in other hard-pressed Bihari Centers, including Khulna and Saidpur.

Two thousand malnourished children and pregnant women benefit from the milk distribution program in Mirpur. Volunteers from the Bihari community assist in the distribution program that is supervised by Yvette Steinemann, the Dutch wife of a Swiss Red Cross officer, who has volunteered her services for this project.

Mrs. Steinemann used the QUAC stick measure to determine which children were most seriously malnourished. This ratio of arm circumference to height developed by a Quaker service agency (QU for Quaker and AC for arm circumference) has proved to be a reliable indicator.

For 2,000 boys and girls in Mirpur Section 10, milk is one pint, six days a week.



The Milk Feeding Center, Mirpur Colony, Bangladesh, provides milk for malnourished children. Records are kept of the amount of milk given to each person.

Sixteen Begin VS Assignments

Attending the June 4-12 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., were 18 persons (two of whom did not begin long-term assignments with the Board) who were commissioned to one-year to 26-month terms of service in nine locations in the United States and Puerto Rico.

To the orientation experience, one VSer responded: "Sharing together over a pile of dirty dishes can really bring out personal feelings." Another said: "I learned that God heals the hurt when a relationship is broken."

During orientation the volunteers visited the Fellowship of Hope (an intentional community in Elkhart), exercised in the yard via volleyball, and held a commissioning service in which they reflected on the week's experiences—and looked ahead to the future.

Judy Janzen of the Home Ministries Office of General Conference Mennonite Church, Newton, Kan., observed and participated in the orientation activities for three days. She will be directing an orientation program for GC VSers, which is scheduled to begin this fall.

Goldfuses Leave Church in Local Hands

Ross and Ruth Goldfuse and family, missionaries to Argentina, recently began an extended furlough in the U.S.

They plan to visit Mennonite congregations and Ross plans to do studies in counseling and teaching. For the past two years he was pastor and English teacher in the small interior town of Salto. They are living at 633 S. Spruce St., Lititz, Pa. 17543.

Appointed in 1955 by Mennonite Board of Missions, Elkhart, Ind., the Goldfuses first served in La Plata. Two years ago Ross became pastor of the congregation at Salto, which, including three members of the Goldfuse family, numbered 10 members. When they left the congregation had 27 members and an average attendance of 40.

"Friendship evangelism" is the term the Goldfuses use to describe the way they went about building a fellowship in Salto. The town of 13,000 population is located 150 miles northwest of Buenos Aires.

The Argentina Mennonite Conference will be working with the congregation to determine its leadership. In the interim, lay member Augusti Darino is leading the group. The Goldfuses' future assignment will be determined later, but the work they helped accomplish in the Salto congregation has been handed on to others.

Reiff Accepts BCM and Seminary Assignment

Nathan E. Reiff joined the staffs of Mennonite Board of Congregational Ministries and Goshen Biblical Seminary on Aug. 1. He will serve as associate director of development at the seminary with primary responsibility for soliciting funds for capital needs. He will also work with Sam Hershberger and Dale Schumm in seminary interpretation and general solicitation.

At Mennonite Board of Congregational Ministries, Nathan will be associate in development. He will work with congregational leaders to interpret the work of MBCM and solicit congregational support. A three-year term is projected with half time for each institution.

Reiff comes to this assignment from Travel Equipment Corporation, Goshen, where he has served the past two years as insurance and safety director and will continue as consultant in insurance and safety. He has served as chairman of the church council of Prairie Street Mennonite Church, where he is an active member. He has been president of Hope Rescue Mission Board and has served on this Board since its beginning.

A brother in the church is contributing Nathan's salary for the first year of this assignment.

Secondary Teachers' Convention Planned

A biannual Mennonite Secondary Teachers' Convention will meet Oct. 4-7 at the Laurelville Mennonite Church Center, Mount Pleasant, Pa.

The Secondary Teachers' Convention is planned and sponsored by the Mennonite Secondary Education Council, which is comprised chiefly of school administrators from Mennonite high schools in the U.S. and Canada.

The teachers' convention this year will focus on the theme "Discipline in the Mennonite Secondary School." Ronald T. Chadwick, chairman of the Christian Education Department, Grand Rapids (Mich.) Baptist Seminary, will speak on the theme "The Source and Role of Authority in Education" and "The Discipline Needs of the Developing Adolescent."

Also, Paul M. Miller, Associated Biblical Seminary, Elkhart, Ind., will conduct a Bible study for all persons in attendance. The Bible studies by Miller will



Nathan E. Reiff

help focus biblical content upon the theme of the convention in all daily sessions.

Further information and programs for the teachers' convention are available by writing directly to the Laurelville Mennonite Church Center, Route 5, Box 145, Mount Pleasant, Pa. 15666. For nonmembers of the Mennonite Secondary Education Council schools, the registration is \$15 per person, and lodging and meal arrangements are available at the Laurelville Church Center.

Bible Stories Prepared for TV

"Story Line II," a new series of 14 Bible stories, each 5 1/2 minutes in length and featuring Swiss artist Annie Vallotton as storyteller and illustrator, has been produced on videotape and videocassette by the American Bible Society.

Designed especially for children's television with a September 15 release date, the series was made possible by a \$50,000 grant from the members of Aid Association for Lutherans, a fraternal life and health insurance society based in Appleton, Wis.

Starting with "How the World Began," the Creation story, the new series includes three other familiar stories from the Old Testament and nine from the New Testament. Thirteen of the new shows will be combined with "Story Line I," to make a 26-program television package. As with the 1969 Line I Series, the new videotapes will be transferred to films after initial television exposure for use in Christian education programs in local churches.

Venture in Leadership Training

The Mountain View congregation, Lyndhurst, Va., has chosen three of its young men as candidates for a yearlong leadership training program. Those responding to the call are Brenard Campbell, Randall Kiser, and David Niece.

Most of the training will be under the direction and supervision of the church's pastor, Roy D. Kiser. The "curriculum" will include biblical studies and discussion, the preparation and delivery of messages, community and hospital visitation training, attendance at special meetings, practice in evangelism, and various teaching assignments.

At the close of the training period, the congregation may be led to license or ordain one or more of the trainees to the Christian ministry, or they may be called to serve in other important roles in the church.

"Our congregation is quite excited about the possibilities of this venture," notes Pastor Kiser. "Church leaders are sorely needed, but many congregations look outside their own membership to find their ministers, Christian education directors, and youth leaders. Every congregation should give serious consideration to calling and training their own leaders. We have accepted the challenge and make it our goal."

Managua: Loaves and Fishes in 73

I visited Managua days after the tragic quake of December 23 and now again six months later. What progress can be seen?

One week after the quake one was impressed with the city's ability to bounce back. This was even more evident in July. The essential services such as electricity, telephone, water, mail, and transportation have been restored. It is surprising that such an atmosphere of normalcy can exist with the center city still lying in ruins and with thousands of families still homeless.

No official decision to rebuild has yet been made. The center city is fenced off with barbed wire. The lots have been cleared with the rubble sorted into piles of beams, piles of splintered wood, and piles of crushed cement and adobe. There is an atmosphere of waiting. On what?

The tragedy of December 23 has brought the residents of Managua into a more sober realization of its geological foundations. Whether the city should be rebuilt is no moot question to those who lived through the quake. Many say they will never live there again. More study is being given to the six geological faults which traverse the city.

More careful study is also being given to a practical building code. That soundly constructed buildings survived the quake is evidence that the effects of future quakes can be sharply reduced. But quake-resistant construction is substantially more expensive. This especially affects the poor.

Informed sources predict the pre-December 23 Managua will not be duplicated. It is expected that the new city will be spread out more avoiding the geological faults and concentrating along the major highway toward Masaya.

The rebuilding of Managua is also limited by the resources of Nicaragua and its own internal problems. A drought with a developing food shortage was in process as the quake occurred. Presently the nation's construction and medical workers are on strike. The quake emergency has heaped on top of an already

heavy national agenda.

What has Mennonite Central Committee done? Whatever has been done has been done within the context of the wider effort. The only funds available at the outset were the \$10,000 pledged from the MCC emergency fund. In biblical fashion of the loaves and the fishes, this \$10,000 has grown to \$150,000, plus material.

The Mennonite and Brethren in Christ constituency responded. In spite of the fact that no general appeal was given in order not to distract from other giving, \$35,000 has been received through this channel. Most of this came in relatively small amounts, including churches in Japan, Puerto Rico, Austria, and Mexico. In the end it has not been necessary to draw from the MCC emergency fund.

Goshen College had a special interest in Managua, having assigned over 200



Six months after the quake a Nicaraguan family has found a home in an MDS-constructed house.

students there in the Study-Service Trimester program. The wider community was interested. Over \$40,000 was received in cash and material.

Through MCC (Canada), \$25,000 was received from the Canadian International Development Agency, matched by \$7,500 from Canadian Mennonite sources. Also Canadians shipped a substantial quantity of milk and other material to Nicaragua.

Finally the Lilly Foundation came for-

ward with \$50,000 to permit a more extended MCC effort.

Another dimension of this cooperative effort in Nicaragua was the involvement of three MCC constituent mission boards, who were active in the country at the time of the quake. They are the Conservative Mennonite Board of Missions (Irwin, Ohio), the Brethren in Christ Mission Board (Elizabethtown, Pa.) and the Evangelical Mennonite Conference (Steinbach, Man.). Representatives of these three groups invited MCC to assist them. They continue to serve as a local field council.

Another significant dimension of this cooperative effort has been the opportunity to work with the Nicaraguan evangelical churches. Soon after the quake they were organized under the name of CEPAD under the direction of a capable and dedicated Nicaraguan Baptist doctor. Today CEPAD has a talented and committed staff of 42 members. Most of its current budget comes from outside sources but it is hoped that when the emergency phase recedes it will continue under Nicaraguan direction as well as support.

But what has this effort done for the people? The value of such intangibles as comfort and moral support in a time of crisis will never be known. The tangibles come generally under the heading of social service, especially house construction and repair and the feeding of children.

When the MCC-MDS project is completed later this year, 300 homes will have been constructed. These basic houses are owned by the resident families. The families have an obligation to pay four dollars a month to CEPAD for a 4 1/2-year period. In this way the donation establishes a rotating fund which will serve the needy in Nicaragua through CEPAD for years to come.

Throughout much of this period MCC personnel have helped to supervise 20 feeding stations, each of which serves breakfast to 400 to 500 children daily.

Assistance has also been given to ALFALIT, the Protestant-sponsored nationwide literacy program; Proবাদencia, a Baptist-supported agency sponsoring some 16 clinics for low-income families; Nueva Guinea, a new colonization region of 1,500 families, including some recent quake refugees; \$10,000 has been reserved for future contingencies which may include a critical shortage of food later this year.

Managua is a 1973 affirmation that the world has not been overtaken by calloused hearts and compassion fatigue. People gave generously of themselves and their substance so that the burdens of those who suffered this tragedy could be lightened. — Edgar Stoesz

mennoscope

MPH Catalog Revised

A catalog listing Sunday school curriculum, Christian education materials, and church supplies was recently revised. Six copies were sent to congregations of less than 100 members and 12 copies to congregations of over 100 members. More copies are available free of charge to congregations or individual members upon request. Write to Congregational Literature Division, Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa. 15683.

The Paul Zehr family plans to move to the Lancaster, Pa., area by mid-August. He will be working part time for Mennonite Information Center, near Lancaster, while he studies at Princeton Seminary. Paul's special job is to develop the "Tabernacle" bought from the St. Petersburg Church by the Eastern Board.

Mass migrations of Africans to cities have led to severe problems of unemployment, poor housing, broken families, and a general breakdown of traditional society. Government and Christian agencies are becoming increasingly aware of the urgency to meet these needs. In Swaziland, Mennonite Central Committee has been requested to provide a couple to direct a child care center, do case studies, and train a Swazi couple to direct the Center. The Urban Industrial Mission at Sebeli-Pikwe, a growing mining town in Botswana, has requested a qualified person in marriage counseling. A community development organization in Zambia has requested social workers to help people suffering from the social ills of "squatter compounds" in Lusaka. Social workers for Africa should have at least a Bachelor's degree in social work; a Master's and some practical experience are preferable. They should also be culturally sensitive and committed to Christ.

Columbia (Pa.) Mennonite Church announces its 16th annual Harvest Home Program for Aug. 19. Instructors for the day are Adam R. Martin and Richard R. Oberholzer. Paul Miller will be the song leader.

Approximately 65 ex-Greece workers, families, and friends shared in a Pax Greece reunion at wooded 4-H Camp Palmer near Fayette, Ohio, June 30 to July 1. States represented were Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Nebraska, Ohio, Oregon, Pennsylvania, and Virginia. Enough interest was shown to make tentative plans for 1976. The com-

mittee is trying to make a list of all former Greece workers. Send your address or any known to you to Miss Fannie Schrock, 1400 Grove St., Lebanon, Ore. 97355.

David Burkholder and Henry Hostetter, both of Box 315, Red Lake, Ont. P0V 2M0, were ordained to the office of bishop and will be serving under the Northern Light Gospel Mission. The ordination service was held on June 27, and was in charge of Irwin Schantz, of Red Lake, Ont., and Rufus Beachy of Mylo, N.D.

Cliff Miller was ordained and installed as pastor of East Goshen Mennonite Church, Goshen, Ind., on July 8. Cliff and Patty Miller will be residing this next year at 1803 South Main, Goshen, Ind. 46526. Patty will be enrolled as a full-time student at Goshen College, majoring in art.

Harry M. Brenneman, R. 2, Quarryville, Pa. 17566, was ordained on July 28 by Clayton L. Keener for the Willow Street-Strasburg district. Melvin L. Kauffman, of Roaring Branch, Pa., brought the message.

The departure of the Howard Charles family for Accra, Ghana, has been delayed pending authorization of their visas. They will be serving with Mennonite Board of Missions for one year in West Africa.

Kenneth and Miriam Nauman, pastor couple at the Homestead Mennonite Church, Fla., have accepted a call to the ministry of the Ashton Mennonite Church, Sarasota, Fla. They have resigned from the pastorate of the Homestead Mennonite Church, effective on Sept. 2. Nauman served 2 1/2 years in Voluntary Service, two years as licensed pastor, and ten years as an ordained pastor in Homestead.

Elmer and Linda Landis left the United States on July 26 for Tegucigalpa, Honduras, where they will serve at Pine Grove Academy. Elmer will teach math and science, and Linda will handle secretarial responsibilities.

Ron and Joyce Moyer left the United States on July 26 for Nairobi, Kenya. Ron will act as principal of Rosslyn Academy.

Duane Bishop left the United States on July 16 for Saigon, Vietnam, for a youth work and English-teaching assignment.

The Don Jacobs family left Nairobi, Kenya, on July 18 and arrived in the United States on Aug. 1. They are living temporarily at 60 Main Street, Salunga, Pa. 17538.

Special meetings: Willard Mayer, Irwin, Ohio, at Mechanic Grove, Quarryville, Pa., Sept. 11-16.

New members by baptism: one at Pleasant View, North Lawrence, Ohio; six at Blainsport, Reinholds, Pa.; three at Moorepark, Three Rivers, Mich.

Change of address: Charles B. Shenk, c/o James Wenger, Kita 14 jo, Higashi 5 chome, 95 banchi, Higashi-ku, Sapporo, Japan 065. Gerald C. Studer from Scottsdale, Pa., to 1260 Orchard Lane, Lansdale, Pa. 19446. Tel: (215) 368-8455.

readers say

Submissions to Readers Say column should comment on printed articles.

Thank you very much for the editorial on Satanism on July 24. This editorial really deals with a problem that is very real. I call the attention of my people to Ephesians 4:27, "Neither give place to the devil." — Ward W. Shelly, Washington, Ill.

It is with a great deal of reticence that I presume to express publicly my appreciation of your editorial of July 24, "Softening Up Process." Now, as at the birth of Christ, "the people were in expectation, and all men mused in their hearts . . ." — now, concerning the nearness of His second coming, Satan is the deceiver and part of his deception is to counterfeit, imitate, and duplicate the work of Christ, especially, and perhaps only, in the outward, visible manifestations. There is a legitimate work of the Holy Spirit being manifested in healings, tongues, etc., and these are being duplicated, in a measure, by Satan. Still, James and Jambres withstand Moses. The earnest, sincere, true Anabaptists had their counterparts, notably the apocalyptic Munsterites. There is a sense in which both the true and false must exist side by side. This makes your warning most urgent! Thank God for the courage to give it.

Having experienced what is popularly called the "charismatic" experience and moving in a limited way among various charismatic groups, I am somewhat aware of the extremely dangerous excesses taught and practiced by some — perhaps not deliberate premeditated deception, but deception, nevertheless. Your editorial is most timely.

I agree with all my heart that the ultimate evidence of the Holy Spirit's presence is the fruit produced, by which God's purpose is fulfilled in us — when we are "conformed to the image of His Son." Probably there is far more in that conformation than we have anticipated, expected, or dared to believe. I want to encourage you and your successor to continue to speak fearlessly as prophets in this climactic period of history. — Marlin S. Burkholder, Pen Argyl, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bontrager, Eugene and Barbara (Frey), Shipshewana, Ind., second child, second daughter, Jennifer Lynne, June 30, 1973.

Clemmer, Marlin and Janet (Ruth), Souderton, Pa., second child, first son, Loren Todd, July 12, 1973.

Cornish, Wallace and Miriam (Huber), Troupsburg, N.Y., first child, Kevin Douglas, May 8, 1973.

Dunn, George and Blanca (Arroy), Budd Lake, N.J., first child, Marissa Kim, July 17, 1973.

Evans, Ivan and Ruth Ann (Landis), Homestead, Pa., first child, Vicki Lee, June 18, 1973.

Glick, Jess and Eloise, Orlando, Fla., first child, Bradford Stacy, July 7, 1973.

Graber, Glen and Mabel (Schrock), Millersburg, Ind., first child, Toni Michelle, June 25, 1973.

Hartzler, David and Vieta (Schertz), Goshen, Ind., first child, Jeffrey Lynn, June 9, 1973.

Kangasy, Norman and Wilda (Young), Belleville, Pa., third living son, Donovan James, July 7, 1973.

Kaufman, Lynn and Susie (Chupp), Middlebury, Ind., first child, Nathan Christopher, June 24, 1973.

Kaufman, Sam and Joan (Schertz), third child, second son, Brett Anthony, June 29, 1973.

Peachey, Gerald and Yvonne (Yoder), Belleville, Pa., first child, Shelia Ann, July 11, 1973.

Rediger, Gary and Sandra (Jantz), Hesston, Kan., first child, Michael Vaughn, June 24, 1973.

Roth, Lowell and Cindi (Brubacher), Hesston, Kan., second child, first girl, Michelle Renee, May 24, 1973.

Shank, Robert and Lucille (Petersheim), Chambersburg, Pa., second child, first son, Darin Ray, July 18, 1973.

Shetler, Joe and Ellen (Shank), Goshen, Ind., first child, Emilie Gayle, July 26, 1973.

Stahl, Glenn and Esther (Martin), Ephrata, Pa., third child, second girl, Gloria Joy, July 15, 1973.

Thomas, J. Samuel and Marian (Landis), Lititz, Pa., first child, Maria Janelle, July 2, 1973.

Trotter, Harold and Mildred (Ziegler), Goshen, Ind., first child, Trina Marie, Apr. 24, 1973.

Troyer, Norman and Mary (Miller), Sugar-creek, Ohio, first child, Terry Dean, July 10, 1973.

Weirich, Ronald and Vickie (Randolph), second child, first son, Bradley Dwight, July 19, 1973.

Witmer, Devon and Raymonde (Inbody), Goshen, Ind., first child, Tracey Sue, July 20, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baccash — Smucker. — Michael Francis Baccash, Evanston, Ill., Episcopal Church, and Julie Anne Smucker, Oak Park, Ill., Evanston Mennonite Church, by Ralph R. Smucker and J. Robert Detweiler, July 21, 1973.

Birkey — Anderson. — Keith L. Birkey, Amberg, Ind., and Marla K. Anderson, Miami, Ind., both of the Santa Fe cong., by Eugene Headings, July 7, 1973.

Graber — Horst. — Nelson Graber, Kalamazoo, Mich., and Janalee Marie Horst, Kalamazoo, Mich., both of the Kalamazoo cong., by Glen A. Horner, June 29, 1973.

Histand — Boshart. — Phil Histand, Chicago, Ill., Trevoise Pa. cong., and Betty Boshart, Albany, Ore., Albany cong., by James M. Lapp, June 30, 1973.

Householder — Zoss. — Mahlon Roy Householder, Eureka, Ill., Roanoke cong., and Cheryl Ann Zoss, Lowpoint, Ill., Metamora cong., by James Detweiler, July 1, 1973.

Lehman — Sollenberger. — Daryl Lehman, Chambersburg, Pa., Pond Bank cong., and Rhoda C. Sollenberger, Chambersburg, Pa., Pleasant

View cong., by Mahlon D. Esleman, June 30, 1973.

Miller — Roth. — Larry G. Miller, Millersburg, Ind., Clinton Brick cong., and Carolyn Kay Roth, Goshen, Ind., East Fairview cong., Milford, Neb., by John J. Yoder, Apr. 6, 1973.

Nisly — Miller. — Merle Nisly, Hartsville, Ohio, Marlboro cong., and Rita Miller, Hutchinson, Kan., Plainview cong., by Henry J. Helmut, July 13, 1973.

Scott — Yoder. — William Scott, Newark, Del., Presbyterian Church, and Sarah Yoder, Morgantown, Pa., Conestoga cong., by Ira A. Kurtz, July 28, 1973.

Swartz — Eby. — Terry Swartz, Turner, Mich., Riverside cong., and Julia Eby, Ephrata, Pa., Landis Valley cong., by Elam W. Stauffer, July 21, 1973.

Swartzenbruber — Swartzenbruber. — Richard Dean Swartzenbruber, Kalona, Iowa, Lower Deer Creek cong., and Donna Jean Swartzenbruber, Wayland, Iowa, Sugar Creek cong., by Dean Swartzenbruber and Orie Roth, July 21, 1973.

Swartzenbruber — Miller. — Gary Swartzenbruber, Loogootee, Ind., and Karen Miller, Odon, Ind., both of the Bethel cong., by James Knepp, July 21, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alger, John H., son of Jacob and Frances (Brenneman) Alger, was born near Coates Store, Va., Mar. 7, 1883, died of a pulmonary occlusion in Rockingham Memorial Hospital, Harrisonburg, Va., July 2, 1973; aged 80 y. 3 m. 25 d. On Dec. 29, 1920, he was married to Anna Hostetter, who survives. Also surviving are 4 sons (J. F. Robert, Ralph, and Nelson); 3 daughters (Catherine — Mrs. Leroy Lapp, Mildred — Mrs. Isaac Glick, and Nellie); 18 grandchildren, and one sister (Verdie Alger). He was a member of the Zion Mennonite Church, Broadway, Va., a deacon for 41 years, and a trustee of Eastern Mennonite College for 45 years, 27 of which he served as chairman. Funeral services were held at the Zion Mennonite Church, in charge of J. Ward Shank, Dewitt Heatwole, and Herman Ropp; interment in the church cemetery.

Bowman, Laura, daughter of Mr. and Mrs. Henry B. Eby, was born in Linwood, Ont., 1884; died at Fairview Mennonite Home, Preston, Ont., July 1, 1973; aged 89 y. She was married to Edwin S. Bowman, who survives. Also surviving are 2 sisters (Florence and Ella). She was preceded in death by 4 brothers and 3 sisters. She was a member of the First Mennonite Church, where funeral services were held on July 4, in charge of Robert N. Johnson; interment in church cemetery.

Huber, Ella, daughter of Christian and Lizzie (Rohrer) Myer, was born Sept. 21, 1892; died at home in Lampeter, Pa., July 27, 1973; aged 80 y. 10 m. 6 d. On Oct. 18, 1922, she was married to John H. Huber, who survives. Also surviving are one son (J. Elwood), one grandson, and 2 brothers (Benjamin and Christian). One son (Lloyd) preceded her in death. She was a member of the East Chestnut Street Mennonite Church, where funeral services were held on July 30, in charge of James M. Shank, interment in the Mellinger Mennonite Cemetery.

Gingerich, Nettie Mae, daughter of Michael and Lovina (Shetler) Miller, was born in Johnson County, Iowa, Aug. 10, 1895; died at Mercy Hospital, Iowa City, Iowa, July 24, 1973; aged 77 y. 11 m. 14 d. On Dec. 4, 1913, she was married to Charlie Gingerich, who preceded her in death in Jan. 1946. Surviving are 4 sons (Rollin, Leo, Wayne, and Clarence), 4 daughters (Myrtle — Mrs. Leonard Rensberger, Hilda — Mrs. Ver-

non Fisher, Mary — Mrs. Lynn Wagaman, Jean — Mrs. Keith Wallerich), 27 grandchildren, 14 great-grandchildren, and one brother (Eddie). She was a member of the East Union Mennonite Church at Kalona, Iowa, where funeral services were held, in charge of Lonnie Yoder, and J. John J. Miller; interment in church cemetery.

Kopp, Ella Kurtz, was born in Ephrata Twp., Pa., June 25, 1889; died at Landis Homes, Lititz, Pa., July 22, 1973; aged 84 y. 1 m. 3 d. On Apr. 25, 1914, she was married to Lehman L. Kopp, who survives. Also surviving are 2 daughters (LaVerne — Mrs. Lester Hagy, Jr., and Edith — Mrs. Raymond H. Witmer), one son (W. LaMar), 9 grandchildren, and 9 great-grandchildren. She was a member of the Ephrata Mennonite Church. Funeral services were held at the Stradling Funeral Home in Akron, Pa., by Wilbert Lind and J. Elvin Martin; interment in Hess Mennonite Cemetery.

Swartzenbruber, Lillian, daughter of Jacob and Lydia (Detweiler) Miller; was born in Wellman, Iowa, Mar. 23, 1879; died at Kalona, Iowa, June 17, 1973; aged 94 y. 2 m. 25 d. On Oct. 7, 1900, she was married to Henry P. Swartzenbruber, who preceded her in death in 1937. She is survived by 6 daughters (Laura — Mrs. Earl Erb, Mrs. Geneva Hooley, Dorothy — Mrs. Homer Brenneman, E. Pauline, Lavanda — Mrs. Orval Kinsinger, Geraldine — Mrs. Delmar Schla-bach), 11 grandchildren, 17 great-grandchildren, and two brothers (Lewis and Jess). She was preceded in death by one infant daughter and one son (Harry). She was a member of the Wellman cong., where funeral one son (Shelton) was held on June 19, in charge of Ron Kessel; interment in the Lower Deer Creek Cemetery.

Weaver, Edwin, son of David and Salome (Blosser) Weaver, was born in Mahoning County, Ohio, Mar. 17, 1887; died June 28, 1973; aged 86 y. 3 m. 10 d. In 1916 he married Lena Wenger, who survives. Also surviving are 5 daughters (Alma — Mrs. Dan H. Hoyer, Dorothy — Mrs. Heber Good, Sara, Mary Ellen — Mrs. Willis Eberly, Anna — Mrs. George Bessor), 3 sons (Paul, David, and Howard), 39 grandchildren, 12 great-grandchildren, and 2 sisters (Mrs. Ella Leinbach and Mrs. Ida Horst). He was a member of the Pleasant View Mennonite Church, where funeral services were held in charge of David Vampelt; interment in the adjoining cemetery.

Yoder, Wallace Vernon, son of Vernon and Phoebe (Roth) Yoder, was born at Seward County, Neb., Apr. 11, 1932; died at Beaver Crossing, Neb., July 16, 1973, due to a tractor accident; aged 41 y. 3 m. 5 d. On Nov. 4, 1955, he was married to Nelda M. Stutzman, who survives. Also surviving are one son (Sheldon Wallace) and one daughter (Madge Melanie) at home, 3 brothers (Wilford, Elwood, Norman), 4 sisters (Belva — Mrs. Jerry Rapp, Wilma — Mrs. Milton Roth, Elaine — Mrs. Orie Roth, Joyce — Mrs. Charles Sears). He was a member of Bellwood Mennonite Church, where funeral services were held on July 19, in charge of Herbert L. Yoder; interment in the Dorchester Cemetery.

Cover picture by H. Armstrong Roberts.

calendar

Nationwide Bible Fellowship Meeting, Missionary Campgrounds, 7 1/2 miles south of Elkhart, Ind. (on Co. Rd. 9), Aug. 15-17.

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.
Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.

items and comments

Billy Graham Said:

"I think it's ridiculous for parents to engage in bitter battles with their children over the haircut issue. Long hair or short hair is a matter of personal taste, not a basic moral question. We shouldn't judge a person by how he chooses to wear his hair. My grandfather had a beard down to his chest and a moustache and very long hair. His whole face looked hairy. But he was one of the most wonderful Christian men I ever knew."

World Peace Tax Fund Act Is Submitted

A bill permitting persons to stipulate on their tax returns that the portion of their tax which would go for military spending go instead to peace-related activities has been introduced in the House of Representatives with 11 cosponsors.

Known as the World Peace Tax Fund Act, the measure was submitted by Rep. Ronald V. Dellums (D-Calif.) and would amend the Internal Revenue Code of 1954 so that a taxpayer conscientiously opposed to participation in war may elect to have his income, estate, or gift tax payments spent for nonmilitary purposes.

The legislation would create a trust fund (the World Peace Tax Fund) to receive these tax payments and would also establish a World Peace Tax Fund board of trustees.

Mr. Dellums said passage of the bill would not lower anyone's total tax bill, but it would "remove the great dilemma now facing conscientious objectors—to disobey their own beliefs or to disobey the laws of their country."

Murder in U.S.

There is greater chance of being murdered in the United States than in almost any other country, reports the Metropolitan Life Insurance Company. The homicide rate for men and women in the U.S. is now three times higher than in Canada, six times higher than in Western Europe, and 10 times higher than in Scandinavia.

Pro Jesus, Con "Superstar"

A group of twenty Jews for Jesus picketed the movie *Jesus Christ, Superstar* Friday, July 7, in protest against its blatantly anti-Christian and anti-Jewish stance.

Miriam Nadler, member of the Jews for Jesus group, expressed her feelings to a

San Francisco Chronicle reporter: "The movie perpetuates the myth that it was Jews who killed Jesus. The movie makes it look as if He was a victim. According to the Bible, everybody's sin killed Jesus. He made the choice to lay down His life. The film is a distortion."

Says John Streeter, pastor of the First Baptist Church of San Francisco: "This film stands against the true statements of Jesus Christ, as well as possibly planting new seeds of hate for God's chosen people, the Jews."

Harold Sevens, of the American Board of Missions to the Jews, observed: "The film ends with Jesus dead, having unhappily surrendered to death on the cross, and, after his own death, Judas is alive in a place of subterranean fires, happily prancing about with sensuous go-go dancers. Need I say more?"

Strober sums things up, however, when he says, "As *Jesus Christ, Superstar* makes its way through American theaters, Universal Pictures may discover that creations which defame the Jewish people will not be allowed to stand unchallenged, whether by Jews or by other people of good will who seek to create a world of decency and mutual respect."

Moishe Rosen adds: "As a Jew and as a Christian I could do nothing less than warn others of the anti-Jewish and anti-Christian bias in this film. It would be a tragic thing for a young child to go and see this 'G-rated movie and walk away with a view of Jews as 'bad guys,' a view of Jesus as a whimpering, petulant, shrieking, uncertain hippie leader, and conversely, Judas portrayed as a hero."

Pollution

Japan is setting the pace in cutting the world's auto pollution reports the Associated Press. The Mazda and Honda car manufacturers have announced that they can meet the exhaust emission requirements of the U.S. government by 1975. The four major American auto makers, however, have contended that they are technically unable to meet these standards and have received a one-year extension.

Reminded of Rome

Alistair Cooke, at the end of his television series, "America," made this comment about conditions in the U.S.: "I think I recognize several of the symptoms that Edward Gibbon notes so acutely in the decline of Rome. . . . A love of show

and luxury; a widening gap between the very rich and the very poor; the exercise of military might in places remote from the centers of power; an obsession with sex; freakishness in the arts masquerading as originality. . . . the original institutions of this country still have great vitality; and much of America's turmoil springs from the energy of people who are trying to apply these institutions to forgotten minorities. . . . In this country, a land of the most persistent idealism and the blandest cynicism, the race is on between its decadence and its vitality."

Evaluate Encounter Groups

It is estimated that more than five million people have tried "encounter group" therapy. Two surveys have attempted to evaluate the outcome. Dr. Bruce Maliver, a New York psychologist and psychoanalyst, concludes that encounter groups are essentially innocuous, but if you're looking for help, beware. Only up to 8 percent of the people get help, while up to 44 percent are harmed (*The Encounter Game*, Stein and Day).

"Child Abuse" a Major U.S. Problem

A national expert on the problem said that child abuse is believed to be the most common cause of death among young children in the U.S.

"It is a disease of violence that breeds more violence, for the abused children of today, if they survive, will grow up to be the abusing parents of tomorrow," Dr. Vincent J. Fontana told the annual meeting of the American Medical Association.

Dr. Fontana, who heads the Mayor's Task Force on Child Abuse and Neglect in New York, reported that some 50,000 children are expected to die and 300,000 to be permanently injured by maltreatment this year.

In New York during 1972, 200 children died of maltreatment and more than 10,000 cases of suspected child abuse and neglect were reported, according to *The New York Times*.

70 Percent of Patients Unmarried

Seven of every 10 women who obtained abortions in May at the new Meadowbrook Women's Clinic in suburban St. Louis Park in Minneapolis were unmarried. Another one of every 10 was separated from her husband.

The women ranged in age from 14 to 41. Six of every 10 were between the ages of 18 and 24.

Twenty percent reported they were Roman Catholics. By comparison, slightly more than 30 percent of Minnesota's population is Catholic.

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PAUL BENDER
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Hooked on Hair

All of us have shared in or heard those conversations about long hair and beards. Usually I've noticed the spirit of the discussion is worse than what is considered the problem. There is more heat than light, more hate than love, and more feeling than fact.

One part which comes up in such discussions now and again goes something like this: "I know a school where long hair and beards are not tolerated. Every student must sign a statement and believe me it is enforced. We need more discipline like that."

Now it is true that some persons are scurrying the countryside sounding off concerning certain schools which they promise will clean young people of such practices. "If you send your young people to our school" such boast, "we'll guarantee you they will not have long hair [and note this] and they will return loyal, patriotic young people." Such also, although they never considered 1 Corinthians 11 relevant for women, suddenly see this passage as a proof text against boys with longer than they desire hair.

While one may have many reservations regarding long

hair, sideburns, and beards, particularly the question of following a style set, in the main, by antigod youth some years ago, yet I've noticed some of the strongest reactors are those who many times set their standards by the antigod forces of mammon and the military.

So, since I have a choice, I prefer a school which does not spend time debating the length of a boy's hair but teaches the way of Christ in contrast to that patriotism which promotes a blind following of legal standards and military mind-set. Length of hair has been relative. But the Christian engaging in warfare is not relative.

Whether one chooses to look more like his grandfather or great-grandfather in the length of his hair and beard, is not a matter of being Christian or not. But to follow Christ in the path of peace and love does determine if we are Christ's disciples or not.

We must be careful lest we allow our judgments to run with those who sympathize with an emotional reaction at one point while promoting an entire way of life contrary to the Spirit and teaching of Christ. — D.

Surprised Both Ways

I've observed that most difficulty arises in the interpretation of Scripture where doctrine turns into practice.

Samuel Butler suggested that religiously respectable people are "equally horrified to hear the Christian religion doubted or to see it practiced."

In our profession of Christianity it is possible to be flawless and precise. It is possible to demand that the preacher pronounce the exact clichés of the past or we question his orthodoxy. But in the practice of Christianity it is possible to remain atheists and have few notice. It is possible to be a church member in good standing and never commit ourselves to the way of Christ in any practical way.

So we love to prove our theological positions by strong declaration of what we believe and by denunciation of those who differ. But Christianity has never been proved or propagated by pure declaration or denunciation.

We are shocked when someone comes along who denounces the faith. Maybe the kind of faith we put forth should be denounced. A Christian leader, confronted by a skeptic replied, "Tell me about the Jesus you have in mind. Perhaps I don't believe in him either."

We are equally shocked when someone comes along who

practices Christianity and we cannot see the similarity of the radicalness of such with Christ and His early disciples. We seem startled when someone takes Jesus seriously.

Why is it that we have less trouble with the doctrinal portion of the epistles than the practical? Romans, chapters one through eleven. are generally well interpreted. But Romans 12 to 16 causes considerable difficulty. Why? Because practical Christianity is most shocking.

We are soon shocked when someone begins to apply what Christian commitment means to our present problems of affluence, the poor, to business practices, to war, and governmental sin.

Some are shocked when a person carries his allegiance to Christ to the point of not saluting the flag. But is such allegiance any different from bowing before the image in Daniel's time? It is shocking when some try to apply nonconformity to the changeable fads and fashions, to civil religion of today and to the way big business practices and provides the pattern for church operations.

We will always be shocked when we see Christianity practiced until we are committed to follow Christ at all cost ourselves. — D.

GOSPEL HERALD

August 21, 1973



The Aging and Key 73

by Tilman R. Smith

In a recent service which I attended in another denomination the church calendar carried this item: "Today 7:30 p.m., last night of Key 73 Crusade." I am sure this announcement was not to be taken literally. Key 73 is not an event. Evangelism is an ongoing condition, a stance of the soul, and not something which can be turned off or on according to the calendar or the emotions.

Key 73 is an ecumenical evangelical endeavor in an attempt to call our continent to Christ. Most Protestant groups, including Mennonites, and many Catholic dioceses are taking part either actively or in giving their blessing to the program.

The Aging Are Perceptive

The aging are especially perceptive of the necessity and importance of the faithful proclamation of the "good news," in word and in deed. Half of the 14,000 members of the Mennonite Church (Old) over 65 were born before 1900.

At that time our most common method of evangelism was that of bringing our children to the "faith of our fathers." We weren't too successful even with this limited missionary objective. Our church numbered only 25,000 and we were not holding our own numerically or otherwise. We had few programs of organized outreach.

Anabaptist Vision Held in Abeyance

Our Anabaptist forefathers were strong and committed witnesses moving into every front they knew with a sense of evangelistic fervor and urgency, even willing to give their

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lives for their convictions. This vision of preaching the gospel to all men was held in abeyance for nearly two hundred years after our forefathers moved to America where generally they became isolated frontiersmen who did little to share the gospel beyond their families and local congregations.

The Aging Are Firsthand Witnesses

Many of our older members have seen firsthand a major portion of the church's evangelistic and mission efforts, the fruition of educational, publishing, and mission board programs, the strong developments of the Sunday school, summer Bible school, evening meetings, and the broad outreach of servanthood programs which have gone into many lands through different media in the name of Christ.

In 1900 nearly all the 25,000 members of the Mennonite Church (Old) were North American whites, rural in background. Our older members today have witnessed a five-fold growth in our membership and have seen the Mennonite Church organized in approximately forty different countries. Nearly 20 percent of our membership today is overseas. One out of five of our members is nonwhite.

The historical record of the Mennonite Church may not be impressive with regard to numerical and program growth. However, we must not fail to see that during the decades, and even centuries, in which major emphasis was given to keeping the gospel for ourselves and our families we came close to forfeiting our birthright. When we began to realize that to save life we must give life through sharing the gospel beyond Jerusalem, the church experienced new life and new growth numerically and certainly in expanding the areas of Christian service.

We, the aging eyewitnesses, have learned the lesson well that the gospel must be shared if it is to be germane.

A Chronology of Evangelization and Missions Programs

The chronology of our organized program of evangelization and missions, most of which took place during the life-span of some living today, is: the first protracted series of evangelistic meetings was held in the Bowne congregation in Michigan in 1881. J. S. Coffman was the evangelist.

The Mennonite Evangelizing Committee, a local organization, was organized at Elkhart, Indiana, in 1882, partly to defray the expenses of ministers who visited scattered congregations and members. Organized late in the year, the first year's offerings were only \$27.36.

In 1892 the Mennonite Evangelizing Board of America was organized. The Chicago Home Mission was established in 1893 but closed in 1895-96 because of strong opposition. Certain Sunday school activities remained operative, however, because two dedicated workers, Malinda Ebersole and Mary Denlinger did not feel that they could leave in good conscience.¹

Little positive support was given to missions or evangelism

and strong opposition often thwarted the efforts of concerned persons. However, courageous leaders moved forward with their convictions. In 1896 the Mennonite Evangelizing and Benevolent Board was organized along with a Home and Foreign Relief Commission, particularly interested in alleviating starvation in India. Funds were collected for this purpose from 1898 to 1901. A Relief Commission operated from 1903 to 1907.

In 1899 the Mennonite Board of Charitable Homes was established. In 1906 the Mennonite Evangelizing and Benevolent Board and the Mennonite Board of Charitable Homes and Missions were officially merged. In 1906 the Mennonite Board of Education and the Mennonite Publication Board also were restructured.²

The Virginia Mennonites antedated the church in general in their efforts to carry the gospel beyond the local congregations. As early as 1858, in cooperation with the Church of the Brethren and the Lutherans they built a building and established a preaching point in the Virginia mountains.

The work was closed during the Civil War but in the decade of 1870 the work was reestablished and before 1900 at least eight other preaching points and/or congregations in Virginia or West Virginia were organized. Technically this was not called mission or evangelistic activity. However, in an organized manner and at great personal sacrifice Virginia ministers regularly followed these circuits, often preaching to four or five audiences in different areas using schoolhouses for gathering places.

These missionary journeys often required three to four days. It is probable that the earlier use of the English language than other sections of the church, and less restraint upon cooperating with other denominations, helped the Virginia Mennonites reactivate the Anabaptist vision earlier than other areas of the church.³

The Aging Have Perspective

They have seen many different types of evangelistic meetings and programs, ranging from the simple and sincere preaching of the gospel by dedicated and compassionate messengers to warn sinners and build up the saints, to more sophisticated and highly organized efforts to move the

GOSPEL HERALD

Volume 66 Number 33

John M. Drescher, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

¹Tilman R. Smith, Goshen, Indiana, former president of Hesston College, is director of studies and programs for the aging.

masses — programs which at times have included some slick gimmicks.

We have seen the emphasis move from the expectation of "joining the church" at the time of marriage to the extremes of child-evangelism, in either sense reversing our Anabaptist posture. At several periods in our lives, including the recent past, we have seen a thrust in some of our congregations toward a form of civil religion, almost to the point of deifying nationalism, plus overtones of anti-Catholicism and anti-Semitism as well as anti-communism and either overt or covert support of war. Some tints of racism have been covered by the same umbrella.

We have seen the miracle of conversion and its fruits scattered through a full life of usefulness and dedication. Also, we have seen what Satan has been able to do in the lives of those who have rejected Christ. We have seen the importance of 1 Corinthians 9:22, "I have become all things to all men, that I might by all means save some."

We have come to realize that Christian hope is not a projection of our wishes into the future but rather that there is a future and God is holding it open to all for a meaningful participation to the end. We have seen our friends meet death with Christian fortitude.

Some Specific Examples

The aging can and should be actively involved in Key 73 and I would like to suggest some areas:

1. We have time available for extended prayer, meditation, and Bible reading.
2. We may gather in small groups of neighbors and friends in Bible study; these groups may involve non-Mennonites and non-Christians. In these informal meetings we may be able to communicate in a way which a church service can not.
3. We can help prepare and distribute written materials.
4. Some can give financially to meet special and emergency needs.
5. Many can follow programs of visitation. This is very important.
6. We can strengthen ourselves physically and spiritually by enforced activity.
7. We can witness to the fact that material goods are not the real wealth of the kingdom.
8. We can write letters of encouragement and reconciliation. Example: Roy Buchanan of Maple Lawn Homes, Eureka, Illinois, 85, has been confined to a wheelchair for nearly seven years. He averages thirty-five letters a month, in addition to writing some short stories and other articles. He says, "My mind is always digging up something for me to do."
9. We can help in bookrack evangelism. Ezra Beachy of Goshen, Indiana, past threescore and ten, gives vigorous leadership to supplying Christian books for sixty-five different outlets in the Indiana-Michigan Conference; 31,000 books have been sold through these outlets. Ezra can give some good suggestions for getting new projects started.

10. We can volunteer our services. Recently my wife and I visited the World Missionary Press at New Paris, Indiana. With nine full-time workers plus many volunteers including many elderly who work regularly, they print and distribute millions of pieces of Christian literature. At this date, a 48-page Scripture booklet, *Help from Above* has been published in fifty-two languages, with requests for more than 100 other language translations. Over 25,000,000 copies of *Help from Above* have been distributed, the present rate being 8,000,000 annually. The dedicated full-time staff plus volunteers distribute these Scripture texts at three cents per copy.

11. Miscellaneous. There are no bonds which will keep creative, dedicated persons from witnessing. Mr. and Mrs. S. G. Winey, now deceased, lived with their daughter Lois in Goshen. Being arthritic and unable to leave home they reclaimed and sold postage stamps using the funds for missions. Persons throughout North America and some from foreign countries cooperated. The Wineys processed and sold hundreds of dollars' worth of stamps, the proceeds going to a Mennonite Church building in Japan. In addition to the financial benefits and the sense of personal fulfillment, many visitors came to the Winey home to bring stamps, discuss the project, and to edify one another in the faith.

12. Fruit in Old Age. Psalm 92:12-14, "The righteous flourish like the palm tree, and grow like a cedar in Lebanon. They are planted in the house of the Lord, they flourish in the courts of our God. They still bring forth fruit in old age."

1. Alta Mae Erb, *Our Home Missions*, Scottdale, Pennsylvania, Mennonite Publishing House, 1920, page 114.
2. Levi Hartzler, *A Brief History of Mennonite Missions*, Mennonite Board of Missions and Charities, Elkhart, Indiana, 1955. Also, some data was supplied in conversation with John Stanley Miller who is doing preliminary research for a complete study of the philosophy and motivation for missions in the Mennonite Church to be written later by Theron Schlabeach.
3. Harry A. Brunk, *History of Mennonites of Virginia 1727-1900*, Vol. I, Chapter XIII, Schoolhouse Evangelism — Northern District, Chapter XV, Schoolhouse Evangelism — Middle District, McClure Printing Company, Staunton, Virginia, 1959.

Wit and Wisdom

What America really needs is more young people who will carry to their jobs the same enthusiasm for getting ahead that they display in traffic.

Poise has been described as looking like an owl after behaving like a monkey.

A politician, a surgeon, and an engineer were arguing over whose profession was the first one to be established. "Mine was," said the surgeon. "The Bible says that Eve was created by excising a rib from Adam."

"But before that," said the engineer, "a six-day engineering job created the earth out of chaos."

"Aha," said the politician. "But who created the chaos?"

Women: In God's Plan and Man's World

by Dorothy Yoder Nyce

The two previous articles of this series dealt with the two inseparable Genesis Creation accounts and the result of human disobedience, initially and repeatedly, toward the Creator God. Domination (refusing to let God alone be God) and rigid sex roles (the result of sin, not characteristics of nature) pinpoint the Fall and continued fallenness for both men and women.

Adam and Eve, created equally with interdependent control of the rest of creation, refused to submit to the total lordship of God. God, displaying the ultimate in compassion and forgiveness, nurtured the chosen remnant Israel through her intentional rebellions. Hosea's steadfastness is but a human replica of this. Climaxing salvation history was Jesus' willful emptying (Phil. 2:6-11), assuming fallen humanity, and restoring for all men *and* women the rights and responsibilities of creation in the image of God. We affirm JESUS IS LORD.

Or do we?

If we understand and practice the intent of the *two* Creation accounts as they together explain the relationship of man/woman to God, then New Testament Scriptures more easily find their rightful priorities. The question is, do we genuinely desire to cooperatively create new visions for the future based on purposeful beginnings?

How one approaches Scripture affects one's understandings. We need to honestly examine the texts we have repeatedly focused on in discussing man/woman relationships. At the same time we must welcome being alerted to pertinent passages that we have intentionally or unintentionally ignored. Frequently, when we call for solid, biblical exhortation on a subject, we are in effect requesting that the interpretations and emphases *we* have already accepted as "biblical" be restated. We classify what we now believe as "scriptural" and identify the new or differing view as just someone's interpretation. However, in *both* cases we are dealing with interpretation of biblical material.

Are we secure enough to analyze motives for supporting the particular Scriptures and interpretations about men and women that we do? For example, to what extent has the concentration on headship/authority sanctioned egotistic "lording over" (covered over, of course, as biblical prerogative) at the expense of confession that Jesus alone is Lord? Has it not also approved personal irresponsibility for being the image of God when interpretation emphasizes

submitting to human authority rather than interdependent deference toward God?

I choose to see Scripture as something living, something that has new dimensions and meaning as different experiences are faced, as additional information is discovered about the original settings and culture surrounding Scripture writing. In order to comprehend what Jesus accomplished for women, we must know about the Palestinian society of His day. Women were blatantly considered inferior. They were not allowed to study Scripture. Along with slaves and children, they could not recite morning or meal prayers. Speaking to one in public, aside from one's wife, brought scorn to a man.¹

With that background, reread the accounts of Jesus' encounters with women. Mary Daly suggests, "In relation to Jesus, women emerge as persons, for they are treated as such, often in such contrast with prevailing custom, as to astonish onlookers."² Following the resurrection, Jesus first appeared to women. He first revealed Himself as Messiah to the Samaritan woman (Jn. 4:26); surprisingly, many believed her testimony (v. 39). With knowledge of society's taboos about female uncleanness, Jesus conspicuously called attention to and restored, without needing to cleanse Himself, the woman with an issue of blood. In fact Jesus rescued the generally degraded human body, transforming it into the temple of the Holy Spirit. Disregarding, or in spite of, the cultural milieu, Jesus did freely talk to and publicly teach women. Women freely traveled with and ministered to Him.

We should approach Paul's writings within a similar context. Instead of distorting him as one in opposition to women's equal rights and duties, we should be secure/mature enough to see the numerous times he called for mutual, reciprocal male/female relationships. We must identify him as one who highly respected and gratefully recognized the competent women working with him. Romans 16. Particularly notable are Phoebe and Priscilla. The latter very likely edited all of his letters to churches. Instead of translating Phoebe as "servant" we must acknowledge her efficiency as minister/deaconess. Paul was basically consistent with Jesus' teaching, but other writers of New Testament materials, while writing in Paul's style or rewriting him, already incorporated organizational structures that were molding the second-century church, as in 1 Timothy.

There is then the 1 Corinthians 14:33-35 material, with which most of us have grown up; "... the women should

Dorothy Yoder Nyce is from 1603 S. 15th Street, Goshen, Indiana.

keep silence in the churches." This cannot be discussed without the material just preceding it which cautions similarly about the involvement in worship of prophets and those who speak in tongues. With women and prophets, orderliness in worship is still to be maintained, in spite of the new freedoms found in Christ. The writer here suggests that married women pattern current Jewish law in order not to be offensive, that prophets and those speaking in tongues also avoid confusion. Today, there is still good reason for orderly corporate worship and respect for the regulations or patterns of the non-Christian community in whose presence worship takes place. But this does not sanction that either prophets or women be excluded from giving responsible expression to the message of God's kingdom.³ Paul elsewhere, earlier in chapter 14 and in chapter 11, accepts without question the fact of women prophesying and praying publicly, serving as worship leaders.

But still more important is his emphasis on equality between men and women. First Corinthians 7 supports this in affirming the validity and equalization of sex in marriage. In 1 Corinthians 11:11, 12 he reminds us that neither male nor female can claim superiority. Each is interdependent; both are equally dependent upon God. Either can be the means of mediating Christ to the other.

The most direct statement expressing mutuality is in Galatians 3:26-28,

For in Christ Jesus you are all . . . [children] of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

This dominant Christian teaching confirms Genesis 1:27.

As Sidney Callahan says, "If in the beginning, man and woman were equal before their Creator, surely in Christ the equality of Eden is regained."⁴ Those who are in Christ, Christians, are to reflect this. We do not assume that society will. We affirm/acknowledge the new equality through baptism. Gifts of the Spirit become available to all, no sexual prerogatives attached. Through the apostolic mission, women and Gentiles, those not included among Jesus' original disciples, are incorporated into the New Israel.

Membership in this community brings interdependent responsibility for being the image of God, for revealing God to others. Membership does not imply power or authority; the need for such human power is weakness. Rather, men and women together, through every aspect, assume the task of representing and building God's kingdom. Only as men and women share responsibilities and opportunities does either grow into wholeness. Madeleine Barot summarizes well the relationship between men and women:

In the creation of male and female, God gave mankind a wonderful gift. This duality expresses itself in all domains of life; its meanings, its consequences must be acknowledged and used, as a continual act of thanksgiving. In Christ we are liberated from our temptations to selfishness, exploitation, and domination and are led to possibilities ever renewed of communion with others, which is the creative aim of God.⁵



1. Leonard Swidler, "Jesus Was a Feminist," *Catholic World*, p. 178.

2. Mary Daly, *The Church and the Second Sex*, p. 37.

3. Josephine Massingberg Ford, tape of professor's meeting with Goshen College Women's Association, 1973.

4. Sidney Corolla Callahan, *The Illusion of Eve*, p. 64.

5. Madeleine Barot, "Cooperation of Men and Women in Church, Family and Society," World Council of Churches pamphlet, p. 48.

I Was in Prison

by Bruce Yoder

It has been one week since I spent a sleepless night in cellblock nine, the maximum security, segregation unit of the state prison, the site of recent unrest and prisoner-guard confrontation. There were thirteen citizen observers at the institution that night as part of a twenty-four-hour watch that the prisoners had requested. The sharp light of that experience broke into my world and opened my eyes to a new reality. The past seven days have softened that light and I'm aware that the next seven will bring even more forgetfulness. Perhaps I am writing this as much to remind myself of that night as to tell you of the prison.

Cautious and nervous, I milled about the waiting room at Walpole, the long wooden benches standing empty as all of the men shuffled across the concrete floor. We were aware that we were only thirteen due to the thirteen guards' request (there had been sixteen the night before). We

were also without the usual presence of ex-inmates. And, also unlike the previous night's group, we were soon to be deprived of our watches. After forms had been filled and our watches, keys, billfolds, and loose change had been slipped into wrinkled brown envelopes, we filed into line before the door that would slide open and admit us, not to open again for me until 9:00 a.m. the next morning.

A series of doors slid anonymously open and closed as we made our way through the outer building, the courtyard, and into the impassive off-white structure that held the cells. By 11:00 p.m. I had walked passed the huge glass cage that was the guards' office and through the barred gates that lead to cellblock nine. The two hours that had elapsed since I had driven into the yard had been fertile time for guesses about what I would see. Attica film clips and old prison movies flashed through my mind. None of them matched the overpowering sight that crashed boldly into my world.

Bruce Yoder is a student at Yale Divinity School, New Haven, Connecticut.

Voices struck out harshly from behind the bars that blocked the hall leading to the individual cells. A chorus of obscenities shouted for light, toilet paper, and matches. A small fire burned in the garbage along the wall opposite the cells, garbage that spilled across the hall with its foul mixture of rotting food, paper plates, human waste, and discarded cigarette butts. Walls were charred and blistered from fires long extinguished. Acrid smoke hung in the hallway and stung my eyes until they filled with tears.

As the guard locked the hall gate behind me, I was free to speak with any of the men in the ten cells that lined the wall. The cells were entirely closed except for the narrow, heavily barred doors. The dirty light that filtered through the blackened and broken glass was as dim as the hypnotic blue glare from two or three televisions in the cells. Standing in a small pile of trash, I introduced myself to the man in the first cell and began one of three conversations that were to last until nearly dawn. Hands palming small hand mirrors shot between bars to get a glimpse of the new voice. It took an exaggerated effort for what is normally done with a turn of the head.

Leaning onto the iron doors of the six by ten cells, I heard men who were near my age describe themselves as dogs who have been caged and kicked. Often speaking in a whisper so as not to awaken other prisoners, they told me of twenty-four-hour confinement, seven days a week, for stretches of up to eight weeks. When a dog does not die, he learns only to hate his tormentor. And these men had not died. They spoke quietly and with measured words of the hate that burned within them and the nonchalance attitude they had acquired toward putting away anyone who had put them there. They said that that frightened them as much as it did me.

I asked one of the men about the filth. He said that the guards had refused to collect the food after meals following an incident in which the guards thought that the prisoners had been treated too leniently. He then continued to tell me of the new privilege — ten minute showers, twice a week.

As he continued to speak of the games that the guards played, such as setting fires in the trash while the windows were closed thus forcing the smoke back into the cells, spraying sleeping inmates with fire extinguishers, or whispering in the vents behind the cells hoping the men would begin to question their sanity, he stopped short. With a naked stare he looked at me and said, "I don't know why the — I'm talking with you. You can't help me. You could be a cop or a kid at the zoo looking at the animals. I don't know who you are. Why are you here?" We spoke for another hour about the possibility of faith and the responsibility of freedom. We hit on the need for concerned men and women in places of authority and the hope of opening up society so that people could again be human. Sometimes we understood each other. Sometimes we didn't. But I think we both tried.

The several hours before the dawn were spent with the guard. He asked me what I thought of the situation and I told him that I could not understand any of it. We began to discuss prisons and prisoners. As he made his points about discipline, he consistently pointed to the Sunday paper that lay folded between us. It contained President Nixon's address on crime, his comments concerning our permissive society. The rehabilitation kick could begin, the guard thought, only after more security had been established. He pointed to the garbage in the halls as evidence of the bestiality of the prisoners. A few cracked heads would be all that was needed to restore respect and order. Not until the inmates began to act like human beings would the guards treat them as such. We continued to talk. In the background a radio crackled with "The Star Spangled Banner" and "Bridge Over Troubled Water" before the prisoner found his Spanish program.

Dawn, breakfast, and the comradely swearing came together. As the prisoners hurled insults at each other, I sensed the reality that lay behind their words. Each man depended upon the others for his life. If a doctor was to be called, each had to count on the noise that the other prisoners would create. Many of their mothers, sisters, and wives had suffered through "skin shakes" prior to visits. The prisoners told me that they preferred to go without visits rather than have their families insulted this way. One had taken a hostage in order to get to see his brother in another part of the prison who, according to the rumors, was very despondent. They steadfastly refused to bite at freedoms that were dangled on the hook of compromise. Many turned their backs on the escapist and illusory world of television. As light began to seep through the cracked panes caked with food, my eyes were steeped in the new shades of human dignity and indignity.

I shook hands with the men but made no promises as I walked out of cellblock nine. Driving back to Boston, I was plagued with the thoughts of those men whom society was holding captive, and the conditions in which they were held. Later that morning, I bent over in a church pew during the organ prelude. Pressing the heels of my palms into my sleepless eyes, I could still see the faces behind the bars. The organ music seemed to ease the ugliness out of my mind. The sharp light of the experience was dimmed and less harsh. I began to settle more comfortably into the pew, forgetting what I had seen. Time and the church can do that to me, sometimes.

"He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed" (Luke 4:18). 

Since this article was written the prison commissioner was asked to resign by the governor and the prison is run by the state police. Men are back in lockup and the situation is where it was before. The observer program, because it was so badly crippled, has ceased. Observers will not be permitted to talk with prisoners or to visit cellblocks.

Dear Sir:
I see you have a
CHIP program to pay
the assessments for
poor people.
Why are you keeping
them when they already
make more on welfare
than I do and they
could work for all if
they wanted to?
I cannot give
above my assessment
to people who refuse
to work. Perplexed

*CHIP is the Congregational Health Improvement Program which helps congregations in low-earning communities provide health care for their members through group processes.

Mennonite Mutual Aid
1110 NO. MAIN ST. GOSHEN, INDIANA 46526 (219) 533-0800

[illegible]

Dear Perplexed:

Yes, CHIP[®] is an attempt to include persons who cannot make assessment payments but need medical cost sharing.

We believe that Paul, in II Corinthians 8:14, is calling those in the Church who have plenty to share with those who are in need. In the future, these people may be helping others in return. All of this, Paul says, is for equality.

The people who share in CHIP are not getting welfare support, in many cases. Those who do get government aid do not necessarily enjoy it.

CHIP is one attempt to demonstrate that in a Christian community no one should be in need.

Sincerely,

Hennonite Mutual Aid

Abstracts 200

World Conference Announces New Officers



Paul N. Kraybill, Rosemont, Ill., executive secretary, 10th MWC, and Million Belete, Addis Ababa, Ethiopia, president.

The first meeting of the Tenth Mennonite World Conference Presidium took place at the Bienenberg Bible School near Basel, Switzerland, July 18-19, with most members present. Major items on the agenda were the completion of unfinished business from the 1972 Curitiba, Brazil, sessions; planning for the future of MWC, including time and place of the next meeting; and reorganization of the Presidium and staff.

In its reorganization Million Belete of Ethiopia was elected president to succeed Erland Waltner, who had served since 1962. Brother Belete is a minister and past chairman of the Meserete Kristos Church, 40 years of age, married, and has five children. He has studied at Eastern Mennonite College. He is presently serving as executive secretary of the Bible Society of Ethiopia with offices in Addis Ababa.

Other officers elected were Marvin Hein, pastor of Hillsboro, Kan., as first vice-president and VP for North America; Takashi Yamada, pastor and evangelist from Kobayashi, Japan, as VP for Asia; Heinold Fast, pastor and scholar from Emden, Germany, as VP for Europe; Henrique Ens, professor in Curitiba, Brazil, as VP for South America; and Elmer Neufeld, professor at Bluffton College, Ohio, as recording secretary. The election of a VP for Africa was postponed pending elections within the African conferences themselves.

In keeping with the spirit and resolution of the Curitiba sessions that the work of



Executive Committee, Tenth Mennonite World Conference, left to right: Marvin Hein, Hillsboro, Kan., VP for NA; Henrique Ens, Curitiba, Brazil, VP for SA; Takashi Yamada, Kobayashi, Japan, VP for Asia; Paul N. Kraybill, Rosemont, Ill., executive secretary; Million Belete, Addis Ababa, Ethiopia, president; Elmer Neufeld, Bluffton, Ohio, recording secretary; Heinold Fast, Emden, Germany, VP for Europe. Not pictured, Raymond Schlichting, Hillsboro, Kan., treasurer.

MWC not only be continued but strengthened, Paul N. Kraybill, presently the general secretary of the Mennonite Church, was appointed executive secretary to serve on a one-fourth time basis beginning on Sept. 1. Raymond Schlichting of Hillsboro, Kan., of the Hesston Manufacturing Co., with long experience in MCC and other church-related activities, was appointed MWC treasurer.

Among the items of unfinished business from the 9th MWC at Curitiba, 1972, was the report that \$48,438.25 had been received in total contributions from all sources for the Travel Fund, which made major participation from the churches in Asia, Africa, and Latin America possible. The offerings at Curitiba totaled Cr. 23,315.61 (approx. six Cr. to the dollar) for the causes designated by the delegates. The 38-minute film of the Curitiba sessions is being well received in North America, and copies are being made available to each of the other continents as a gift from the producers. It was possible to complete the 9th MWC financially with a small balance on hand in both the Travel Fund and the General Fund, but the steps taken to increase the witness and effectiveness of MWC will require increasing financial participation of all

conferences involved.

In discussing the future of MWC, the need for close coordination with the work of Mennonite and Brethren in Christ mission and service agencies became very clear. Coordination with the regional conferences also seemed most important, leading the Presidium to accept an invitation to meet in Indonesia in 1976 at the time of the Second Asia Mennonite Conference, and looking to some Presidium participation in the regional conferences scheduled for Europe and Latin America in 1975. Because of these meetings, and other modifying circumstances, the time for the meeting of the 10th MWC was set for July 1978, instead of the normal five-year cycle which would be 1977.

At the urging of the conferences in Africa and Asia, the invitation from North America to hold the 10th MWC in the U.S. was accepted with enthusiasm. (The last MWC in the U.S. was held in 1948.) The location has not been determined.

The Presidium solicits the prayers, expressions of concern, and other support for MWC and particularly for its new officers as they work and plan for the years ahead. The address of the new executive office is Paul N. Kraybill, 10600 West Higgins Rd, Room 104, Rosemont, Ill.

Historians Look Ahead

Hosted by the Mennonite Historical Associates, the Historical Committee of the Mennonite Church met at Lancaster Mennonite High School from Aug. 3 to 6. Discussion focused primarily on concerns relating to 1975, the 450th anniversary of the Mennonite Church, and to 1976, the American bicentennial year.

Approximately fifty historians from the U.S. and Canada and representatives from related Mennonite Church agencies and sister peace churches convened for the sessions, centered in the theme, "The Arts and the Quest for Mennonite Authenticity." The committee took on relatively new work in attempting to evaluate and in part coordinate the creative efforts of various art forms which emerge from the historical. This is in addition to the regular scholarly research and reporting.

Friday's sessions consisted of basic Historical Committee work, including a survey of projects already in progress. In the evening the group attended one of the final showings at the Dutch Family Festival of "Joseph, Put That Gun Down," a drama by Ken Reed on the theme of non-resistance, based on the Hochtsteler (Amish) massacre in Berks County during the French and Indian War.

On Saturday morning Provident Bookstore, Herald Press, and Good Enterprises, Ltd., invited the group to a "book breakfast" focusing on I. Merle Good's *These People Mine*, a recently published paperback based on the musical which premiered at the Mennonite World Conference in Brazil last year, and *Happy as the Grass Was Green*.

1525 and 1975: The Anabaptist Movement and Mennonite Establishments

On Saturday morning, John A. Lapp, dean of Goshen College, contrasted the 1525 Anabaptist movement with 1975. Originating in Europe among Caucasians, the spontaneous and diverse Anabaptist movement occurred in a predominantly religious and Christian society. An alternative to the day's establishments, this unique movement emphasized discipleship, the ethic of nonresistance, and the doctrine of the two kingdoms. Revivalistic and missionary in character, it was a people's movement based on the concept of brotherhood and sharing rather than on a business ethic.

Today, however, Anabaptism has developed into a multiethnic brotherhood within a secular and highly international and political environment. Lapp further commented, "There are powerful church organizations with churches that can no longer be called meetinghouses. There is also a desire for respectability, a desire to drink at non-Mennonite fountains to

conform to certain territories."

There exists a search for identity amidst disunity of culture, language, and ancestry. When we become established, we need to ask who we are. Writing history helps us to know our identity.

1776 and 1976: The Revolutionary Hope and Almost Counterrevolution

The 1776 generation, isolated and decentralized, held to a high idealism and optimism that manifested itself in the *Declaration of Independence*. Government was based on the higher law of Providence and nature's God. The claims of these people appeared in a social movement involving the decline of established churches, the rise of popular education, hopes for a classless and casteless society, and the decline of hereditary systems.

Today the revolutionary fervor has waned. The powerful U.S. has become almost counterrevolutionary in its quest for self-preservation. The terms used today are: preserve and protect. Have we become supporters of those forces which prevent freedom and equality from developing, here or abroad?

Authenticity in Commemoration

By what rights do we speak for the past? Have we lived through the costs that our predecessors paid? In a world of turmoil nostalgia tends to become our only comfort. We must attempt to sift the genuine from the false rather than let our nostalgia distort the truth. There must be transparency and integrity in our commemorations.

To achieve any degree of authenticity in commemorating 1975 and 1976, we must evince an awareness of the changes and trends and speak to the mood of the times.

Sons of uncertain heritage often become fierce patriots, said Lapp. Commemorations help us reconnect ourselves to our roots. Restoring our identity fosters stability. We must celebrate our people's God rather than the people—what He did and how He spoke through His people. An interpretive retelling of our story should show the experiences where God has been leading.

Late Saturday afternoon the group participated in viewing the Dutch Family Festival multimedia and craft demonstrations for Lancaster County tourists.

In the evening a public meeting, initiated by the MHA Bicentennial Committee, featured a forum on the question of tourism as related to Anabaptist-oriented groups in southeastern Pennsylvania, especially Lancaster County. Held at the Mellinger Mennonite Church, the panel included John L. Ruth, I. Merle Good, Jan Gleysteen, and Roy C. Buck, a professor of sociology at Pennsylvania State Uni-

versity. Chaired by John A. Hostetler, the panel participants noted that trinket tourism seems to be uniquely American.

After Sunday morning worship in Lancaster County congregations, the visiting historians participated in a field trip to points of local interest such as the 1719 Hans Herr House, currently being restored by the Lancaster Mennonite Conference Historical Society, and the Hammer Creek-Indiantown community, the cradle of the Mennonite exodus to Canada in the early 1800s. At one of its sessions the Historical Committee passed a resolution urging the Lancaster Mennonite Conference Historical Society to proceed with the plans to purchase an additional eleven acres to protect the environment and to develop fully all the potentialities of the Hans Herr House project. The group also commended Lancaster Mennonites and non-Mennonites for their vision in bringing the project to its present status and pledged full and active cooperation with the enlarged financial commitments entailed in the purchase.

Concluding sessions on Sunday evening and Monday involved further sharing of plans by representatives of varied committees and geographic areas. To help prepare for future educational film projects, the group also viewed the films, *Happy as the Grass Was Green*, based on the novel by I. Merle Good, and *Grand Delusion*, centered in a religious liberty theme.

Works currently in progress include a biographical novel of the life of Conrad Grebel by John L. Ruth and Jan Gleysteen's *A People on the Way*, a pictorial presentation of Anabaptist history. Tourism, a European historical study tour, was recognized as contributing to an understanding of Mennonite history. A peace church film may be developed to tell the story of nonresistance in a context larger than Mennonite only or the story of a pilgrim people in the context of migrations from 1650 to 1800. The importance of treating 1975 and 1976 as a unit was stressed. Other possibilities include a pageant on the Canadian and United States Mennonites in the American Revolution; a sourcebook of documents on the Revolutionary period; special issues of the *Mennonite Quarterly Review*; and an annotated bibliography of Mennonites and Amish in the Revolution. — Carolyn L. Charles.

VS on Decline

Fifty-seven persons are needed by the end of the year to fill openings in Voluntary Service, according to report from Eastern Board's Personnel Office. Two thirds of that number are needed to fill vacancies left by terminating VSers, and

the additional third are needed in other openings.

Nine couples, 15 fellows, and 24 girls are needed in locations along the Eastern Coast from Maine to Jamaica.

These personnel needs, as well as the future role of VS counselors and the VS program itself, were items of discussion at a meeting held the evening of July 30 at Eastern Board headquarters, Salunga, Pa. Twenty service counselors, persons appointed by their ministry to give draft counsel and to inform local youths of VS opportunities, and VS administrators met.

Leon Stauffer, General Secretary of Eastern Board, and Ted Koontz, Peace Section, Mennonite Central Committee, Akron, Pa., spoke briefly. Stauffer shared thoughts on servanthood, and Koontz gave an update on draft developments.

Lapps Honored



Edith and John E. Lapp looking over scrapbook.

Bishop John E. and wife, Edith, were honored with a dinner and program commemorating 40 years of service in the Christian ministry on Aug. 1 at the Christopher Dock Mennonite High School, Lansdale.

Bishop and Mrs. Lapp, retiring from active pastoral leadership at the Plains Mennonite Church, Lansdale, were honored by over 300 guests, including their family, members of the congregation, and community friends, at the event planned under the direction of Charles Shenk, recently pastor at the Plains Church.

Bishop Lapp was ordained by lot to the Christian ministry at Plains Mennonite Church on June 22, 1933. Four years later he was ordained as a bishop overseer in the Middle District of the Franconia Mennonite Conference. Since that time Mr. and Mrs. Lapp have devoted nearly continuous full-time service in church ministries.

In Mennonite churchwide responsibilities, Lapp has long been active in the peace and social concerns efforts of the denomination. So familiar was John Lapp's presence in Washington, D.C., that on a recent peace witness in the capital, a member of Congress asked, "Where's Bishop Lapp?"

In reflecting on the churchwide contributions of Bishop Lapp, J. C. Wenger, professor of theology at Mennonite Biblical Seminars, Elkhart, Ind., described him as an "exponent of our Anabaptist heritage in promoting nonresistance, nonconformity, and brotherhood. He worked effectively for the unity of the church," Wenger concluded, after characterizing Lapp as a "father figure" and a "circumspect disciple of Jesus Christ."

John E. Lapp was born on Sept. 11, 1905, in Lansdale to the late Isaiah and Kate Clemmer Lapp. He was one of four children. His father died when Lapp was only five years old. He has one brother, Wilbur Lapp, Souderton. In 1926 John Lapp married Edith R. Nyce, the only child of the late Allen and Emma Ruth Nyce of Harleysville. In addition to the usual duties of a churchman and pastor's wife, Mrs. Lapp is the mother of five sons and four daughters. She has been the gracious host to thousands of guests in the Lapp home.

All members of the Lapp family were present for the occasion. The nine children delighted the guests with warm, personal anecdotes from the Lapp family life. Their children include: John A., Goshen, Ind., dean of Goshen College; Mary, Harrisonburg, Va., married to Willard Swartley, chairman of the Bible Department of Eastern Mennonite College; James, pastor of the Albany Mennonite Church, Albany, Ore.; Daniel, Lansdale, foreman at Longacres Poultry, Franconia; Samuel, Lansdale, chairman of the Industrial Arts Department, Wissahickon Senior High School, Ambler; Joseph, Telford, attorney with R. Wayne Clemens in Souderton, Pa.; Sara, Pottstown, wife of Noah Kolb, pastor of the Pottstown Mennonite Church; Ruth, Elkhart, Ind., wife of Ronald Guengerich, a student at Mennonite Biblical Seminars; and Rhoda, housemother at Weierhof Heimschule, Marnheim, Germany.

Missionaries Robbed in Jamaica

Kenneth and Twila Brunk, missionaries in Jamaica, with their two children, Donnie and Jeanie, are on furlough in the States. The Brunks are responsible for the Peggy Memorial Home, a home for needy Jamaican girls.

The Brunks recently came through a crisis experience when a thief robbed the

church office at Upper Waterloo Drive of about 1,000 Jamaica dollars (the equivalent of 1,100 American dollars). The two Brunk children were sleeping at the Brunk home and their parents were sleeping at the Peggy Memorial Home, about a hundred feet from the Brunk residence.

The funds consisted of the cash accounts of the Peggy Memorial Home, Way to Life Office, Waterloo Church offerings, conference operating funds, and personal funds. The church office is the legal center and office recognized by the Jamaica government and is the central office for the nine Mennonite congregations in Jamaica.

Ken Brunk in a letter to Roy Kiser reporting the break-in concluded with the following: "Because the Lord delivered us again from harm we have decided to sustain the loss personally as a token of our appreciation to Him for His care. So don't worry about repayment."

Reinforcing the Pastoral Ministry

A seminar, Perspectives on Pastoral Ministry, designed especially for pastors and wives, provided the occasion for busy pastors and wives to take time out for reflection, depth-sharing, and personal renewal, July 24-29. The thirty-four participants came from ten different conference districts of the Mennonite Church.

Participating in the seminar were John and Verlene Kreider of Orange, Calif.; Theron and Evelyn Weldy of Phoenix, Ariz.; John and Doris Sollenberger of Chambersburg, Pa.; David and Janice Gerber of Miami, Fla.; Paul and Mary Koehler of Pioneer, Ohio; Sidney and Florence Martin of Perryton, Tex.; Nelson and Emma Jane Roth of Martinsburg, Pa.; Alvin and Edna Beachy of Leo, Ind.; David and Helen Eshleman of Lima, Ohio; Dennis and Dorcas Good of Washington, Iowa; Willard and Wilma Herschberger of Shreve, Ohio; John and Edith King of Fort Wayne, Ind.; Paul and Suzanne Landis of Goshen, Ind., but soon to be located at Carstairs, Alta.; Willard and Letha Ressler of Elkhart, Ind.; Dean and Dorothy Slagel of Goshen, Ind.; Paul and Mary Stoltzfus of Belleville, Pa.; and John and Dorothy Freed of Harleysville, Pa.

The seminar was made possible through a special grant of the Fraternal Organization of Mennonite Mutual Aid and was administered through the Mennonite Board of Congregational Ministries. Howard J. Zehr, associate secretary of that Board, developed the seminar and carried responsibility for administration. Paul Miller and John Lederach led in two separate group experiences each morning. Ross Bender led in daily creative Bible studies. Ray Keim also led in daily group experiences.



Mennonite Home for the Aged, Rittman, Ohio.

First Retirement Home in Mennonite Church to Close

The local board of the Mennonite Home for the Aged, Rittman, Ohio, has recommended that use of the present building as a home for the elderly be discontinued by July 1, 1974.

The Home was established at the turn of the century and built on a 155-acre farm given by D. C. Amstutz to the Mennonite Evangelizing and Benevolent Board, Elkhart, Ind. — now Mennonite Board of Missions.

Recently adopted fire, building, and safety codes of the state of Ohio make continued operation in the present facility economically unfeasible, reports Home Board chairman, J. Lester Graybill. "It is our conclusion as a Board that the necessity for a fire wall, coupled with the January 1975 deadline for a sprinkler system, makes it impossible for us to con-

tinue operation of the Mennonite Home for the Aged," he says.

In spite of handicaps, the Home was noted for its quality services and reasonable charges. In recent years the welfare department came to rely on the Home for placement of many of the needy people in the area.

The Ladies Auxiliary of the Home, organized in recent years, provide a big boost to the operation. "They not only help with some building and equipment needs, but in innumerable ways bring support to the elderly," Birky says. "They really care and make a difference."

It is anticipated that additional nursing home beds will be available by next July through construction and expansion of other area facilities.

Vegetable Seed on the Water to Bangladesh

It takes only one seed to produce many. For the Bangladeshi farmer, this mystery is essential to his struggle for life. Mennonite Central Committee is helping to fulfill the desperate need for seed in Bangladesh.

On June 25 and on July 9, shipments totaling 18 tons of vegetable seeds left San Francisco harbor for Chittagong, Bangladesh. The specially selected cabbage, carrot, lettuce, endive, pea, bean, corn, beet, broccoli, tomato, turnip, lima bean, kale, and kohlrabi seeds will be used by several agencies in an intensive program of winter vegetable gardening in the villages of Bangladesh.

There are major nutritional deficiencies in the rice-heavy, low-vegetable diet of many people in Bangladesh. Lack of demand for more vegetables is largely due to the difficulty in obtaining suitable seed.

In 1972 a North American seed company

donated 160,000 vegetable-seed packets to Food for the Hungry. MCC Bangladesh arranged for distribution of the seed in kits that included instruction pamphlets and a letter explaining the Joi Bangla Bagan — Bengali Victory Garden.

A Southern Baptist program imported bulk quantities of vegetable seed for the 1972-73 winter. This effort in intensive gardening selected model farmers from each village to learn methods and distribute seed to their villages. Women also received instruction in gardening.

To continue promotion of vegetable gardening, the seed program was expanded for the 1973-74 winter. Research was conducted to find vegetables with high production, high vitamin content, and general nutritive value. Other agencies were invited to include their needs in the MCC order.

A \$27,000 vegetable-seed order, placed

with a North American seed company through Otto Jost, MCC Material Aid director at Reedley, Calif., was ready for midsummer shipments from San Francisco. The shipments should arrive in Chittagong in time to be prepared for distribution in September.

A Pastor Goes to TIP

It has been my impression that TIP is for teachers. After all, these initials stand for Teacher Improvement Program. I gave it my hearty approval because improvement in any area is always welcome.

But, when I was asked to attend the TIP workshop at the Laurelville Church Center, Mt. Pleasant, Pa., it seemed to me that I might be getting into the wrong field. After all, pastors are to keep out of the Sunday school and do their thing either before or after that hour of the week. So I gave only grudging approval to being there.

Gathered with fifteen other pastors and superintendents I soon felt right at home with others who were not sure how they fit into the whole scheme of things. Even superintendents were asking what they are supposed to do and what the church expects of them. After years and years of Sunday school which, in many cases, has changed very little in its essential form, specific understandings of the role of the leadership is obscure. Questions were soon flying thick and fast as both pastors and superintendents expressed their doubts, frustrations, concerns, and experiences in Christian education.

There were also the flashes of insight and of rewarding experimentation that provided incentive to explore for new possibilities. One pastor reported on his attempts to make Christian education relevant through an evening series with resource persons and voluntary classes which became fellowship and action groups.

A session of creative Bible study presented the possibility of using role play to reflect on a biblical passage. The vigorous discussion which followed indicated that it has plenty of potential in getting hold of issues. Other sessions provided time to examine materials available and consider the role of a group leader.

Eight other groups of teachers were meeting simultaneously, thinking through their work in their own particular age-group of pupils. These persons left Laurelville with the assignment of leading others in the same process of finding the way toward increased effectiveness in teaching. The pastors and superintendents will be involved in area workshops to help others clarify the roles and assignments and goals of those persons in the field of Christian education.

TIP is sponsored by the Mennonite

Board of Congregational Ministries in cooperation with the Congregational Literature Division of Mennonite Publishing House and the district conference Christian education committees. Be sure to watch for an announcement of your conference's plans for TIP meetings this year and plan to participate. — *Wayne North*

Picking Up After Neglect

A long, hard school year is not enough to keep three Mennonite elementary teachers from spending summer mornings at the Moreland Community School Day Camp in Atlanta.

The day camp provides supervised recreation and arts and crafts for children in one of Atlanta's interracial communities. The teachers — Barbara Delk Koontz, Hillsboro, Kan., and Debbie and Maurice Miller, Goshen, Ind. — are three of 16 Mennonite Central Committee volunteers in the city. Most volunteers stay for two years.

Inner-city teaching can be exhausting. "Our kids suffer so much from parental neglect," said Debbie, who teaches third grade during the school year. "The only way for them to get something at home is to scream for it. They haven't learned to converse. You can imagine what this means in day camp or in a classroom."

Barbara Koontz and Maurice Miller, both physical education teachers, share Debbie's concern to communicate to their students' values such as sharing, working together in harmony, and respect for each other's rights and property.

"Fighting is the main solution to their problems," Barbara continued. "One student can hardly bump another without getting a fight started. They learn it at home. Several of Debbie's students have seen their mothers shoot and kill their fathers."

Lack of materials and physical education equipment demands creativity from the teachers.

Debbie's students transformed cardboard boxes into a colorful train. Barbara at Mary Lynn School and Maurice at Moreland School emphasized movement guidance such as rhythm and hand/eye coordination, since it required little equipment.

"The first year I had two or three balls. That was it," Maurice said. "This year we ordered ropes, balance beams, hockey sets, hula hoops, and balls and bats through a community organization. It sure makes teaching a lot easier."

Barbara, a first-year teacher last year, held her classes on an auditorium stage during cold weather. Maurice's experience was helpful to her, she said.

"He gave me an old parachute. It's

amazing the games you can play with a parachute!"

For the past five or six years Mary Lynn students had no formal physical education classes. Barbara is the first volunteer gym teacher at the school.

"The student/teacher ratio is 26 to 1," Barbara explained. "When the school hires remedial reading teachers, physical education teachers, and other resource teachers, it can hire fewer classroom teachers. Then class size goes up. That's why volunteer teachers are so important."

Debbie and Maurice are both salaried teachers. They turn their paychecks over to Mennonite Central Committee to help support the Atlanta program.



Barbara Delk Koontz, Atlanta volunteer from Hillsboro, Kan., helps summer day camp children.

mennoscope

Four overseas fraternal delegates attended the biennial General Assembly of the Mennonite Church in North America, Aug. 7-12, in Harrisonburg, Va. O. P. Lal, Mennonite Church in India; Isaac Sackey, Ghana Mennonite Church; Said Samatar, Somalia Mennonite Mission; and Daniel Schipani, Argentina Mennonite Church, were introduced to the Assembly Saturday evening. Three of the delegates are completing or assuming studies in the U.S. Bishop O. P. Lal will visit Mennonite congregations for several weeks before his return to India.

A ten-year Voluntary Service reunion was held on July 7 in Sunapee State Park (N.H.) for all VSers who have served in Claremont, N.H. Since the unit opened in March 1963, a total of 70 volunteers have been assigned there — most working with Sullivan County Home. Forty VSers and former VSers were in attendance on July 7 for the recreation and reminiscing. Currently, 12 volunteers are serving with the Claremont unit

Terry Brown, a former MCC teacher who decided to stay in Atlanta when her term ended, will rejoin the unit this fall when she marries one of the present volunteers. She remembers trying to explain to her students that her salary was going to the church.

"My kids told me, 'I sure wouldn't belong to that church!'" she laughed.

Like Terry, both Debbie and Maurice have found teaching jobs in the area and plan to stay when their terms as volunteers end this summer.

"We have our jobs and friends. And we didn't have roots elsewhere," Maurice explained.

And besides, the children need them.

which is operated by Mennonite Board of Missions, Elkhart, Ind.

Robert Kauffman was ordained to the ministry at the 12th and Windsor Mennonite Church, Reading, Pa., Aug. 5. David Thomas preached the ordination sermon and Luke L. Horst gave the charge.

Ken Bontreger was ordained to the ministry on July 29 to serve the Emma congregation in Topeka, Ind. Ivan Miller was in charge of the ordination assisted by Thurman Miller and Joe Swartz. The Bontregers' address is 1011 S. Ninth St., Goshen, Ind. 46526.

Final distribution of \$80,200 from the estate of Edward W. Showalter has been received by Mennonite Board of Missions, Elkhart, Ind. With partial distributions received previously and with matured annuity agreements the Mission Board received a total of \$284,200. E. W. Showalter was born near Harrisonburg, Va., and died at the age of 85 on Feb. 26, 1970. He and his wife, Alvina Luers, who predeceased him in 1956, lived in the Kinross, Iowa,

community. They were members of the Liberty Church, South English, Iowa.

Graduation exercises were held during the month of June at the Atmore State Prison Farm, Atmore, Ala., for twenty students who graduated from a six-week Bible school. Classes taught by Alvin Yoder and Leon Weber had been held twice a week in the evenings after work. Graduation activities included prizes for the top four students, the presence of families, barbecued chicken, and remarks by various persons, including Martin Weber, Eastern Board appointee who is chaplain at Atmore.

Ten Goshen College graduates, including six members from the class of 1973, have been accepted for admission to eight medical schools throughout the United States. This group represents the largest number of Goshen College graduates that has been accepted to medical school in one fall.

Vivian Beachy left the United States on Aug. 5 for the Bible Academy, Nazareth, Ethiopia, where she will serve one year as an English teacher.

Herman and Jeanette Bontrager left on Aug. 6 for a few days' visit in Honduras and then language school in Costa Rica, where they will study Spanish for three months. They will then locate in La Ceiba, Honduras, where they will supervise the Bible-Vocational Institute project.

Daniel and Mary Ellen Ness left the U.S. on Aug. 4 for Belize City, Belize, where they will serve as manager couple of the Mennonite Center.

Omar and Lois Stahl, missionaries in Munich, Germany, reported, "On the evening of July 28 we hosted in our living room 41 people from 13 nations: Mozambique, Gambia, Nigeria, Anjouan, Syria, Sudan, India, Germany, Austria, Canada, Yugoslavia, Uruguay, and the United States. A team of four persons from the Conservative Mennonite Mission Board, including Andrey Longenecker from our home church at Bossers, gave us a wonderful program. Fifteen persons slept overnight in our apartment." The Stahls are hosting two Mennonite girls, Margit Gascho from Ingolstadt, Germany, and Elisabeth Heese from Manitoba, Canada, as trainees from the European Mennonite Bible School in Switzerland. The girls arrived on July 24 and will stay until Aug. 19.

Eleven persons participated in a Mennonite Voluntary Service orientation held on June 11 through June 15 at Eastern Mennonite Board of Missions headquarters, Salunga, Pa. Events of the week were discussions, self-discovery films, Bible study, recreation, and celebration. The orientation experience ended with a commissioning service held at Eastern

Mennonite Board on June 15. Parents of the orientees were invited to attend the service.

At the July 9-17 Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., 14 persons were commissioned for one-year to 25-month assignments in ten locations in Canada, Puerto Rico, and the United States. Volunteer Louise Yoder commented that she gained insights about her Anabaptist roots which "have already proved helpful." Gladys Diener said the staff at the Mission Board made her feel "so much at home." In addition to regular activities of living, studying, and sharing together, the volunteers spent a day at Mennonite Youth Village, White Pigeon, Mich., doing various odd jobs which included, in the words of volunteer Tim Freed, "Breaking beans together."

readers say

Submissions to Readers Say column should comment on printed articles.

This letter is regarding your July 31 editorial "Personal Religion Plus." Although I anticipated such an editorial regarding "Wategate," it nonetheless disturbed me. You appear to concur with the statement that "a lot of people involved in Wategate adhere to that kind of religion" (referring to Evangelical Fundamentalism).

I believe the facts show otherwise. Except for the coming and going of Billy Graham occasionally, the men involved are not evangelical as I know evangelicals to be. Haldeman, Erlichman, Krogh are Christian Scientists; Dean is Episcopalian; and Nixon is "who knows what."

Christianity Today magazine stated that Christian Scientists believe sin is merely a state of mind. To my thinking, that belief would contribute to the alleged behavior of these men far more than any superficial influence of Billy Graham.

For the record, I am a Democrat much appalled at this entire situation but to somehow blame any part of it on Fundamental Evangelicalism seems quite unfair and as Senator Ervin would say, "You're mixing apples and oranges."

P.S. I wish that we as Mennonites would use more caution before jumping on bandwagons driven by men not in the best position to judge elements of Christianity, such as a rabbi.

Far too long have I delayed in expressing my deep appreciation for the sound scriptural teaching and interpretation found in issue after issue in the *Gospel Herald*. Your prophetic proclamations at times are not pleasant to read, but sometimes the truth hurts and makes us uncomfortable.

The June 12 editorial, "Jesus Christ or Caesar?" by Bishop John E. Lapp is another example of prophetic proclamation. The response from Wesley Gosh, Ephrata, Pa. (July 31), gives further evidence to this. Mr. Gosh points out, in my judgment, why the Lapp editorial is so timely and urgent. In one paragraph Mr. Gosh says, "Our founding fathers carefully wrote into the Constitution [U.S.] safeguards against . . . and in a later paragraph he writes, 'It is not time to return to the simple nonresistant doctrines of the New Testament as our fathers taught and practiced it?'"

The answer to this last question is YES, at once! However, are the "our fathers" the same in each paragraph? The "fathers" of the U.S. Constitution and the "fathers" of the 16th-century Anabaptists, including 20th-century Anabaptists Editor John M. Drescher and Bishop John E. Lapp, should never be confused as being the same!

How can we as those from "our fathers" of the Anabaptist heritage cooperate with "President Nixon's deep concern for the spiritual revival which he says alone can save our youth and America"? Any casual observation of the Watergate crises would tend to indicate that "President Nixon's concern for a spiritual revival" is far from us if it indeed even exists. I do not expect my children to get their image of Jesus Christ from the President of the United States!

We cannot serve two masters. "Our fathers" in the true Anabaptist tradition followed only Jesus Christ in all of life. — Lee M. Yoder, Harleysville, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Birkey, David and Sharon (Myers), Surprise, Ariz., second child, first daughter, Leticia Ann, July 18, 1973.

Cupp, George Edward and Deva (Duff), —, Kan., first child, Christian Edward, July 14, 1973.

Dooley, William and Jean (Bellamy), Harrisonville, Mo., eighth child, fifth son, Daniel Jay, July 20, 1973.

Gingerich, Duane and Molly, Ephrata, Pa., second child, first son, July 27, 1973.

Haas, Melford and Verla (Kauffman), Christiansburg, Pa., third daughter, Carla Jean, July 14, 1973.

Harshberger, David and Joyce (Kuhns), Boswell, Pa., second daughter, Cindy Lee, June 6, 1973.

Hoylman, Leland and Barbara (Briskey), Archbold, Ohio, first child, Brent Lee, July 1, 1973.

Kauffman, Randall and Rebecca (Miller), Archbold, Ohio, first child, Jeremy Ryan, July 10, 1973.

Kolb, John and Esther (Kratz), Spring City, Pa., third child, second daughter, Christina Lynette, July 24, 1973.

Martin, Gary and Linda (Lilley), Quakertown, Pa., first child, Joseph Gary, July 2, 1973.

Mast, Mervin and Joan (Schrock), Topeka, Ind., second child, first son, Craig Douglas, July 22, 1973.

Miller, Levi and Gloria (Miller), Scottsdale, Pa., first child, Jacob Levi, Aug. 1, 1973.

Nafziger, Richard A. and Joanne K. (Roth), Defiance, Ohio, second child, first son, Timothy Alan, July 4, 1973.

Nofziger, Milton and Donna (Spory), Archbold, Ohio, first child, Robin Lynette, July 17, 1973.

Nussbaum, Gary and Pearl (Kauffman), Shallowater, Kan., first child, Timothy Ryan, July 15, 1973.

Schrock, Merlin and Roberta (Brown), Fontana, Calif., third child, second son, Kent Daniel, June 1, 1973.

Schwartz, Raymond and Sandra (Yoder), Sarasota, Fla., first child, Terri Renee, July 26, 1973.

Short, William D. and Kathleen Sue (Nafziger), Archbold, Ohio, second child, first daughter, Kimberly Kathleen, July 14, 1973.

Smith, Edward and Jarie (Bowman), Lancaster, Pa., first child, Tammy Lynn, July 19, 1973.

Tingley, Jay and Betty (Short), Archbold, Ohio, first child, Matthew John, July 16, 1973.

Witmer, Jay E. and Elsie (Heistand), Lan-

caster, Pa., second son, Jonathan Brent, July 8, 1973.

Yoder, Rodney and Eldora (Yoder), Garden City, Mo., fourth child, third son, Bradley Lamar, Aug. 1, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month's free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bentzel — Wenger. — Edwin L. Bentzel, York, Pa., Stony Brook cong., and Linda S. Wenger, Manheim, Pa., Erisman cong., by H. Howard Witmer, July 28, 1973.

Bitkofer — Cheers. — Dwight R. Bitkofer, and Karen Ann Cheers, St. Louis, Mo., both from Bethesda cong., by Donald Goff, July 21, 1973.

Buehler — Stanners. — Kenneth Buehler and Ann Stanners, both from Wallenstein, Ont., Glen Allan cong., by Nelson Martin, July 6, 1973.

Hoffman — Siebert. — Dwight R. Hoffman, Kitchener, Ont., Lutheran Church, and Margaret Jane Siebert, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, July 29, 1973.

Kolb — Miller. — Frederic L. Kolb, Springs, Pa., Springs cong., and Judy Anna Miller, Elizabethtown, Pa., Marietta cong., by H. Raymond Charles, Aug. 4, 1973.

Kurzatz — Bender. — Arnold M. Kurzatz, Tavistock, Ont., Lutheran Church, and Sharon Elaine Bender, Tavistock, Ont., Cassel cong., by Newton L. Gingrich, July 28, 1973.

Martin — Martin. — Rodney Martin, Hagers-town, Md., cong., and Miriam Martin, Harrisonburg, Va., Staunton cong., by Paul H. Martin, June 29, 1973.

Mumaw — Steckle. — Wilmer L. Mumaw, Rosthern, Sask., and Ferne Elizabeth Steckle, Rosthern, Sask., Zurich cong., by Cyril K. Gierich, July 14, 1973.

Patton — Buckner. — Michael D. Patton, Scott City, Kan., and Vickie Buckner, Shallow Water, Kan., by Gary Nussbaum, June 29, 1973.

Reigal — Hurst. — Paul Reigal and Karen Hurst, both of Pine Grove, Pa., by Paul Hollinger, July 14, 1973.

Sajko — King. — Donald Sajko and Bonnie King, both of First Mennonite Church, Johnstown, Pa., by Paul H. Martin, June 9, 1973.

Sensenig — Nofziger. — Daniel W. Sensenig, New Holland, Pa., New Holland cong., and Brenda Nofziger, Wauseon, Ohio, Tedrow cong., by Daniel S. Sensenig, father of the groom, June 23, 1973.

Shank — Schultz. — David Shank, Salem cong., Salem, Ore., and Carol Schultz, Western cong., Salem, Ore., by Louis Landis, July 7, 1973.

Stutzman — King. — Allen Stutzman and Lora Lee King, both of Mountain View cong., Kalispell, Mont., by D. D. Brenneman, June 23, 1973.

Wenger — Peachey. — J. Lowell Wenger, Harrisonburg, Va., Lindale cong., and Marlene Joy Peachey, Belleville, Pa., Woodland cong., by Linden M. Wenger and Elam C. Peachey, June 9, 1973.

Williams — Garrity. — Gary Williams and Debbie Garrity, both of First Mennonite Church, Johnstown, Pa., by Paul H. Martin, Apr. 7, 1973.

Zettel — Erb. — Thomas Zettel, Wellesley, Ont., Catholic Church, and Becky Erb, Millbank, Ont., Hillcrest cong., by Henry Yantzi, May 25, 1973.

Zook — Martin. — Eli Edward Zook, Leola, Pa., Monterey cong., and Sandra Martin, Leola,

Pa., Church of God, by Elmer Lefever and Gordon Zook, Mar. 17, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Crunkleton, Eleanor, daughter of John and Mary (Hors) Slothour, was born in Franklin Co., Pa., Mar. 4, 1884; died at Chambersburg, Pa., July 17, 1973; aged 89 y. 4 m. 13 d. She was married to Clinton R. Crunkleton, who preceded her in death on Mar. 12, 1956. Surviving are one daughter (Mrs. Orlena Niswander), one son (Theodore), 9 grandchildren, and 16 great-grandchildren. One daughter (Veneda) preceded her in death. She was a member of the Chambersburg Mennonite Church, where funeral services were held on July 19, in charge of Omar R. Martin and Preston Frey; interment in the Chambersburg Mennonite Church Cemetery.

Eshleman, Ada, daughter of Joseph and Lydia (Martin) Horst, was born at Dalton, Ohio, Feb. 24, 1888; died at Harrisonburg, Va., July 29, 1973; aged 85 y. 5 m. 5 d. On Oct. 30, 1913, she was married to Martin H. Eshleman, who preceded her in death on Apr. 2, 1970. Surviving are 4 daughters (Esther, Mabel — Mrs. Mahlon Hess, Bertha — Mrs. Ray Navarro, and Velma), 2 sons (James and Samuel), 15 grandchildren, 5 great-grandchildren, and one sister (Elmira — Mrs. Alpheus Yoder). She was preceded in death by a daughter (Clara Harms), one brother, and 2 sisters. She was a member of the Weavers Mennonite Church, where funeral services were held on Aug. 1, in charge of Samuel Janzen, Glendon Blosser, Dewitt Heatwole, and Moses Slabaugh; interment in Weavers Cemetery.

Fath, Martha Ellen, daughter of Jonas and Elizabeth (Wills) Brubaker, was born at North Lawrence, Ohio, Apr. 20, 1902; died at the Dunlap Hospital, Orrville, Ohio, July 17, 1973; aged 71 y. 2 m. 27 d. On Dec. 25, 1921, she was married to Allen Fath, who preceded her in death on June 20, 1957. Surviving are 3 daughters (Edna — Mrs. Robert Wenger, Irma — Mrs. Roman Slabaugh, and Pearl — Mrs. Doyle Baesinger), 5 sons (Willis, Albert, Chester, Richard, and L. Ernie), 30 grandchildren, one great-grandchild, and one sister (Mrs. Elma Snyder). She was preceded in death by 2 sisters and 3 brothers. She was a member of the Pleasant View Mennonite Church, where funeral services were held on July 20, in charge of Marion Berg, Edwin Bontrager, and Elmer Yoder; interment in the Pleasant View Cemetery.

Geib, Mary Anna, daughter of Edgar N. and Anna G. (Leaman) Geib, was born in Lancaster, Pa., Feb. 18, 1850; died of multiple sclerosis at the Lancaster General Hospital, Lancaster, Pa., June 12, 1973; aged 23 y. 3 m. 27 d. She is survived by her parents, one sister (Ruth Elaine), 4 brothers (James Melvin, Paul, Nelson, David Reib, and Daniel Roy), maternal grandparents (Mrs. and Mrs. Sanford D. Leaman), her paternal grandfather (Irvin D. Geib), and maternal great-grandmothers (Mrs. Lizzie D. Leaman and Mrs. Esther R. Groff). She was preceded in death by one brother (John Edgar) and one sister (Rhoda Mae). She was a member of the Lyndon Mennonite Church. Funeral services were held at the New Danville Mennonite Church on June 15, in charge of James M. Shank, Maurice E. Lehman, and George Richards; interment in the adjoining cemetery. A memorial service was held at the Peabody Street Mennonite Church, Washington, D.C., in charge of George Richards and Melvin Reitz.

Good, Paul Rutt, son of John J. and Mabel (Rees) Good, was born in Lancaster Co., Pa., Mar. 31, 1923; died of cancer at the St. James Memorial Hospital, Hornell, N.Y., July 26, 1973; aged 50 y. 3 m. 25 d. On Nov. 25, 1944, he

was married to Verna R. Oberholzer, who survives. Also surviving are his mother, 6 sons (J. Clifford, J. Willard, P. Phillip, Joel D., Jon Lorene, and Andrew H.), 2 daughters (Carol D. and C. Diane), 3 granddaughters, 2 brothers (Raymond and Clarence), and 6 sisters (Emma — Mrs. Jacob Martin, Susie — Mrs. Edwin Hilton, Esther — Mrs. Lloyd Martin, Viola — Mrs. Raymond Getz, Anna Mae — Mrs. Alvin Wise, and Kathryn — Mrs. Paul Shirk). He was a member of the West Union Mennonite Church, Resville, N.Y., where funeral services were held on July 28, in charge of Carl E. Christman, Leonard Brunk, and Lewis Mericle; interment in the West Union Church Cemetery.

Johnson, Johnnie Lee, son of Mr. and Mrs. Ernest Johnson, was born at Newton, Kan., July 10, 1949; died very unexpectedly at his home at Hesston, Kan., July 13, 1973; aged 24 y. 3 d. On June 5, 1970, he was married to Joletta Ann Blosser, who survives. Also surviving are his parents, one daughter (Janelle Lynn), 2 sisters (Mrs. Sharon Lavender and Mrs. Judy Allison), and a half brother (Jerry). He was a member of the Whitestone Mennonite Church, where funeral services were held on July 17, in charge of Jerry Weaver and Allen Erb; interment in the East Lawn Cemetery, Zimmerman, Kan.

Ropp, Leon, daughter of Solomon and Amelia (Erb) Roth, was born in Oxford Co., Ont., Dec. 16, 1922; died of a brain hemorrhage at her home in Perth Co., Ont., July 17, 1973; aged 50 y. 7 m. 1 d. On Sept. 19, 1946, she was married to Stanley Ropp, who survives. Also surviving are her parents, 3 daughters (Rosemary — Mrs. Warren Slein, Carol — Mrs. Owen Cook, and Marlene), one son (Willard), 3 grandchildren, 4 brothers (Vernon, Wilfred, Lorne, and Leonard), and one sister (Florence). She was a member of the East Zorra Mennonite Church, where funeral services were held on July 19, in charge of Henry Yantzi and Vernon Zehr; interment in the adjoining cemetery.

Schlonegar, Mary Ann, daughter of Martin and Judith (Johns) Baer, was born in Wellman, Iowa, Sept. 12, 1885; died at the Fulton Co. (Ohio) Health Center on July 26, 1973; aged 87 y. 10 m. 14 d. She was married to Norman Schlonegar, who preceded her in death on Mar. 9, 1964. Surviving are 2 daughters (Della — Mrs. Adair Schreiber and Retha Schlonegar), one son (Paul), 4 grandchildren, 4 step-grandchildren, one great-grandchild, 4 step-great-grandchildren, and 3 sisters (Mrs. Abbie Wyse, Jimmie Grieser, and Mrs. Amanda Beck). She was a member of the Central Mennonite Church, where funeral services were held on July 29, in charge of Dale Wyse and J. C. Wenger; interment in the Pettitville Cemetery.

Yoder, Frances Elizabeth, daughter of Ivan and Mildred L. Yoder, was born at Grantsville, Md., Jan. 23, 1935; died at the Meyersdale (Pa.) Hospital, July 25, 1973; aged 38 y. 6 m. 5 d. Surviving are 3 brothers (Earl, Richard, and Delmas), and 2 sisters (Mrs. Loretta Bender and Mrs. Jean Maust). She was a member of the Springs Mennonite Church, where funeral services were held on July 30, in charge of John H. Kraybill and Paul M. Roth; interment in the Springs Cemetery.

Cover photo by Standard Oil Co. (N.J.)

calendar

Churchwide Youth Convention, Calvin College, Grand Rapids, Mich., Aug. 19-24.
Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.

items and comments

Two Thirds Uphold Amnesty

Over two thirds of the viewers responding to an NBC television drama voted in favor of amnesty for a young man who faced a mock trial for draft evasion.

Tabulation of the responses was handled by the Broadcasting and Film Commission of the National Council of Churches, which cooperated in presenting the play called *Duty Bound*.

Of 11,987 persons who sent in verdicts of "guilty" or "not guilty," 67.1 percent favored amnesty, or "not guilty," according to the Rev. David Pomeroy of the NCC unit. 32.9 percent voted "guilty."

Young People Flock to Church

A Baptist pastor who headed a church in Cuba reported that despite government pressures Cuban churches are filled with young people.

Rev. Bibiano Molina, 66, who began his preaching career in Cuba at the age of 15, said in an interview that "church members are stronger in their faith, and the churches are self-supporting, but the situation remains serious. They are barely keeping the standards they had when Castro assumed control."

However, he added, "the church is still very much alive. And in Cuba today, it is a miracle, but churches are filled with young people—in spite of strong government opposition."

Molina, who left Cuba for the United States via Spain several months ago, reported that "the government blocks off both ends of the streets when churches are in session. The streets are used for baseball, soccer, and track. And the games are conducted while church is in session. Still the young people come."

U.S. Privacy "Whittled Away"

The American right to privacy is being "whittled away" by the federal government, Sen. Sam J. Ervin, Jr. (D-N.C.), charges in an article written for *A.D.*, the monthly magazine of the United Church of Christ and the United Presbyterian Church.

Sen. Ervin is chairman of the Senate subcommittee investigating the Watergate scandal.

The right to privacy, he said in the *A.D.* article, is not "directly expressed in the words of the Constitution itself" but is embedded in the framework of constitutional government and reflected in the First Amendment and upheld by judicial decisions.

According to the lawmaker from North

Carolina, the federal government "now controls more than 750 datebooks containing personal information about individual American citizens."

He listed some of the ways in which that information is obtained. The examples ranged from Census Bureau forms to surveillance by the armed forces.

Cites Increase in "Common Law" Marriage

There is a phenomenal increase in "coupling without benefit of clergy, or city hall," and it now affects nice, middle-class church families, according to an article published in the *United Church Observer*.

Toronto journalist Barrie Zwicker gathered opinions from United Church of Canada ministers across Canada, plus nine persons between 18 and 42 years of age, who are living "common-law." He came to these conclusions.

While there are probably as many as 20 percent of young Canadian couples now living together without having gone through a marriage ceremony, "the trend is not an isolated aberration. It is part of a completely different way these people, mainly young, look at a span of issues—birth control, abortion, religion, wedding rings, all ceremonies, the role of women, child-rearing and family communication."

"The United Church firmly believes in marriage, for life. So do nearly all its ministers. So do most of its families," Mr. Zwicker wrote. "But not all their young people accept that ideal. Some see the traditional wedding, with its rituals and symbols, as a Ken and Barbie doll caricature of real marriage. . . . To them, the ceremony neither makes them married nor is it seen as a beginning. It only confirms what the couple has found by living together."

Spiritual Healing Stresses the Emotional Causes

Spiritual healing is not magical—it relies on understanding of emotional causes of illnesses, according to a California therapist and author, who addressed national retreat of the Spiritual Frontiers Fellowship.

Dr. William B. Parks, Newport Beach, Calif., said an illness will not be cured in spiritual healing until the basic emotional cause is eliminated, even though medicine can alleviate the symptoms.

Almost all illness and about half of all accidental injuries, Dr. Parks said, are

caused by the emotional state of the patient.

Dr. Parker is hard on traditional churches which set up "massive" guilt and self-doubt feelings among their members.

"The first step (in healing oneself) is to stop listening to negative religions based on fear and punishment," he advised.

Second, have the courage to look within in yourself and to truly love what is there. The kingdom of God is within us. The churches have been telling us that for years, but most of them don't believe it."

Living a life of love, he said, is the best prescription for health and happiness. "I'm a little horrified in churches to hear all the garbage about sinning," he declared. "Positive thinking will not work if one does not have a good self-image."

Dr. Parker listed the causes of some illnesses:

Asthma: It is much like a stifled cry, with muscles around air sacs of the lung tightening up much like stretching the opening of a balloon. Emotional cause is internalization of hurt, he said.

Ulcerated colon: hostility to the opposite sex.

Stomach ulcer: internalizing hostility.

Heart disease: a troubled heart, or internalizing emotional pain.

Migraine headaches: guilt feelings about sex.

Eczema and most skin ailments: an internalized irritation at life or at the sufferer himself.

Colleges Must Tighten Standards

Dr. D. Elton Trueblood, a Quaker author, told Southern Baptist educators that Christian colleges must tighten their standards in such areas as chapel attendance and personal morality.

Addressing the annual meeting of the Association of Southern Baptist Colleges and Schools, Dr. Trueblood, who was professor of philosophy and religion at Earlham College, Richmond, Ind., from 1946 to 1966, declared that "complete freedom, if it is empty freedom, always leads to decay. Freedom must not be empty; it must be controlled by an ultimate purpose."

Although voluntary chapel is theoretically better than compulsory attendance, he said, it doesn't work. Voluntary chapel attendance leads to declining attendance, failure to attract quality speakers, and the eventual death of the chapel program, he asserted.

Dr. Trueblood decried permissiveness on campuses in such areas as sex, academic standards, and English grammar. "At some colleges there is more drug-pushing than there is in the world," he commented.

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Put into Practice

Many times as a growing boy I heard one phrase particularly in the prayers of older leaders of the church, which is one of the keys of our theology. It is the phrase, "And now, Lord, help us *put into practice* those things which we have learned." It is a good prayer and points to the importance of hearing and doing, of preaching and practice, of doctrine and duty. As John A. Mackay wrote in an editorial in *Theology Today*, "... a Christian church cannot say 'we have the truth,' if it does not *do* the truth. For Christian truth is truth that must be obeyed. It is truth that men cannot merely have as a possession, it must rather possess them as its instruments, its servants. A church, therefore, may call itself orthodox, but as far as allegiance to God and likeness to God is concerned, it may be utterly pagan."

In Bunyan's *Pilgrim's Progress* we have the description of Talkative. When he is invited by Faithful to state the outward evidence of a true Christian he gives two marks. First the true Christian gives a great outcry against sin. Second he has a great knowledge of gospel mysteries.

Faithful rejects both criteria. "It is one thing," he says, "to cry out against sin in others and quite another to abhor it in oneself." As for a knowledge of truth "a man," says Faithful, "may know like an angel and yet be no Christian."

Kenneth L. Wilson, editor of *The Christian Herald*, writes the same truth in his own witty way. "'Honk if you

love Jesus.' So help me, that's what I read on the bumper sticker on the car ahead. . . . What I would value on the highway from one who loves Jesus is not a honk either of rebuke or of testimony, but a Christian style of driving. But I suppose no one would buy a bumper sticker that read, 'Drive courteously if you love Jesus.' It's easier to honk. That's the story of my life as a Christian, I'm afraid, and possibly of yours. It's easier to talk about being loving than it is to be loving (or even than to be lovable).

"Honking, for the average church member, is what it's all about."

One thing which *Gospel Herald* has sought to do over the years is to relate our talk to walk, our creed to conduct. The prayer, "Lord, help us put into practice those things which we have learned," needs to continue. There is nothing so deadening as hearing again and again yet never putting into operation what is heard. No wonder the study of Scripture is dry to some. It is alive as the truth is taken seriously and into experience. No wonder many a church service lacks appeal. There is little help as to how to put what is shared into practice.

Eugene Nida puts it this way, "There should never be a sermon preached on Sunday which cannot be carried out the following week." That, to me, is what the prayer of our church fathers means and what Christ and the Scriptures speak about also. — D.

Praise and Blame

I've observed that some people watch the barometer of applause or censure. They assume such are the tests of success or failure. For the Christian these are poor guides. Only one kind of person finally wins. It is the person who depends neither on praise nor blame to do the task committed to him. He leads his life rather than following it. The person, finally successful, concerns himself first with the commandments of his conscience and Lord.

When such a person has his Palm Sunday of honor it does not stir him to self-esteem. When he has his Gethsemane, when friends desert him, it does not depress him to despair. He does not use applause as his guide. His

call is the call of Christ. His duty he knows means to carry the cross.

So there will be the Olivets of ringing cheers and Gethsemanes of bitter tears. At one hour the palm branches wave and at another the chill shadow of the cross is felt. What is needed is a firm knowledge of commitment to the Father's will.

Such a person is finally remembered not because what he did or said was popular or unpopular. Nor do people recall him because the applause was long or the censure severe. The one who lives is the one who did out of deep inner commitment what Christ called him to do. — D.



GOSPEL HERALD

August 28, 1973

Worthy of His Hire?

by Menno B. Hurd

There is a phrase in Luke 10:7 which I feel most Mennonites have never seen. How strange if all Anabaptists would have some hereditary defect resulting from the close interbreeding of Millers and Yoders, a defect that would have produced a blind spot on our spiritual retinas. And consequently, the phrase is blotted out completely by all the sons of Menno. And since we have become women's liberation-oriented, we would have to include all the daughters of Menno also.

The phrase I refer to is "For the labourer is worthy of his hire." And I do not spring this phrase out of context to prove some unrelated point. Jesus has been sending out the seventy in two-man evangelistic teams. And He suggests in effect, "Your audience should support you, respect you."

Jesus' send-off to the seventy in Luke 10:1-16 is intended to give them confidence. Jesus is not sending out beggars. He is sending out royal ambassadors. Jesus is not sending out Caspar Milquetoasts. He is sending out D. L. Moodys and John S. Coffmans. Jesus is saying to them, "Sense no shame because you are a laborer in the vineyard. Do not apologize for serving Me. You have been commissioned by God Himself through Me. Be proud of that commission. Stand up, walk tall, speak out. You represent a King. Don't let people beat you down, degrade the kingdom. If they have no regard for the pearls you cast before them, stride off, and leave them to the will of the world."

Now, that may be a rather strong translation, but sometimes we who have been rocked in the cradle of humility all our lives need to be dumped out on the cold, cruel floor of reality. I feel that Jesus is speaking in this passage to Mennonites of today. And I feel that sometimes we are in the role of the wolves that Jesus warned the seventy against in Luke 10:3.

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Let me make my point quickly and speak to it as I feel the Holy Spirit gives me direction. If you differ with me, be sure that your difference springs from that same Holy Spirit's leading and not simply from a desire to cross swords with nonresistant Menno B. Hurd. He has a right to be heard also, even if he is in conflict with your personal views.

I feel that many workers in church institutions are thought of in the same role as we think of public servants in government positions. We see those public servants as being supported by our tax dollars and we have the tendency to "Watergate" them at every opportunity. You can interpret the "Watergate" verb from either side of the fence. But roughly it means to bug people or to put them on trial.

We are great at dashing off letters to Congressmen, suggesting, even demanding that they kowtow to our wishes. And we have the ultimate threat, "Don't forget, you are a public servant. You were elected by us, for us. November is always coming. You can be defeated at the polls."

And so we keep them lined up, sometimes depriving them of the right to have an opinion of their own. We remind them consciously or unconsciously of their dependence upon us.

I feel that there is the danger of doing this to sub-servitized servants of the church. It may be people laboring in the pulpit, in our publishing house, on our mission board, at our church schools, officers of the General Assembly. We consider how such people gained office, how they can leave office. We are the "taxpayers," and they are the church "servants." They work for us, are subservient to us, and should not forget it. If they do forget it, we remind them. It's our "Christian" duty, of course.

I remember some quiet remarks from a couple who labored long and well for the church. They were about as follows: "In some ways we found serving the church on a full-time basis as being a dehumanizing process. We never knew that people could be so calloused, almost rude, until we dropped our secular labors and began working for the church. In some ways it seemed that we were now qualified to be imposed upon."

Now, brethren, these things ought not so to be. I am not a paid employee of the church. I earn my own bread, my wife's butter, my children's jam, at a "worldly" job. And frankly, I make a comfortable living, almost as good as yours. But neither of us have any right to sense or exhibit a patronizing attitude toward those who labor for less in what we might call a church public office.

If we believe in divine guidance, we ought to see such people as appointed by God, not selected by ourselves. We ought to see them as the seventy sent out by Jesus, worthy of their hire. They may be servants of the church (and in one sense we all are), but they need not be reminded of it by any condescending air on our part.

Church servants, believe it or not, are human. They have

feelings, needs, hopes, aspirations, sensitivity, even stomachs. They cry, feel depressed, walk through lonely valleys. I feel that we treat them like Paul speaks of his treatment in 2 Corinthians 10:10. The church at Corinth had certain small opinions of Paul. And Paul sensed it. And Paul was hurt by it.

When we by our actions, our words, or our lack of actions and words, show that we are taking church workers for granted, that we expect them to live a simpler life than ours, that we expect them to drop everything and cater to our requests, we initiate a vicious circle. They sense our patronizing attitude, perform their task less efficiently, so we in turn become even more patronizing, their morale plunges again, resulting in a still poorer performance, and so on.

God does not inject every church worker with a quarter grain of morphine every morning so that they will not sense any pain for the day. And yet at times some of us use them as whipping boys (or girls). It is almost as if we feel that it is our God-given right to administer 40 lashes to some church worker annually. We consider it a part of his pay. And besides, it relieves our frustrations. It's like kicking the dog when you disagree with your wife. We may not do it at the General Assembly, but we do it privately as we converse with others, as we converse with ourselves.

Now, I know that I am not speaking for all the sons of Menno. Some of our tribe sense the labor of love that church workers give. And I know that some church workers will feel that they have never been treated as a second-class member of the Mennonite kingdom. Praise God for all the exceptions! And if the exceptions outnumber those to whom this article is directed, praise God again. Most of us don't praise Him enough anyway.

Am I coming through? Do you understand me? Jesus sent the seventy out with His full backing, patting them on the shoulder, giving them a boost, encouraging them, and they came back "with joy" (Lk. 10:17).

And what do you suppose Jesus was doing while the seventy were out preaching, witnessing? Did He take a six-week vacation, visiting the historic spots in Judea and

GOSPEL HERALD

Volume 66 Number 34

John M. Drescher, Editor

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The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Galilee? Did He spend the time at a summer resort on the Mediterranean Sea? Not my Jesus.

Ah, I see Jesus spending much time in prayer. How He must have struggled with God on the behalf of those three-score and ten. How He must have agonized, interceded, and wrestled with God for them.

Now, we who are not subsidized church workers, we who instead call others to be church workers, we who hold our little commissioning exercises for them, we are in the Jesus' role. Any agonizing, interceding, wrestling on our part?

I wonder what the thoughts of H. S. Bender, Daniel Kauffman, John F. Funk, and others were in their final days. Did they see themselves as ambassadors of that Christ, divinely plucked out, appointed by God and the church to serve Him, the risen One? Did they recall the prayers of God's people buoying them up, reviving them? Did they reread the notes of thanks that came from grateful lay people in the church? Did they praise God as they reminisced on the words of people who showed respect and appreciation for their ministry? Did they sense that we felt they were worthy of their hire? After having read J. C. Wenger's book, "Bless the Lord, O My Soul," an account of the life of John F. Funk, I'm not sure.

I wonder if many of God's choice servants didn't labor willingly, but with difficulty, handicapped because brethren in the church left them serve unmotivated, except to remind them when something went wrong. Did they sense from us that we thought they were in office or position in order to absorb our hostilities? By spoken or unspoken word did we let them know that we felt them to be menial servants? Simply because one accepts the servant role, does not mean that he needs a daily reminder of it.

Instead, the church worker needs our prayers and grateful thanks *now*, flowers while living, not accolades of praise when a spent body rests in a "borrowed" casket. The servant is worthy of his hire. He might even be worth a little more than his hire. He might be worthy of a note of thanks from you, a personal check from you, a prayer from you to God on his behalf. Many a man has continued to serve God for extra years, put out that extra effort, because he received a shot of spiritual adrenalin from a brother who let him know that his service was meaningful to both the Lord and the church.

My attitude, again, either spoken or unspoken, can make or break the day of a pastor, missionary, church worker. I should think twice before I knock him, but only once before I praise him. 

The Senior Look

by Moses Slabaugh

By the time an individual passes the 65th milestone he has passed a lot of scenery and not much is new on the journey of life. Some things are gone and only the memory is left. Others' experiences are paying dividends and the senior cashes in. Still the journey is interesting and fascinating. These are no boy philosophers, and the aged can now, out of their storehouse of experience and observation, work on the puzzle of life with a little more know-how and success.

The senior body, the most obvious part of our being, is one of the first to show signs of depreciation and wear. Getting old, isn't bad—it's the villains of arthritis, hemorrhoids, and hardening of the arteries that accompany old age.

An old man need not go to the moon for a rock collection. He can collect them in his own kidneys and gall bladder. The senior body and the American dollars have a lot in common: devaluation. No senior is modeled to sell beauty aids. Father Time is a healer but a lousy beautician. The beauty parlor doesn't pay dividends anymore

for the senior ladies and they never make it in beauty contests.

Physically, the senior has "had it." He can carry his teeth in his pocket and at bedtime dismantle any number of items, such as truss, glass eye, hearing aid, or wig. Seniors usually make it as long as they don't concentrate on the depreciation process. When attention is focused outside his skin, a man is usually well adjusted, but let him begin to analyze his "innards," then watch out. Paying attention to aches and pains intensifies them.

But the senior body is not the whole of life. True, he must live with it, and medical science has improved living conditions in the senior body. Growing old, fortunately, is a slow process and somehow we adjust to the physical limitations. The apostle expressed a universal truth when he said, "No man ever yet hated his own flesh." The body, whether young or senior, is the only house the person ever experienced on this mysterious journey from the womb to the tomb, and no one can comprehend the idea of existing without a body. Some of us seniors have a face that will stop a clock, but we still cling to our bodies.

Old age and the senior body all hinge on viewpoint. If beauty is only skin-deep, so is ugliness. But when muscle

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and fat turn to flab, the senior doesn't brag. What will the gals who are addicted to mini-skirts now do when old age arrives? Will they be proud of their scrawny legs and, as Shakespeare terms it, "the shrunk shank"? But I heard of one woman who had enough wrinkles that she could screw on her hat and yet could strut sitting down. (I'd rather be in her position than to be felled by the blows of self-pity.)

Cromwell said, "Paint me as I am, wart and all."

Clarence Darrow gasped when a portrait of himself was brought to him. "I don't want it. They have taken out all the lines in my face that took me 50 years to put there." These men had a wholesome viewpoint. Where did we ever get the idea that beauty and ugliness reside only in the body?

So what does the senior do when the conditions described in Ecclesiastes 12 finally arrive? Some hearty souls quote that part of the Bible about Moses, how his eyesight was not "dim" and his strength not "abated," but they must remember, God finally tucked the body of Moses away somewhere. The devil didn't like the secret burial and argued with Michael, the archangel, about it. The dust-to-dust principle is still operative in these mortal bodies, in spite of Geritol and Vitamin E.

The only answer to the mystery and wonder of life in the bodies is faith. The kind Creator and Giver of all life pulled the curtain aside just a little to let us see the future, and as the senior body slows down, there is more time to contemplate and peer into the future.

The great Apostle to the Gentiles always preached about hope and a resurrection. The idea of resurrection was far out and got him many a blow and persecution, but therein lies the answer to the senior body. We shall be clothed with our "house" from heaven. We shall be given a "new body," Paul says, "fashioned like unto his [Christ's] own glorious body."

The apostle gives a lengthy sermon about the resurrection and our bodies in 1 Corinthians 15. He doesn't say it in so many words, but I can't help believing there will be some relationship between this mortal body and our resurrection body. He runs down a whole list as to how our bodies are "sown in corruption" and "raised in incorruption"; "sown in dishonour . . . raised in power."

The senior understands the weakness, the corruption, and the dishonor all right. Those are real facts of life. Why should we not anticipate the incorruption, honor, and power of our future body?

By now some may be saying they are through with the body and they don't want more of that materialism in the future. Well, I for one don't buy the idea that we will eventually be floating spirits—sorta like Jeanie. These bodies are wonderful in many ways and happy the person who accepts his body and likes it. What will our resurrection body be like in beauty, strength, and glory? I wouldn't want to miss the experience. We already know what food tastes like and we know how to work and balance ourselves. What a thrill when the Creator finally

says, "Behold, I make all things new," which will include bodies!

The senior body is all right. It has served well the pilgrim journey we call life. And it still retains elements of beauty and grace. Perhaps the thinker was right when he observed that if a woman is not beautiful by the time she is sixteen, she is not responsible. But if she is not beautiful by the time she is sixty-five, she is responsible.



Strangers

by Dorcas S. Miller

I stopped,
Literally out of breath,
For I had died —
Crushed by God's presence . . .
Or,
Was it
My life
That was now the death of me?

I had been respectable
On earth:
Very average;
But surrounded here
By God
I know
That in the busy Time
Working — for Him,
I failed
To get acquainted — with Him.

No wonder
He is saying:
"I never knew you."

Oh sure,
I read the Bible
And prayed,
But now I know
That when I read Your Words
My heart cared about other things,
And when I prayed,
I didn't keep quiet
So You could talk
To me.
How could we get acquainted?

God is such a Gentleman,
He just kept waiting
For me
To listen
. . . and I didn't.

Basic Youth Conflicts Seminar—An Evaluation

by Paul M. Miller

Introduction

Campus Teams, Inc., of Oak Brook, Illinois, sponsors Bill Gothard's Institutes in which many Mennonites are participating.

The enthusiastic reports of participants and the semi-secrecy about the materials intrigued me, and so when I was asked to participate in a seminar so as to write an evaluation, I did so with some eagerness. I determined to do as Barnabas, to "see the grace of God and be glad," and to be all the while a learner in need of God's grace myself. My wife, Bertha, and I attended, along with more than 9,000 others, the seminar at Detroit, June 25-30, 1973. We knew that we were to hear lectures about the conflicts youth face related to self-image, family, conscience, rights, freedom, success, purpose, friends, dating, and life's commitment.

The mass of ideas turned out to be so complex as to defy simple description. There are more than 100 charts, many with complicated and intricate design, with arrows going different directions, levels of reality assumed, progress and climax implied, anywhere from five to twelve points set in a crucial sequence, with big words and Scripture verses affixed, and all described by Bill as God's unchanging "principles." Even while asserting that these represent the principles of Scripture, and are unchanging and absolute, Bill proceeds to offer new insights, and to create new charts at high speed! Interest never lags!

Skill as a chess player would seem to be an asset in the mastery of abstractions at such a high speed. Obviously few persons can assimilate all a chart is implying in five to ten minutes of scrutiny. There is no urging to "study your lesson." In fact, the supporting materials for a section are usually not given out until after Bill's lecture on the topic. It is not surprising that many persons keep going back to hear it a second or even a fourth time.

1. What Are the Goals of Bill Gothard's Program?

Bill Gothard lectures for 30 hours, every other week, in vast arenas to gigantic crowds all across America. He leads one of the fastest-growing Christian movements in America. Just what are Bill and his staff seeking to ac-

complish? Bill himself is not seeking to make money, since he receives little and lives simply. Campus Teams, Inc., must be making a lot of money, however. The Basic Youth Conflicts seminars would "succeed" if an entire generation of youth would emerge who could accept themselves as God made them, accept their place in "God's chain of command," accept Bill Gothard's principle as the way to use Scriptures in solving problems, and find success as they seek to do God's will in every area of their lives.

In the new world of reality Bill visualizes, fathers would personally educate their children in the principles of Scripture as set forth in the seminars. Young people who want to date would get their parents' advice at many points, help each other memorize Scripture as a subject for dating conversation, and secure parental approval before engagement.

Youth would keep respectful contact with their own grandparents, or else "adopt" other older persons as grandparents. Teenagers would seek (and find) in their own parents their heroes as examples of godly living.

Not only would each youth accept his own dad and mom as part of God's chain of command in his own life, but older children would take authority over younger siblings and younger ones accept this, with all reverence. Marriage would be a union of two families, even more than of merely two people. Some might forego marriage (as Bill himself does) so as to devote themselves totally to church work.

Free will and the assertion of specific freedoms would only be begun with full acceptance of the corresponding responsibility, and after the scriptural principle had been found to give specific guidance.

Youth would obey their parents absolutely, relying upon God to change their minds if they are wrong. Parental wrong, even to the point of child abuse or rape, would be used by God to "immunize" the child against sin later on in life.

Young people would never criticize their parents, but rather confess their own specific sins of stubbornness, rebellion, and peevishness. Young people who are Christians would obey their non-Christian parents, finally winning them to Christ.

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Youth would only find success and happiness by taking Christ's way of overcoming evil with good, and refusing the seductive ways of the world. The constant memorization of Scripture and honest searching of soul for still more things to confess would be necessary parts of wholesome Christian growth. Childhood conversion, even as early as three years of age, could be accepted as real, and youth go on making commitments as they come to each basic conflict.

Severe self-discipline would be needed so as to refuse the rationalizations and alibis whereby people naturally evade confession and restitution. Since God used suffering to achieve His will through His Son Jesus, it would be expected that His followers would all suffer too. In fact, converts would not likely keep "going on for God" unless the soul winner himself had suffered. Yet leaders would give to one another "the right to fail" and be forgiven.

Youth would avoid succumbing to the world's "beauty queen" notions of beauty. Persons who are homely would accept themselves as God made them, and know that Christlike character makes for real beauty. (Orthodontia would be an acceptable way to improve upon "the way God made you.") God often sacrifices outward beauty so as to achieve inward beauty.

Youth would choose their vocation for its witness potential and for the way it can become a "frame" around the unique picture one's life presents of Jesus. Men would be careful never to organize their lives around their jobs, but supremely around their families.

Money, materialism, and the conspicuous consumption of things would be seen as one of the most serious seductions and sources of sin and God's leadings in life best corroborated when God miraculously supplies the precise funds needed. George Mueller remains the ideal here.

Persistent fears would be overcome by imagining the worst that could happen, by walking into one's fears rather than by running from them, and by finding the right Scripture to claim. Youth would face their own accountability before God, and not try to impose their own conscience upon others.

II. What Is the "Old" Being Reaffirmed, and What "New" Is Advocated?

The "old" which is being affirmed is very similar to the Puritan ethics of early New England. The family life being idealized is that of the Old Testament. The structure of the family is patriarchal, the mood is penitential, the disciplines are ascetic and similar to the athletic. People are hearing personal ethics taught again much as they were taught 40 or 50 years ago in godly homes in the Puritan tradition.

One powerful "new" insight as Bill sees it, is the way in which God has ordained a chain of command, and has set the human family central in it—central in His will for man, central in the development of character, central as the arena of obedience, and central as the milieu of human

fulfillment. Bill could have strengthened his plea for the "extended family" by reference to Third World patterns, but he keeps his focus on U.S.A.

Another insight which is offered by Bill as new is the way in which psychiatry can be salvaged if therapists will throw away their other learnings and "wrap every word of counsel around Scriptures." Even philosophy, so alien to "the scriptural wisdom which comes from God," can be brought back in if it proceeds from foundations of Scripture. The one professional discipline which remains very hard to salvage is systematic theology, because it "reasons about the faith apart from specific obedience."

III. Problems a Friendly Participant Can Foresee

How big can a movement become and still refuse to use mass media, and refuse to interview reporters from church papers? Just why need it be so secret?

How long can a movement go on which reaches the highly privileged white middle-class Protestant, without drawing the scorn of the underprivileged classes, so conspicuous by their absence? The Basic Conflicts do not include those unique to ghetto dwellers, minority groups, the poor, the deprived, the oppressed. The blacks and browns are conspicuous by their absence in Bill's seminars. One can listen to 30 hours of lectures about conflicts youth face, and never hear a word about war, Watergate, pollution, abortion, Wounded Knee, race conflict, ghetto schools, or ecology.

How long can Advanced Seminars be limited to men only? The women's liberation movement can not be ignored as totally as the seminars do so far! Bill's emphases are a good antidote to the extremes of woman's lib, but are the two movements even aware of each other?

How long can the "Greek" notions, the individualistic view of man, rather than the Hebrew notions of man and relationships, be acceptable? From the disciplines of anthropology, psychology, and most of all, from biblical theology, a chorus of voices insist that man can be understood only in community!

How long can the church at large accept the tremendous emphasis upon hierarchy, with the secular government second in God's chain of command, and with the church not listed at all? There is abroad also in the land a biblical theology which asserts that God's purposes for His people are nonhierarchical. God wants common-man prophets to lead His nonkingly people. In the world some exercise authority over others, but "so shall it not be among you." It seems inevitable that a movement will arise from evangelical Protestantism which will refuse much of Bill's chain of command insight. The "peoplehood" of God's people must become the focus. A believers' group being led by the Holy Spirit to consensus—this is a reality Bill never mentions but which is very important.

Eventually Bill Gothard hopes to prepare elaborate advanced seminar material for pastors, so that they can pass on Gothard's insights and principles, albeit through

their own style and personality. He hopes also to prepare detailed teaching outlines which the fathers of America can use for the Christian education programs which they operate with their own families. Eventually he hopes that the family and the congregations become the centers of nurture.

As it is, there is no opportunity for discussion in the seminars. Bill lectures to the thousands, raising the questions he thinks are important and giving the answers he thinks are right. He affixes verses which he says prove his point, but there is no time for hearers to examine the context and reassure themselves that a verse was not used apart from its context or even in violation of it. Bill's own manner is so mild and polite that he epitomizes the biblical idea of "sweet reasonableness."

Bill uses the Book of Proverbs a great deal, urges reading a chapter every day, and even three chapters of Proverbs, if facing a major decision. It appears that Bill uses the entire Bible with the same hermeneutical principle which is suitable when quoting Proverbs.

Bill's transparent sincerity and honesty go a long way to reassure the crowds that anyone so sincere must be right. The proof-texting way of using the Scripture remains a very deep concern of many who never for a minute doubt his sincerity. Bill leaves many paradoxes untouched, such as how one can love one's enemy, as he so forcefully teaches, and yet put government second in God's chain of command.

IV. Some Concluding Reflections

Interviews with chance acquaintances throughout the seminar disclosed that they deeply appreciated the experience, loved and admired Bill for his disarming honesty and unassuming manner, felt that scriptural authority was being established, and that the tides of moral relativism were being rolled back. There seemed to be a sign of relief that at last someone was speaking out for parents, affirming the sanity of the family, reverencing the authority of Scripture, insisting upon repentance and restitution as a prerequisite for forgiveness, protesting materialism, praising modesty, exalting virtue, encouraging dads, and reasserting that God is in command. People liked Bill's reassurance that they are safe from the demonic if they keep within God's chain of command, helping to produce strong families so as to produce a strong nation under God.

It appears that "do-your-own-thing permissiveness" has led a generation to a sense of futility and near-despair. The pendulum is swinging back and many people are ready to hear an assured voice like Bill's which asserts the authority of God, the authority of the Scriptures, and headship in the home. Enthusiastic alumni are selling Bill's program, and will likely keep doing so in the years ahead.

An interesting and useful focus from which a believers' church group might study Bill's material could be the place of "peoplehood" in all of this. The entire material could be surveyed by a group committed to become the family of

God, to be God's people in their life together, and to seek to come to group decision about each issue of faithfulness which the material raises. This would bring into sharp focus the reality of the church fellowship, both in scriptural ideal and in present reality. Only as "the family of God" becomes the new reality can even the human family reach its God-given goal. Only as God creates a "new people," a family of God, can they gain the wisdom and courage to tell government, "We ought to obey God rather than men." Only as face-to-face groups (rather than mass audiences) take up serious study of the Bible can the new wave of charismatic spontaneity and freedom find its full expression.

Focal Pamphlet No. 24, *The Spiritual Family and the Biological Family*, by Paul M. Lederach, Herald Press, Scottsdale, PA 15683, 1973, should be added to Bill Gothard's study materials, if a believers' church group wishes to use them. Persons who have attended one or more of Bill's seminars should be urged to give their testimony to their home congregations and prayer groups.

God is at work in our time in Youth Conflicts Seminars, in charismatic groups, in Kennedy evangelism, Faith at Work, Campus Crusade, college dorms, and in group dynamics labs of many kinds. Our members are attending. They need to be encouraged to bring back the blessings to their own prayer group, to report in, to be true "Bereans," and to prove all things and to hold fast that which is good. ☺

Perfect Preacher Is Found

After hundreds of years, a model preacher is found to suit everyone. He preaches exactly 20 minutes and then sits down. He condemns sin but never hurts anyone's feelings. He works from 8:00 a.m. to 10:00 p.m. in every type of work, from preaching to custodial service. He makes \$60 a week, wears good clothes, buys good books regularly, has a nice family, drives a good car, and gives \$30 a week to the church. He also stands ready to contribute to every good work that comes along.

He is 26 years old and has been preaching for 30 years. He is tall and short, thin and heavyset, and handsome. He has one brown eye and one blue; hair parted in the middle, left side dark and straight, the right brown and wavy.

He has a burning desire to work with teenagers and spends all his time with older folks. He smiles all the time with a straight face because he has a sense of humor that keeps him seriously dedicated to his work.

He makes 15 calls a day on church members, spends all his time evangelizing the unchurched, and is never out of the office. (Grace U.M. Church Newsletter.)

A thing or two more should be added. This perfect preacher's children never do anything out of line. If so, the preacher loses his credibility. And his wife, well, that's a whole other story. ☺

Back to the Congregations-- Assembly 73

Last count indicated 2,799 persons had registered for Assembly 73, Aug. 7-12, at Eastern Mennonite College campus, Harrisonburg, Va. Geographically, the church was well represented. Overseas fraternal delegates from India, Argentina, Somalia, and Ghana were present.

A major part of the action took place in the delegate sessions. With 239 delegates present—out of a possible 278, making an 86 percent showing—at the opening session, routine matters such as roll call, minutes, and agenda approval were soon dispatched.

General Board Report

As bases for study and discussion a *General Board Report to General Assembly* and an *Assembly Workbook* were prepared. Paul Kraybill's report was found in the first. He traced developments from Kitchener 71 to the present.

Regional organization is taking place more slowly than anticipated. "Drawing regional lines has helped to symbolize new areas of responsibility in the brotherhood," said Kraybill in his report, "but the goal of regional assemblies has not yet been implemented." The General Board continues to relate to the conferences, which, in some instances—Southeast and New York—have been created or strengthened.

The General Board's relationship to program boards is still being defined. "Is each board free to go its own way," asks Kraybill, "or should there be centralized control by the General Board?" The counsel received in the various conference discussions reflected a seeming paradox. On the one hand there was considerable feeling in favor of retaining the identity of each board. . . . On the other hand, many are uncomfortable about agency competition in fund raising. At times agencies seemed to them to be more concerned to meet their budgets than to hear and respond to the church.

Out of this interaction, according to Kraybill, grew the coordinated askings package.

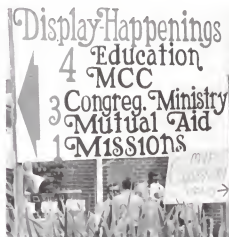
The vision of the Study Commission on Church organization was that "the new organizational pattern should facilitate the life of the church and not become a goal in itself." Yet, "There are differences among us that reflect deep, seemingly ir-

reconcilable convictions."

The General Board, according to the report, is concerned that the church finds its way through vision, acceptance, and caring brotherhood.

The Board of Congregational Ministries and Issues

Priority one for MBCM was definition of mandate and self-support. Ross Bender, as executive secretary, has given himself



wholeheartedly to the task of articulating goals, in consultation with congregations and conferences, and establishing an adequate financial base. He has had to relate to minority concerns and the role of women in the church. Women's Missionary and Service Commission and the film library have moved from Mennonite Board of Missions facilities to MBCM offices.

"Amnesty: A Peace Concern," a study document presented by Ross Bender, was recommended to be approved for study at the congregational level. The document was extracted from the workbook. Previous to the discussion on amnesty, the film *Duty Bound* had been made available for public viewing in the Science Building.

The discussion which followed Bender's presentation was conducted with controlled emotion. Perhaps, because no position was to be adopted, polarization was avoided. Also, A. Don Augsburg, moderator, kept the discussion on track.

"Why should we punish those who came to the right decision ahead of time?" asked Truman Brunk, Sr. Another brother pleaded for amnesty because of inequity

in the draft boards' assignment of conscientious objector status.

In a letter to the president of the U.S., Assembly officers, acting under instruction of the delegates, wrote: "We call on you to declare a universal amnesty to those American citizens who, in expressing their disapproval of the current war in Indochina, disobeyed the law."

A letter was also sent to the Right Honorable Pierre Trudeau, Prime Minister of Canada, expressing appreciation for the "generous way in which your government has provided sanctuary for the many young men who have found it necessary to leave their homeland in the U.S.A. because of their conscientious objection to the war in Indochina."

To the congregations, the delegates recommended "that the church should support a universal amnesty" to all U.S. conscientious objectors.



The Role of Women in the Church came to focus because of their increasing participation in all levels of church life. The session given to discussion of woman's role in the church was preceded by an informal meeting in which emotions were not so controlled. In the formal session, however, increasing sensitivity to women's gifts and needs could be felt. The ordination of Emma Richards at the Lombard (Ill.) church brought to a head concern for the issue.

One observer astutely noted that in all the discussion on women's role, Emma Richards was not invited to speak. As a matter of fact, none of the main speeches at Assembly 73 was given by a woman.

Delegates discussion of the issue, as in the case of amnesty, was based on a study document presented by Ross Bender. In both cases, the issues were sent back to the congregations for local consideration.

Five hundred women met for breakfast, Friday morning, when they shared and prayed together. Then the Women's Missionary and Service Commission elected Joele Meyer, president; Angie Williams,



Four overseas fraternal delegates attended Assembly 73. Here are Said Samatar, Somalia; Daniel Schipani, Argentina, and O. P. Lal India. Isaac Sackey, Ghana, is not on picture.



Time out for art appreciation

vice-president; Fern Massanari, recording secretary; Grace Slatter, secretary of girls' activities. Grace Brunner, Fannie King, and Grace Torres were elected to serve with Dorothy Shenk, presiding, on the nominating committee. Beulah Kauffman was reappointed executive secretary, Lois Clemens continues as editor of *Voice*, and Ruth Graybill as treasurer.

Minorities' needs were recognized, especially in the field of literature. It is not clear how such needs will be met. But they were voiced in regular delegate session, at the WMSC meeting, and among the Assembly congregations. Maria F. Snyder, of Hesston, Kan., made eloquent pleas for greater understanding of women's and minority roles in the church.

John Ventura, of Denver, Colo., a member of the Council on Faith, Life, and Strategy, pointed out that no minority persons were elected from the slate of nominees presented to the Assembly. In addition, he noted, too few minority representatives were present in the Assembly.

Faith, Life, and Strategy Report

David N. Thomas, of Lancaster, Pa., gave a report on the work of the Council on Faith, Life, and Strategy Wednesday morning. After an hour-long discussion the report was approved.

"The work of the Council . . . has been characterized from its beginning by enthusiasm, frustration, identity questions, and (we believe) some insight," reported Thomas.

The report focused on abortion, not in the sense of a position paper, but from the viewpoint of a "case study in decision-making."

A study guide prepared at the direction of the Council on Faith, Life, and Strategy and by Helen Alderfer, of Scottsdale, Pa., an insert in the *Gospel Herald*, drew scant response from the congregations.

"We gradually became aware," said the report, "that decision-making in the Mennonite Church has substantially shifted away from certain earlier, more centralized

patterns to an atmosphere of uncertainty. We may rightly be grateful for the new emphasis on the responsibility of the congregation, yet we suspect that in many cases congregations are not prepared to exercise the function of binding and loosening."

Herein lies the tension between local autonomy and strong centralized authority. A number of delegates called for positions with regard to the issue outlined above, but they were referred back to their congregations. This action will call for greater maturity, more study, and careful weighing of the factors in making decisions at the congregational level.

Convention Activities

Assembly 73 public sessions were well attended and singing was enthusiastic. Truman Brunk, Jr.'s speech, "The Joy of This Occasion," was warm in spite of the rain which drummed on the tent. George R. Brunk supplied the tent.

A. Don Augsburg, of Harrisonburg, Va., gave the keynote address, "Redemptive Creativity."

Don Jacobs, in transition from Africa, spoke on "Redemptive Discipling" Thursday evening. David Mains, of Chicago and author of *Full Circle*, spoke Friday eve-

ning and Saturday morning. David Shank and Neftali and Grace Torres spoke Saturday night and Sunday afternoon respectively. B. Charles Hostetter of Ghana, gave the Sunday morning sermon. Theme of the public sessions was "God's People in Mission." The program boards showed and told what they were doing, one per session.

Other Activities

During the sessions, activities were planned for the children. One group went to Washington, D.C., by bus. Play was an integral part of the program.

Youth participated in drama and music. A *With* activity included papers for graffiti in the Science Building. A total of 27 2' x 3' sheets were filled. *Playground*, presented by Hesston (Kan.) College players drew some attention. *Circle Beyond Fear*, by EMC students was ably presented Friday and Saturday evenings.

Various families—the Ed Stoltzfus and John Bixler families of Iowa City, the Aaron King family—and other groups contributed music during the public sessions and later.

Happenings and displays were provided by the program boards. The Publishing House had Dorothy Hamilton, a Herald Press writer from Muncie, Ind., on hand. The Mission Board had interviews, showed films, and the like. MCC displayed handcraft products produced by third-world workers.

Hubert Pellman of the EMC faculty arranged for historic tours in Old Virginia.

Election Results

Election results were as follows:

Edward B. Stoltzfus, Iowa City, Iowa, was voted moderator-elect of the General Assembly. He will assist Newton Gingrich as moderator for the next biennium.



One of children's and youth's field trips



Youth on stage

Other election results were as follows: Paul A. Leatherman, sec.-treas.; Lois G. Kauffman, Assembly Arrangements Committee; Art Smoker, Hope Lind, and Daniel Zehr, Nominating Committee; Carl Kreider, General Board chairman; Helen Alderfer, Anna Bowman, Don Jacobs, John E. Lapp, and Richard Showalter, Council on Faith, Life, and Strategy; Luke Birky, R. Wayne Clemens, Abram P. Hallman, Mennonite Mutual Aid; Carolyn Charles, James O. Lehman, and Levi Miller, Historical Committee.

Obvious to anyone who attended was the difficulty of taking in all that went on. The periodical division of MPH put out a daily news sheet called *In Focus*. One of the editors observed that it was impossible to cover totally the action. This variety was good, however, in that there was something interesting for everyone.

Arrangements, food, and lodging personnel received many kudos albeit, indirectly.

Assembly 75 will be held in Eureka, Ill.

Allegheny at Hollsopple

The 98th annual meeting of Allegheny Mennonite Conference took place from Aug. 2 to 4 at Stahl Mennonite Church, Hollsopple, Pa.

Harry Y. Shetler, of Davidsville, Pa., gave the conference sermon on "Christ, the Lord of the Church." Speaking on "The Charismatic Renewal," Gerald Studer described it as "widespread, controversial, dynamic, intimidating, and vigorously Bible-centered." Paul Lederach gave two addresses: "Living in the End Times" and "Children in the Congregation."

Delegate strength was nearly 60 percent, 114 of 191 possible delegates.

Paul H. Martin, Johnstown, Pa., was appointed coordinator for the conference service counselors in their efforts to promote peace education.

After considerable discussion, the conference agreed to accept certain guidelines for consideration and response by congregations on the subject of amnesty.

Elected to conference were the following: John H. Kraybill, secretary; Nelson Roth, Christian Education Committee chairman; Lester Hartzler, Christian Education Committee member; Edwin Alderfer, Ministerial Committee chairman; Grace Hersberger, Missions and Service Committee member; Sanford Shetler, School Committee; Paul H. Martin, Peace and Social Concerns Committee; Alton Miller, MDS representative.

Next year's annual meeting will be held from Aug. 1 to 3 at Scottdale Mennonite Church, Scottdale, Pa.

Tucker to Discuss "The Accidental Experiment"

The Labor Day evening Mennonite Historical Associates meeting will feature Quaker Robert W. Tucker, Jr., of Philadelphia speaking on "Pennsylvania: The Accidental Experiment." Open to the public, the Sept. 3 meeting will be held at 7:30 p.m. at Lancaster Mennonite High School auditorium, 5 1/2 miles east of Lancaster along R. 30.

A 1954 Harvard graduate, Tucker served two years in alternate service as a conscientious objector and has read and traveled extensively. He did most of his undergraduate work at Harvard in Quakerism and early Pennsylvania history, fields in which he maintains an active interest. A free-lance writer, he worked for years as an editor in varied fields and also served briefly as a lexicographer for Funk and Wagnalls.

The title of Mr. Tucker's lecture alludes to Penn's desire to create in Pennsylvania a "Holy Experiment." In the earliest days of Mennonite immigration to Philadelphia, confusion existed between them and the Friends. Tucker claims that the 1688 Germantown declaration against slavery was a Quaker document in that it was plainly addressed from a subordinate to a superior Friends Meeting. Yet many of those who signed it later organized the Germantown Mennonite Church.

Mennonites from the beginning thought of themselves as dissenters and considered the church and the world as separate. There is a strong and well-articulated Mennonite "theology of suffering" with its characteristic teaching on how Christians relate to the state. All factions of nineteenth-century Quakerism adhered to this quietist theology during their time of disillusionment with the failure of the Holy Experiment.



Robert W. Tucker, Jr.

Shenk Begins Study Leave

Wilbert R. Shenk, secretary of overseas missions for Mennonite Board of Missions, Elkhart, Ind., began a study leave Aug. 21. He and his family are living in Aberdeen, Scotland, where he is a research fellow in the department of Religious Studies at the University of Aberdeen.

Shenk's area of interest is missionary history, looking at this history from a believers' church point of view. The studies form part of Mennonite mission concern "to work out an approach to mission strategy attuned to our own theological heritage," he comments.

The Challenge of Church Growth, A Symposium, Wilbert R. Shenk, editor, is the first volume of Missionary Studies published by the Institute of Mennonite Studies of the Associated Mennonite Biblical Seminaries, Elkhart, Ind. The 108-page book contains papers by Shenk, John H. Yoder, Allan H. Howe, Robert L. Ramseyer, and J. Stanley Friesen. The book examines church growth theories from the perspective of the believers' church. Church growth theorists have not attempted to work out the application of their ideas to fit a particular tradition.

Shenk has served as secretary of overseas missions with Mennonite Board of Missions since 1965.

Shenk is married to the former Juanita Brenneman, an RN. Both are graduates of Goshen (Ind.) College. They have three children—Suzanne (8), Maria (5), and Thomas (4). Both girls will attend school in Aberdeen.

During Shenk's leave, Jim Kratz, associate overseas secretary, will carry administrative responsibilities for the overseas missions office. Carl Kreider, former chairman of the overseas committee, will serve half-time as administrative associate during the year.

Harman Gets Personal Care Center

A fund raising campaign has begun in Harman, W.Va., for construction of a 60-bed personal care center to be located there.

The center, which will serve the elderly and disabled, will be called Mountain Home, Inc.

Incorporators of the nonprofit, tax exempt corporation are: Dr. and Mrs. Samuel J. Bucher; Mr. and Mrs. Joseph H. Miniger; and E. R. Teter, mayor of Harman. All are local residents.

Teter has been selected general chairman of the campaign. He will be assisted by various committee chairman.

President of the corporation is Bucher who operates the Mountain Clinic with offices in Harman and Davis.

The incorporators stress that the project is to be a community endeavor, "... dreamed up long ago by the incorporators and now an active project which the whole area is enthusiastic about."

Plans for the center, to be constructed one mile north of Harman on West Virginia Rt. 32, call for a central building with a cluster of multiple-unit cottages.

"Persons will live in cottages or the main unit, depending on the degree of personal care needed," Bucher said, adding that cottages will be available to couples wishing to retain their family unity with privacy.

The site is located on a scenic eight-acre tract along the Dry Fork River.

The private units will include bath, bedroom, kitchen, and living room facilities.

A feasibility study contracted by the incorporators revealed an acute need for the home as well as broad-base community support in the surrounding areas of Tucker, Pendleton, and Grant counties.

Fewer than ten licensed personal care centers are in operation in West Virginia.

Johnstown Churches Get Boost

A Brunk Tent Revival was held in the Johnstown area near Kaufman Mennonite Church, Davidsville, Pa., July 15-29. Approximately 15,000 persons attended the 16-day crusade.

Originally planned by the Mennonite Ministerium, the campaign grew to include Church of the Brethren and United Methodist churches, with a total of 16 congregations being involved. Each evening, 15 to 20 denominations were represented. On an average, only 300-400 Mennonites were present nightly. Among the others were Catholics, Lutherans, Independents, and Jesus People.

George R. Brunk, dean of Eastern Mennonite Seminary and evangelist for the crusade, has 25 years' experience in tent evangelism, which has taken him to 25 states and Canadian provinces. His last campaign in the Johnstown area was held in 1952.

Wayne and Arlene Thomas, of Thomasville, Pa., led the preservice sessions. Wayne is a lyric baritone and comes from the nightclub circuit, which he left 10 years ago.

Chairman of the promotion committee, Dorsey Eash, made use of all available media to let people know about the campaign. His idea of a successful crusade was to get people to the tent one time. From that point the responsibility was theirs.

Other persons involved were: Harry Y. Shetler, general chairman; Carl Holsopple, grounds; Clayton Shetler, ushers; Lester Lehman, youth; and Glenn Steiner, finance.



Tourmagination participants take notes as Gleysteen explains local history.

The Tale of a Tour

A lone bicycle rider pedaled his way from Amsterdam through France, Switzerland, Austria, Italy, and Germany. He drew and painted as he went—22 years ago.

Today, that wanderer, Jan Gleysteen, is an artist at Mennonite Publishing House and a specialist in Anabaptist history. His latter interest goes back to the days his father recounted stories of the martyrs when he was just a boy.

More recently, Gleysteen combined his artistic and historical interests by getting a camera and beginning to photograph the places and objects that made history.

This led to a number of projects destined to inform Mennonites and related persons of their rich heritage in Europe. Among these undertakings was Tourmagination, of which Jan was one of the architects. The other, a Canadian by birth, Arnold Cressman, was then working in congregational ministries from a Scottsdale, Pa., office.

Together they made a test run in 1967. They kept their eyes open for group accommodations and the exact places they wanted to visit.

Finally, in June and July of 1970, Tourmagination was launched. Thirty persons took part in that tour. By the end of July, this year, more than 300 people had taken park in one of the four standard tours or one of the specials.

Some of the places on the route are Amsterdam; Berlikum, in the Friesland province of the Netherlands, home territory of Menno Simons and much Anabaptist history; Rottenburg, where Michael Sattler was martyred; Weierhof and the Palatinate in Germany; Zollikon and Zurich; the Emmentaler Valley, Berne, Basel, and the Cave of the Anabaptists, in Switzerland. Crossing the Jura Mountains from Basel, the tour then runs through the Alsace-Lorraine area of France.

Asked why he puts so much into the tour, Jan says, "I want to help people have a more meaningful vacation than three weeks at the beach, not that I have anything against that."

From this modest statement of purpose, many side benefits are derived. The impact of direct contact with their history cannot be measured on those who have made the trip.

"If we could pass down to our children the loyalty to Christ we envisioned



Rhoda, Eric, Arnold, and Jenny Cressman.

in our forefathers, our lives would be well spent. May God help us to this end," wrote Jack and Mildred Hostetter of Elkhart, Ind., after Tourmagination IV.

As tour participants listen to Jan and Arnold explain Mennonite history and principles, they are sometimes shocked and often come back with a "yes, but. . . ." Then when they go home they begin to question some of the things that pass for acceptable in America today.

Tourmagination is not a pleasure trip — it is action, and it is a learning experience. Witness to this the Hesston group. Twenty Hesston (Kan.) College students made the tour last January. About this trip, C. B. King from Wisconsin remarked: "It is my opinion there is much that is unique and praiseworthy in the Mennonite tradition. It has its *raison d'être* if any group has. The world would be ready to receive this message providing it had the opportunity to see it as exemplified in the lives of young people, somewhat as I did one week in January 1973." Hesston has decided to run another tour in 1975.

Tourmagination is not drumming up business. There are enough interested



Shirley Souder, Horst Gerlach, Paul Kraybill examining Kraybill records at Weierhof.

people to keep the tour going for several years. More interest will be shown as the 450th anniversary of the Anabaptist movement rolls around in 1975.

Along with the work of the Historical Committee, such free-lance work as that of Merle Good and the work of history writers, this tour will help Mennonites understand better where they came from and will contribute to a keener sense of identity.

The tour provides for much interaction with European brethren. Some of them have also forgotten their history. Now, with so many North Americans showing interest in their history, a similar revival is occurring there. Some of the churches have begun to grow since the beginning of this interaction.

Historical Library to Benefit from Memorial

The parents of a son killed in 1947 have set up a memorial to him at the Mennonite Historical Library at Goshen College under a provision in a charitable gift annuity agreement. Mr. and Mrs. Melvin Gingerich, of Goshen, who lost their 13-year-old son, Loren Lee, in a car-bicycle accident 26 years ago, are the benefactors. Although the Gingerichs had earlier set up a memorial to Loren Lee at the North Newton (Kan.) Church where he had been baptized and received into membership, they wanted to do something more to perpetuate his memory.

Their choice of the Mennonite Historical

Library followed their lifelong interests and world travels for historical research and records, particularly as they concerned the Mennonite heritage. Melvin is author of five books, former managing editor of *Mennonite Encyclopedia*, longtime contributor to *Mennonite Quarterly Review* and *Mennonite Weekly Review*, and former director of research of Mennonite Research Foundation and executive secretary of Mennonite Historical and Research Committee. Mrs. Gingerich, Verna, has accompanied her husband on many trips and cultivated her own interests in crafts.

The Mennonite Historical Library is a foremost collection of Anabaptist materials.

Administrator Chosen

The Operating Board of Iowa Mennonite School, Kalona, Iowa, announced the election of Calvin Graber of New Waterford, Ohio, as the principal and chief administrator of the school. He assumed his duties at the school on Aug. 1.

Since 1966 Mr. Graber had served as superintendent of schools in the Fairfield-Waterford (Ohio) Community Schools. Previously Graber had experience as a junior high school principal, elementary principal, and a classroom teacher in eastern Ohio schools.

Graber is married to the former Betty Lou Brown of North Lima, Ohio. They have one son, Jon. The family will make their home in Wellman.

The former principal, Levi Miller, has accepted the position of superintendent at Bethany Christian High School, Goshen.

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"Forum" Gets New Editor

George Lehman, Newton, Kan., has been named editor of *forum*, a monthly magazine for college and university students published jointly by the Student Services Committee of the Mennonite Board of Missions (Mennonite Church) and the Commission on Education (General Conference Mennonite Church). He will begin his half-time duties with the first fall issue in October. Lehman has served from 1969 until July of this year as Voluntary Service director for the General Conference Commission on Home Ministries. He is a graduate of Bluffton College, Bluffton, Ohio, and a native of Berne, Ind. Mr. Lehman said *forum* would be a place for college students to discuss the nature of their experiences and the issues they are feeling.

The return of Anne Warkentin to North America after 20 years of MCC

service in Indonesia (1953-1973) was the occasion for a reunion of former MCC-Indonesia workers. This reunion was held at Camp Swatara near Harrisburg, Pa., on Aug. 3-4, with 32 former workers and 50 family members in attendance. About 85 workers have served in Indonesia since MCC first began work there in 1947. One of those attending the reunion was William Yoder of Columbiana, Ohio, the first MCC volunteer to arrive in Indonesia. Yoder made the first contact with pastor Djodjodhardjo of the Javanese Mennonite Church in 1947 after the churches in Java had been cut off from all communication with the Western world because of World War II.

Bob and Betty Lou Buckwalter arrived in the U.S. on Aug. 7 following their transfer from the Somali Democratic Republic. They can be reached at this address: Mrs. Omar Umble, Atglen, Pa. 19310.

The first Kekchi Bible Conference

was held on July 26 and 27 in the Cojaj church, Guatemala. Paul G. Landis, Lancaster Conference Moderator, was the main speaker, giving sermons on various Anabaptist themes. Other parts of the program included lectures on the history of the Mennonite Church by Larry Lehman, classes on music by Priscilla Garrett, and talks on preventive medicine by Sandra Brubaker. "Evangelism was an integral part of the conference," wrote Millard Garrett, missionary in Guatemala. "Nine people made first-time confessions, and many others responded to the altar calls for various reasons—many for physical healing." Six couples were married during the conference, and 33 persons were baptized. They were the first to be baptized in the Cojaj church.

The Wilkes-Barre unit of Mennonite Disaster Service will close down operations by the end of this month. When Paul and Effie Wittrig of Colorado Springs, Gideon Fisher of Lancaster, Pa., and the 12 current volunteers leave, MDS involvement will terminate. Marks of the 14 trillion gallons of water that poured into the city last June 23 and 24 still remain.

A first for the Children's Visitation Program of Eastern Mennonite Board of Missions, Salunga, Pa., occurred on Aug. 11 when a group of parents from the Fox Street Mennonite Church area in New York City spent the day visiting Lancaster and the families who had hosted their 13 children for two weeks. Glenn Zeager, pastor of the Fox Street Church, drove the school bus of parents to Lancaster, where they visited places of cultural significance. At 4:00 the group met at Eastern Board headquarters in Salunga to be greeted by their children with their host families. The 70 parents, hosts, and children shared a fellowship meal together.

Last month the National Council to Repeal the Draft closed its Washington operation. Among those whose jobs were phased out was Jerry Shenk, a Mennonite by church affiliation. Mail will continue to be received at 245 2nd Street, N.E., and will be handled by the Friends Committee on National Legislation.

"The Lord was very good to us to permit us to see our brethren in Kenya and Tanzania again after seven years," wrote J. Lester and Lois Eshleman, doctor couple in Zaire, after a visit there from June 30 to July 14. They continued, "Our hearts were touched by the warmth of the fellowship with the Kenya brethren at the Clyde Shenk home in Migori. Some of them came more than 50 miles to praise the Lord with us. We were late in arriving, so they waited late in the evening for us and then returned in the morning to be with us. Local tribal fighting made it unwise for them to move about late in the evening."

Increased giving of \$108,000 or almost 13 percent more than for the corresponding Feb. 1—July 31 period last year is reported by David C. Leatherman, treasurer for Mennonite Board of Missions, Elkhart, Ind. The Mission Board is grateful for this increased constituency response toward meeting the budget needs of this year.

The Ghana residence visa for the Howard Charles family was received on Aug. 7. Ghana address: P.O. Box 6484, Accra, Ghana. They are serving with Mennonite Board of Missions on a one-year leave from Goshen Biblical Seminary, both of Elkhart, Ind.

Gregory Miller, son of Dan and Eunice Miller, Uruguay, has been released after having been hospitalized for eight weeks. Greg seemed to have had a very unusual infection which finally was diagnosed and treated. The Millers serve with Mennonite Board of Missions, Elkhart, Ind.

Erma Grove, Accra, Ghana, reported: "Last evening in their regular Sunday evening service my Bible class at Faith Brotherhood dramatized the parable of the great feast. They did this with very little help from me. You should have seen it—Africanized in every way except 'the man who had married a wife' was going to have the honeymoon in America! Afterward I presented certificates to the 12 who had completed the course."

Special meetings: Howard Zehr, Elkhart, Ind., at Clarence Center, N.Y., Sept. 23-29. Dan Yutzy, Harrisonburg, Va., at Alden, N.Y., Sept. 23-30. Fred Augsburg, Youngstown, Ohio, at Lindale, Linville, Va., Sept. 23-30.

New members by baptism: fifteen at Groffdale, Leola, Pa.; one at Landisville, Pa.; five at Mt. Vernon, Oxford, Pa.; one at Neffsville, Pa.

Change of address: Mr. and Mrs. David A. Shank, R. 5, Box 263, Goshen, Ind. 46526. Mr. and Mrs. Daniel Shipani, 504 West Garfield, Elkhart, Ind. 46514. Mr. and Mrs. Edwin Becker, R. R., Box 124, Aberdeen, Idaho 83210. Mr. and Mrs. Marvin K. Yoder, 46-12 Fukuzumi, Toyohira-Ku, Sapporo 062, Japan. Mr. and Mrs. Lee Kanagy, 1033 Mt. Clinton Pike, Harrisonburg, Va. 22801.

readers say

Submissions to Readers Say column should comment on printed articles.

Right on target?—that's what your front-page article in the Aug. 7 issue was ("You're a Parent, So Act Like One"). Just what I needed. It was very practical, simply written, encouraging. I won't pretend I read every issue of *Gospel Herald* from cover to cover, but lunch waited while I read this article. My husband agreed it was well worth the reading.

I think I'll keep the article and reread it now and then through the next ten years. And I'll encourage other parents to read it.

I've also read many good editorials from your pen, Bro. Drescher. Thank you.—Mrs. Peter Kiewso, Wauseon, Ohio.

In response to the editorial of the July 24 issue, "Softening Up Process," I would like to say amen to Bro. Drescher's thoughts and would also encourage him to have more articles printed on this timely subject, as I feel our church is not aware of the seriousness of Satan's power and furthermore we seem reluctant to even concern ourselves about such a serious matter.

However I feel there are some who are concerned, and I can well remember the first job I got on the teaching of the power of Satan and that was some thirty years ago at Ontario Mennonite Bible School while in class under the instruction of the late Bro. Oscar Burkholder. He related an incident, which if I recall right, he personally witnessed. A man was put into a wooden box, the box was nailed, and strong chains put around it, and at the right time and the proper words spoken the man came out of the box unharmed. This was all done in the name of Satan. I can still hear Bro. Burkholder plead with us young folks to never underestimate the power of Satan in this world today and to guard against these hidden forces daily.

Yes, it is true and I truly believe that Satan has been and is more today than ever before softening the church and its leaders and members. If this is not true, then how can we so readily approve and just look aside when many moral issues today have been twisted to suit our fancy and appetite whether the Lord's Word says no or not? Let's face it, Satan is at work in the little issues as well as the big and all too often it is going his way.

What did Jesus mean when He said in Matthew 7:14, "narrow is the way . . . and few there be that find it"? Is all permissiveness of the Holy Spirit? We are told in the Scriptures to try the spirits. In closing I would like to encourage all, both leaders and laity, not to be like ostriches pretending we don't see, but rather admit our wrong and really face the issue.—Elam W. Shantz, Zurich, Ontario.

I want to publicly thank you for a job well done as editor of *Gospel Herald*. In addition, you deserve credit for the direction which you gave to this paper and for the fine editorials, including those which pricked our consciences and aroused our feelings.—Cliff Miller, Goshen, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Boshart, Kenneth and Helen (Lehman), New Hamburg, Ont., first child, Wendy Lynnette, July 17, 1973.

Buckwalter, Galen and Gladys (Lehman), Phoenix, Ariz., first child, Gregg Anthony, Aug. 8, 1973.

Jantz, Curtis D. and Sharon (Weaver), Salem, Ore., second son, Mark Andrew, July 31, 1973. Leinbach, Lowell and Joyce (Swartzentruber), Cement City, Mich., second son, Brent Lynn, May 1, 1973.

Leis, Willard and Sharon (Gingerich), Wellsville, Ont., first child, Terry, July 6, 1973. Miller, John and Dawn (Engel), Rittman, Ohio, second child, first son, Theodore Monroe, July 18, 1973.

Miller, Martin and Katie (Miller), Hartsville, Ohio, first child, John Martin, Aug. 3, 1973.

Schrock, Merlin J. and Roberta (Brown), Fontana, Calif., third child, second son, Kent Daniel, June 1, 1973. Shank, Leon and Pamela (Ries), Dixon, Ill.,

first child, Rachel Marie, July 3, 1973.
 Shertzer, J. Daniel and Mary Ellen (Myer), Elizabethtown, Pa., third child, second son, Kenneth Eugene, May 3, 1973.
 Showalter, Richard and Jewel (Wenger), Plain City, Ohio, second child, first daughter, Rhoda Jane, Aug. 9, 1973.
 Strite, Kenneth E. and Phyllis (Hunsecker), Dickerson, Md., second child, first son, Kevin Eugene, July 21, 1973.
 Wismer, Ray and Sharon (Taves), Kitchener, Ont., first child, Michelle Lynn, May 30, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alexander — Rupp. — Robert Alexander, Archbold, Ohio, and Barbara Rupp, Wauseon, Ohio, July 23, 1973.
 Bollinger — Miller. — Terry D. Bollinger, Litzitz, Pa., Church of the Brethren, and Karen Sue Miller, Gap, Pa., Christiana cong., by Herman Glick, Aug. 4, 1973.

Copley — Kenagy. — David Kendall Copley and Carol Ann Kenagy, Lebanon cong., Lebanon, Ore., by Daniel Longenecker, Mar. 17, 1973.

Dubriek — Good. — Tony Dubriek, St. Joseph, Ill., and Elaine Good, St. Joseph, Ill., Hopedale cong., by Sarah M. Lump, July 7, 1973.

Eigsti — Steiner. — Eldon Eigsti, Buda, Ill., Willow Springs cong., and Marilyn Steiner, Wadsworth, Ohio, Bethel cong., by James Steiner, father of the bride, June 23, 1973.

Friesen — Dick. — David Friesen, Hillsboro, Kan., Mennonite Brethren Church, and Deborah Dick, Eureka, Ill., Metamora cong., by Milo Kauffman, Aug. 4, 1973.

Gerber — Stutzman. — Kenneth Gerber, Sugar Creek, Ohio, Walnut Creek cong., and Marjory Stutzman, Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman, July 28, 1973.
 Jackson — Classen. — Gregory Jackson and Marjorie Classen, both of Sturgis, Mich., Locust Grove cong., by Dean Brubaker, Aug. 4, 1973.

Helmut — Channel. — Lloyd Helmut and Margaret Channel, both of Plain City, Ohio, Sharon cong., by Elvin Sommers, May 5, 1973.

Knabe — Spooner. — Cleve Knabe, Albany, Ore., Albany cong., and Virginia Spooner, Lebanon, Ore., Lebanon cong., by James M. Lapp, July 21, 1973.

Lehman — Matthews. — Steven Lehman, Kidron cong., and Carol Matthews, Orrville, Ohio, Brethren Church, by Dale Long, July 15, 1973.

Leichty — Wenger. — Leland Leichty and Esther Wenger, both of Wayland, Iowa, Bethel cong., by Richard Wenger, Elkhart, Ind., July 3, 1973.

Mick — Nace. — John R. Mick, New Jersey, and Naomi C. Nace, Souderton, Pa., by Richard Detweiler, July 28, 1973.

Miller — Arthey. — Michael S. Miller, South Side Mennonite Fellowship, Elkhart, Ind., and Lynn Arthey, Lutheran Church, Elkhart, Ind., by Wilbur Nachtigal, June 9, 1973.

Miller — Classen. — Gary Miller, Centerville, Mich., and Judy Classen, Sturgis, Mich., both from Locust Grove cong., by O. H. Hooley, Aug. 4, 1973.

Miller — Kilgore. — William Miller, Mackinaw, Ill., Hopedale cong., and Janet Lynn Kilgore, Peoria, Ill., Free Methodist Church, by J. Wesley Bennett, July 15, 1973.

Smoker — Peifer. — Ronald L. Smoker, Oxford, Pa., Media cong., and Janet M. Peifer, Kirkwood, Pa., Mechanic Grove cong., by A.

Clyde Hostetter, Aug. 4, 1973.
 Willis — John Willis, Elkhart, Ind., Missionary Church, and Rosetta Hooley, Goshen, Ind., Sunnyside cong., by Clare Schumm, July 28, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brunk, Joseph E., son of Franklin and Elizabeth (Eshelema) Brunk, was born at Maugansville, Md., Mar. 7, 1888; died at Greencroft Nursing Center, Goshen, Ind., July 7, 1973; aged 85 y. 4 m. On May 20, 1911, he was married to Alice Yoder, who survives. Also surviving are 2 sons (Ivan and Milton), 2 daughters (Adella — Mrs. Lee Kanagy and Mabel), 10 grandchildren, 4 great-grandchildren, and one brother (Henry). He was preceded in death by one daughter, one grandson, one sister, and 3 brothers. He was a member of the College Mennonite Church, where a memorial service was held on July 10, following the interment at the Clinton Union Cemetery, east of Goshen. Services were in charge of John Moseman and Levi Hartzler.

Gingerich, Annie, daughter of Christ and Annie (Brenneman) Steinman, was born in Wilmet Twp., Ont., July 1, 1893; died near Tavistock, Ont., July 4, 1973; aged 80 y. 3 d. On Dec. 11, 1919, she was married to John Gingerich, who preceded her in death on Dec. 9, 1962. Surviving are 2 sons (Orland and Alvin), 2 daughters (Marie — Mrs. Omer Yantze and Martha — Mrs. Gerald Schwartztruber), 21 grandchildren, one brother, and one sister. She was a member of the Steinman Mennonite Church, where funeral services were held on July 7, in charge of Vernon Zehr and Elmer Schwartztruber; interment in the adjoining cemetery.

Handrich, Velda, was born at Mio, Mich., Jan. 29, 1931; died of cancer at Mercy Hospital, Jackson, Mich., May 1, 1973; aged 42 y. 3 m. 2 d. On Sept. 2, 1949, she was married to Harry Handrich, who preceded her in death on May 18, 1971. Surviving are 3 sons (Stanley, Steven, and Timothy), 5 brothers (Vernell, Darrel, and Ronald), and 2 sisters (Mrs. Boyd Kauffman and Carol — Mrs. James Gerber). She was a member of the Liberty Mennonite Church, where funeral services were held on May 4, in charge of Oscar Leinbach and Dwayne Swartztruber; interment in Hillside Cemetery, Addison, Mich.

Neffzart, William H., son of John and Elizabeth (Neffzart) Lantz, was born near Archbold, Ohio, Sept. 3, 1889; died of a heart attack in the Fulton County Health Center on Aug. 5, 1973; aged 83 y. 11 m. 2 d. On Dec. 6, 1910, he was married to Sarah Beck, who preceded him in death on Oct. 17, 1964. Surviving are 2 daughters (Lucille — Mrs. Jesse L. Short and Mrs. Myrtle Murphy), one son (William, Jr.), 5 grandchildren, 12 great-grandchildren, and 3 sisters (Mrs. Emma Rychener, Mrs. Mary Rupp, and Cora — Mrs. Andrew Eicher). He was a member of the Central Mennonite Church, where funeral services were held on Aug. 8, in charge of Charles H. Gausche; interment in Pettisville Cemetery.

Middaugh, Clifford J., son of Herbert and Dessie (Bailey) Middaugh, was born on Apr. 15, 1905; died of a coronary at Dallas, Tex., June 17, 1973; aged 68 y. 2 m. 2 d. He was married to Louise Richards, who survives. Also surviving are 4 daughters (Jeannean — Mrs. William Raines, Marcia — Mrs. Nicholas Schweitzer, Carol — Mrs. Paul Queen, and Rhonda — Mrs. David), 5 grandchildren, one brother, and one sister. Twin sons (Kenneth and Karl) preceded him in death. He was a member of the First Mennonite Church, Fort Wayne, Ind., where funeral services were

held on June 21, in charge of John C. King; interment in the Huntertown Cemetery.

Miller, Thomas LeRoy, son of Paul and LaVerne (Swavey) Miller, was born at Meadville, Pa., June 8, 1947; died by drowning at Boston, Mass., July 10, 1973; aged 26 y. 1 m. 2 d. Surviving are his parents, 3 brothers (Bob, Bill, and Jonathan), and one sister (Mary). He was a member of the First Mennonite Church. Funeral services were held at Denver, Colo., July 13, in charge of Kermit H. Derstine and Marcus Bishop; interment in Crown Hill Cemetery, Lakewood, Colo.

Randall, Ida May, daughter of Mr. and Mrs. Menno Schiedel, was born near Breslau, Ont., Oct. 8, 1887; died at Preston, Ont., July 8, 1973; aged 85 y. 9 m. Surviving are 3 daughters (Eileen, Nora — Mrs. Robert Hammond, and Alice), 3 sons (Layton, Lloyd, and Elton), one foster daughter (Martha — Mrs. Ronald Schaus), and one brother (Allan Schiedel). One son (John A.) and 2 brothers (Lanson and John) preceded her in death. She was a member of the Breslau Mennonite Church, where funeral services were held on July 11, in charge of Donovan Smucker; interment in Breslau Cemetery.

Shank, Noah, son of Christian and Mary (Strite) Shank, was born on Jan. 29, 1884; died on Apr. 24, 1973; aged 89 y. 2 m. 26 d. He is survived by one daughter (Catherine S. Bittner), 5 grandchildren, 7 great-grandchildren, and one brother (Christian J.). He was a member of the Marion Mennonite Church. Funeral services were held at the Minnich-Miller Funeral Home, Greencastle, Pa., in charge of Merle C. Cordell and Reuben E. Martin; interment in Brown's Mill Cemetery.

Tressler, Anna Laura, daughter of Peter and Mary (Brenneman) Opel, was born near Bittling, Md., Mar. 12, 1897; died near Oakland, Md., June 30, 1973; aged 76 y. 3 m. 18 d. On Apr. 6, 1918, she was married to Sherman Tressler, who survives. Also surviving are 4 daughters (Ferne Staggs, Leora Beitzel, Dorothy Beitzel, and Shirley Beitzel), 4 sons (Parke, James, Paul, and Charles), 36 grandchildren, 16 great-grandchildren, one brother (J. Herman), and one sister (Leah). She was preceded in death by 3 brothers (Simon, Daniel, and Albert), and 2 sisters (Elizabeth and Susan). She was a member of the Glade Mennonite Church.

Zeager, John K., son of Clarence B. and Ethel (Kreider) Zeager, was born in Lancaster, Pa., Sept. 25, 1947; died at the Geisinger Medical Center, Danville, Pa., June 15, 1973; aged 25 y. 8 m. 21 d. He is survived by his parents, one brother (C. Herbert), 6 sisters (Rhoda — Mrs. Arthur Hersh, Barbara — Mrs. John Hershey, Lois — Mrs. Ervin Schlachab, twin sister Judy — Mrs. John Harnish, Beck, and Deborah), his paternal grandfather (Norman L. Zeager, Sr.), and his maternal grandfather (Ammon K. Kreider). He was a member of the Beaver Run Mennonite Church, where funeral services were held, in charge of Ben Lapp and Galen Groff; graveside services and interment in the Zeager's Mennonite Cemetery, in charge of Lloyd Eby and George R. Brunk.

Cover picture by Walt Bolter

calendar

Rocky Mountain Fall Conference, Greeley, Colo., Sept. 5-7.

Francia Conference Assembly, Franconia, Pa. Sept. 6. Washington-Franklin (South) Conference, Reiff Church, Hagerstown, Md., Sept. 13.

Lancaster Mennonite Conference at Mellinger Church, Lancaster, Pa., Sept. 20-21.
 Mennonite Teachers' Convention, Laurelville Mennonite Church, Mt. Pleasant, Pa., Oct. 4-7.

Suggests President Save Gas

The editor of the *Illinois Baptist* has suggested that President Nixon make fewer trips to Florida, California, and Camp David (Md.) to give force to his "challenge to Americans to slow down and save energy."

Robert J. Hastings commended the President on his energy messages in a letter (dated June 29) sent to the White House. But he wondered if Mr. Nixon is doing all he can to conserve energy.

"I am sure there are valid reasons for you to rest away from the White House," the editor of the weekly newspaper said. "But this (frequency of travel) seems extreme to me, especially in view of the energy crisis. I am sure it takes thousands of gallons of jet fuel in the course of a year for these trips, including the extra travel of press people, Secret Service, etc."

"I assume also the heat or air-conditioning is left on at each of these residences (Camp David, San Clemente, and Key Biscayne) between visits."

Mr. Hastings told the President he was not writing "tongue-in-cheek. One way to restore credibility to government is for persons such as yourself to set an example of what they ask others to do."

The *Illinois Baptist* is the paper for Southern Baptists in the state.

Expel Rabbis

The New York Board of Rabbis, after intense debate, voted to bar from the organization rabbis who officiate at mixed marriages.

A resolution stating that board membership was open only to "rabbis who neither officiate at mixed marriages nor make referrals to rabbis who officiate at mixed marriages" was adopted by a two-thirds majority of 166 rabbis at a board meeting in New York.

Rabbi William Berkowitz, president of the board and a firm critic of mixed marriages, called the decision "historic."

He said a rabbi excluded from board membership would be deprived of "a major role" in the "vital social and religious issues affecting the Jewish community."

Birth Defects Attributed to Alcoholism

Pilot studies conducted by doctors at the University of Washington in Seattle reveal a pattern of serious birth defects among children born to alcoholic mothers.

Reporting on this "malformation syndrome," the doctors found that babies born to chronic alcoholic mothers tended to be

stunted in physical growth, intelligence, motor development, have small head size and heart defects, and subtle abnormalities of the face and limbs.

The study, described in the *Lancet* journal, was conducted by a team of doctors in the pediatrics department at the University of Washington. It was stimulated by an observation of one doctor that children born to alcoholic mothers tended to have growth problems.

Earlier studies have shown that alcohol readily crosses the placenta with alcohol consumed by the mother, reaching the fetus moments later.

Provides Grant to Hospital

Lutheran World Relief has allocated \$35,000 for the rebuilding of a maternity hospital in Haiphong, North Vietnam.

The grant will enable purchase of equipment outside North Vietnam. No cash will be sent to Haiphong, and equipment will be turned over to the Vietnamese Red Cross.

Designation of the sum is believed to be the first action of a North American church group in the reconstruction of North Vietnam.

Lutheran World Relief is a joint agency of three denominations, the American Lutheran Church, the Lutheran Church—Missouri Synod, and the Lutheran Church in America.

Conference on the Holy Spirit

A World Conference on the Holy Spirit, featuring prominent personalities in the Charismatic Renewal, will be held in Jerusalem on Feb. 27 through Mar. 10, 1974.

Logos International Fellowship of Plainfield, N.J., publisher of the semi-monthly *Logos Journal* and of Pentecostal-oriented books, is sponsoring the conference, which is expected to attract more than 3,000 Roman Catholics, Protestants, and Orthodox.

After a planning meeting in Washington, D.C., Daniel Malachuk, publisher of the *Logos Journal*, announced that the conference will include a symbolic retracing of events surrounding the outpouring of the Holy Spirit on the Day of Pentecost as described in Acts 2. Some conference events will be held at or near the sites on which those Pentecost experiences took place in the first century.

Dr. David J. du Plessis, who was host and cochairman of the Roman Catholic dialogue in Zurich, Switzerland, last year, will deliver the keynote address. Other speakers will include evangelists Kathryn

Kuhlman and Corrie ten Boom and Episcopal priest Dennis Bennett and his wife, Rita.

Arrests Those in Mission Work

"These folks come in here and prey—they really bother people on the beaches and the boardwalk," Mayor Harry W. Kelley of Ocean City declared. "They're getting tougher all the time. I'm telling the chief to lock them up."

He was not talking about drug-pushers or prostitutes—but ministers!

Mayor Kelley's remarks were stimulated by Pastor Teddy Fraker of the Gospel Tabernacle in Baltimore, who had asked for clarification of Ocean City laws after his missionary work was halted by authorities.

"We want to talk to those on the beach . . . we make no request for funds and make no solicitation for our church," Mr. Fraker said. He was told the city has an ordinance prohibiting the passing out of handbills on the beach and boardwalk.

Racial Situation Worsening

A Southern Baptist conference on race relations heard reports indicating that the racial situation in the United States is not only failing to improve, but is actually getting worse.

"America is more segregated than it was five years ago," declared Larry McSwain, assistant professor of church and community at Southern Baptist Theological Seminary in Louisville, Ky.

"There is more residential segregation and more school segregation than five years ago," he said. "The quality of ghetto housing in most cities of the nation is worse than five years ago."

Prof. McSwain and T. B. Maston, former professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, cited statistics indicating that the dollar gap between average annual income of blacks and whites increased during the past decade.

"It is the official stance of this nation at this moment that if we ignore the problems of minority peoples they will go away," Prof. McSwain asserted.

Votes to Leave

One of the most famous congregations of the Presbyterian Church in the U.S. (Southern), Atlanta's Westminster Presbyterian Church, has voted to leave the denomination.

Members of the congregation that was once pastored by Dr. Peter Marshall, the U.S. Senate chaplain whose story was told in the book and motion picture *A Man Called Peter*, voted 395-0 to declare the church "autonomous and independent." It became the 143rd congregation to leave the PCUS within less than one year.

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Observations—So Called

Our heritage is of tremendous help to us if used rightly. However, when we are tempted to become proud it is good to remind ourselves that the Lord got along without the Mennonite Church for more than 1,500 years of the Christian era and He can again if we do not prove faithful and keep our commitment up-to-date. The past gives us perspective for today, but it's good to keep in mind that Christ's call is not so much to the past as to Himself. The witnesses to the faith in the past encompass us all around and we can receive tremendous encouragement from them. But Christ is the only One we dare allow to stand before us. He is the Beginner and Finisher of our faith. Look to Him.

Particularly the past twenty years many Mennonites have grown very rich. We are building large homes with nothing lacking in luxuries. Winter and summer houses abound.

What is this doing? It is developing, in some, almost no empathy for the poor and great admiration for the rich. Money has dulled our memory of our own poverty several generations back and has dulled our conscience regarding the needy. It is hard to find congregations where the poor feel comfortable. Perhaps they are not welcome.

Our wealth relieves us of having faith. We are increased with goods and think we have need of nothing. Might we not, in the Lord's eyes, be naked and in need of everything worthwhile?

Our wealth teaches us to control and operate by money instead of brotherhood. Little sympathy is for the person who has not made it financially. And criticism is sharp for the person who needs aid because of being so foolish as not to have carried plenty of medical, accident, life, and fire insurance.

We can easily determine the program in the church and put pressure on doing things as we like by the power of money. There is danger persons are placed on boards and committees not because of great faith and love for Christ but because of wealth. This is not to deny that many who have wealth have served faithfully and love the Lord sincerely. But the danger is that the church is more like a business and not Christ's body. Decisions are financial rather than spiritual.

A congregation, if not careful, decides its program on the basis of members who are least interested in real spirituality. When this is done, the unconcerned determine the direction of the church. For example, prayer meeting and Sunday evening meeting are eliminated because certain

persons are not interested in them or because membership is more interested in TV, sports, movies, etc.

We are moving rapidly toward a purely secular society. We can no longer expect society or government to protect or support a Christian attitude toward Sunday, alcohol, abortion, homosexuality, obscenity, or any other issue. The time is past when the government can legislate morals. And this secularism may well do the church good because the Christian will need to decide, at some cost, where he stands.

We have dropped teaching on nonconformity to the point that it is a silent subject. The present generation of youth have not heard the subject so much as discussed by the church or its leaders except in relation to government. So there is a going to extreme in fashion on the part of many which is totally out of keeping with the scriptural teaching on modesty, display, and simplicity.

Will Durant speaks of the "closet philosopher." He refers to the academic thinker out of touch with reality. Such persons can tell what people thought in the second century but have no idea what people are thinking today. Such are closet scholars or ivory-tower dwellers. They wax eloquent about evangelism, but it's been years since they led a person to Christ. Such may talk about the gospel to the poor, but they haven't sat down with the poor in twelve months.

Many of the issues, which at the moment seem so big, soon vanish in thin air. So the person promoting the latest fad is conformed to the world and contributes little which improves the climate of the age.

To know what is passing and permanent, one must stay close to the Scripture and know those things which have been unshakable over the centuries. There is "nothing new under the sun," especially when it comes to human nature. To discern the times is possible only as we remain in living contact with people and with the unchanging Christ.

It is often the adverse things and difficulties we despise most at the moment which help us most in the long run. Phillips Brooks wrote, "Disappointments, mortification, misconception, enmity, pain, death—these may come to you, but if they come to you in doing your duty, it is all right."

Trials and testings are needed to add color to the pattern of life. We are made mature through suffering. The pressures of life test us. It is keeping in the race at the end of our endurance and strength that we get our second wind. — D.

GOSPEL HERALD

September 4, 1973

Assembly 73

by the Editor

"Assembly 73 was a historic and prophetic gathering. There was joy and hope in the delegate body with its broadened representation of conferences, districts, women, youth, and minorities. There was freedom in Christ for confession, conviction, vigorous discussion, and consensus. There were covenants among brothers and sisters, new commitments to Christ, and a powerful vision for a faith that acts. The church, 'God's people in mission,' stands united in a new way to minister and serve."

With these words general secretary Paul N. Kraybill described Assembly 73. Others described these days together as a brotherhood experience, as the dawning of a new day in talking together, in sharing at a deep personal level, and a new thrust for vitality in the local congregation.

Delegates took their responsibility seriously with 239 or 86 percent answering the first roll call. More delegates came later. There was unanimous participation in the assembly travel pool by which those with less travel expense shared with those coming a longer distance.

In addition to elected delegates families came from across the country representing congregations. The plan was that each congregation send a family. In mass sessions as many as 2,000 attended.

Upon registration each person was assigned to a congregation of approximately 20 persons. The first responsibility of the members of the congregations was to learn to know each other and make a covenant together. For an example the covenant agreed upon by the congregation I shared in during the six sessions the congregation met was as follows:



Daniel Suter and Robert Lehman available for information and paging.

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Daniel Yutzy, EMC dean, enjoying Assembly 73.



Esther Augsburg speaks at women's session.

We covenant together

- to express our disagreement when we do not agree
- to keep discussion of a personal nature within the group
- to seek to keep the emotional climate supportive and affirmative
- to seek honesty with each other
- to listen until we really hear and understand the other person
- to share in the failures and celebrate the good experiences others have
- to pray for each other in our experience together
- to be willing to accept the discipline of the group
- to be present at each meeting and if not to be ready to give an explanation
- to be understanding when a person is absent
- to seek to find and affirm the others' gifts
- to sense needs and be willing to share as we are able
- to be willing to change our covenant with new understanding and light.

Congregations varied of course in the depth of relationships and experiences but to many this was the most rewarding experience of Assembly 73. There was a moving from the feeling of detachment to a feeling of belonging to a body and the emergence of the spirit of groupness. One group committed itself to over \$700 for the needs of non-English printed material. This was in response to the need, expressed numerous times at Assembly 73, regarding the great dearth in printed material particularly for Spanish-speaking people.

Disappointment was expressed by the committee on Faith, Life, and Strategy on the lack of enthusiasm to study the abortion question. The committee did extensive research and introduced a study of abortion to the church through an insert in *Gospel Herald*, asking for response. By every

indication congregations did not pick it up.

Women's role in the church drew the biggest attendance at business sessions (1,400 persons). The discussion was at places almost dramatic. Applause followed the statement that men of the Mennonite Church have sinned against women of the church in the past and an apology is due. The issues committee proposed that a writing committee revise the paper prepared for Assembly 73, that the committee be assisted by four men and four women, and that the paper be ready for use by the congregations in six months.

Amnesty also carried much interest with opposing viewpoints shared freely and in a spirit of common concern and brotherhood. Letters were drafted to be sent to the president asking for universal amnesty, a letter to our congregations explaining this concern, and a letter to the Canadian government for its reception of persons leaving the U.S. for conscience' sake. Perhaps all those in the Assembly were descendants of persons who also came to the U.S. to avoid the draft. And we were reminded to interpret the Scriptures so that regardless under what government we live they would still be true. Much of the interpretation of Romans 13 and elsewhere is interpreted so that they are true only under the present government at the present time. To deny amnesty is to punish those who came to the understanding of the wrongness of the war early and to denounce those who put into practice what we as a church preach.

Without doubt a great deal of the smoothness with which Assembly 73 operated was due to the Assembly not taking particular positions on issues. Rather the Assembly referred issues back to the congregations to deal with them. There was, at times, a strong plea for position papers.

In response to the Board of Education a special thrust on education for 1974-75 was encouraged by the Assembly.

In pointing out a new call to service the Mennonite Board of Missions presented the following goal for congregations, conferences, and church agencies for the 1974-75 biennium.

GOSPEL HERALD

Volume 66 Number 35

John M. Drescher, Editor

David E. Hostetler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

"In light of serious concern in the Mennonite Church for our brotherhood:

- committing itself to living and sharing the good news of God's love;
- maintaining a pattern of self-giving service motivated by Christian love and concern;
- calling us to 'clarify, strengthen, and activate our commitment as a missionary people.' . . .

"We ask each congregation of the Mennonite Church to call and send at least one additional person annually to a mission/service assignment in the coming biennium. In larger congregations this means one additional person for each 80 members. To implement this, all members should be informed and asked to pray for God's leading in assessing their congregation's mission and gifts, to assist in discerning how these gifts should be deployed in the mission, and to do their part in helping their congregation meet its annual budget based on conference missions and Mennonite Board of Missions askings."

The Assembly issues committee report sought to gather up the concerns of the Assembly and submitted the following:

"We of the Assembly Issues Committee have attempted to listen carefully to the proceedings of Assembly 73. Our assignment was to 'listen carefully to the concerns and issues raised by the delegates' and to call the Assembly to action on unfinished business, to summarize actions which were pending with recommendations for further study, and to point out the highlights of Assembly 73 from our perspective.

"This report is divided into two parts: a summary of the highlights and a concluding statement.

"HIGHLIGHTS. It is the feeling of this committee that there exists some confusion on the role of Mennonite General Assembly. It is a basic issue which has to do with our understanding as to the nature of the church. Some have come here expecting Mennonite General Assembly to define and establish the position of the Mennonite Church on a variety of issues, while others see this body as a conferring assembly which, in its meeting together enables the local congregations to grapple with the issues. The question then emerges as to who speaks for the Mennonite Church. Upon what kind of issues can we take a united position? These concerns remain with us.

"One of the significant highlights of this Assembly has been the spirit of compassion and brotherhood evident in the business sessions as well as at other times. We heard a repeated call for all of the boards of the church to provide even greater leadership in areas which involve their minority brothers and sisters. Areas especially mentioned: the appointment of minorities to staff positions of responsibility; the development and publication of Spanish literature; education and leadership training toward evangelism, especially among our Spanish brothers and sisters.

"On several occasions our attention was drawn to the increasing lack of moral conscience in today's society. We were called to a renewal in our moral and ethical thinking. We heard voices asking for the church to take very seriously its prophetic responsibilities:

- in declaring Jesus alone as Lord;
- in reaching out to our brothers and sisters who are suffering only because the 'system' at present is not working in their favor;
- in granting forgiveness, renewed acceptance, and love to persons who have suffered because they broke the law.

"We were challenged by the Board of Missions report to become even more of a calling and supporting body. With Selective Service being discontinued, we must reaffirm our stance as a servant-service oriented church. The Assembly has, we feel, been impressed with the need for Christian education. Especially education which aids in developing leadership for those having fewer advantages. For our own brotherhood our institutions are the teaching agencies for the church which assist in the transmission of our theology.

"Finally, we feel the spirit of openness and freedom demonstrated in debating the controversial issues has been especially noteworthy. It is our impression that delegates have responded to the issues and taken their responsibility seriously.

"CONCLUSION. The concern was raised from the floor



The Aaron King family sings.

regarding the delegates being acquainted with their responsibilities, and thus conversant when they come to Assembly. We would like to emphasize the need for delegates to give serious consideration to the way they report back to their conferences and congregations. We would encourage that their report be more of a process than a one-time occurrence. Delegates are challenged to take leadership in the presentation and discussion of the issues which this body is referring to them. We have seen the importance of studying the issues which are to come before this body in the congregation in advance of General Assembly."

Faith—And Our Fathers . . .

The Story Behind Beyond This Land

by Urie A. Bender

The Canadian Amish Mennonite Sesquicentennial has just begun.

Those words could have been written twenty years ago — when two brothers, Orland and Alvin Gingerich of Baden, Ontario, began to dream. Or in 1970 when a writer was asked to create a full-length pageant depicting the historical experience of Amish Mennonites in Canada. They might have been written in 1971, when a committee was formed to plan general activities for the Sesquicentennial celebration. Or in January of 1972 when weekly planning meetings began. Possibly even in May of 1972 when the *Martyrs Mirror Oratorio* was performed. For some, both beginning and end of the celebration centered in the production of the sesquicentennial pageant, *This Land Is Ours*, at the Avon Theatre in Stratford, Ontario — six performances in early October of 1972. Each of these points in history focused a beginning. But in reality none of them stood alone as a beginning. All together formed the beginning. And the end is not yet. In fact, the Canadian Amish Mennonite Sesquicentennial has just begun.

Except for one significant element in the celebrative activities, all but memory of the experience would be past. That element was the production of a film which has just been released for general distribution — *Beyond This Land* — a 45-minute documentary record of the process of celebration.

It would be stranger to simply suggest in what way the film is unique. As a careful record it is strong — a number of church leaders quickly acclaimed its value. As a study of sociological change it provides fascinating glimpses into Amish Mennonite culture — already sociologists have commented about its educational merit.

But none of these positive factors really touch the essence of *Beyond This Land*. That lies in the simple fact that it portrays a living experience.

Faith and life are dynamic. No group can survive by just remembering history. But when this particular group of Amish Mennonites began to search their history for points of reference which they could celebrate, they discovered much more — the very heart of the faith of their fathers and a re-creation of the commitment which they shared in

their common loyalty to the teachings of Jesus. In the attempt to celebrate they found meaning and identity — as old as the New Testament and as new as the reality of contemporary culture.

As they communicated this experience, the camera recorded. Today there is *Beyond This Land*. Not just a record of activities, but the record of a people experiencing search, a dynamic basis for faith, and also a willingness to share. The documentary is simply the story of a people communicating themselves.

Some were unprepared for an act of celebration which was more than token recognition of a milestone. Certainly few expected that the dramatic pageantry of *This Land Is Ours* was more than a sophisticated way of remembering history. And perhaps none considered a record of the proceedings to do any more than make possible an exercise in sentiment and nostalgia twenty-five years from now.

There have been many surprises. Perhaps the greatest has been the new sense of relationship to the past experienced by large numbers of people, the new awareness of faith with a follow-up commitment, the new excitement in sharing one's discoveries. That sharing took place, of course, in a number of ways during the period of celebration. But in a very significant way, the sharing has begun much more widely in the film *Beyond This Land*.

Possibly this is the first time in Amish Mennonite or Mennonite circles that the artistry of so many different persons has come together in such singular fashion with a filmed result.

Each of the sesquicentennial committees responsible for bus tours, accumulation of artifacts, historical activities, and numerous other concerns carried a heavy load. Area residents participated in unusually supportive ways. News media asked to share: newspaper, radio, and television coverage of various events was unparalleled in the experience of Amish Mennonites. Large numbers of willing workers gave their time to efforts they didn't always understand but were confident would become part of an integrated and worthwhile whole.

The pageant *This Land Is Ours* was a first in many ways. A first for the staff of the Stratford Shakespearean Festi-

val Foundation in terms of ambitious effort by any religious group. A first for Urie Bender, the author of the pageant, who later became producer. A first for Loretta Yoder, with respect to working as a director of drama in Canada, in Stratford's Avon Theatre, with a large untrained cast — as well as in other ways. A first for Loretta and Urie in dramatic collaboration and a first for an untrained playwright working with a trained and small-cast experienced director and actress. A first for most of the cast and supporting backstage personnel. And a first for most of those involved in the pageant in terms of experiencing both search and discovery of new and stronger faith in the context of drama.

In a way, the pageant became the heart of the celebration. Yet that could not have been true without the willingness to explore which many persons brought to the experience along with their profound dedication to a common spiritual cause.

This is why the forty-two minute documentary film, *Beyond This Land*, is unique and why it marks, most significantly, a large part of the "beginning" of the sesquicentennial. For it becomes the means whereby the celebration — its realities, its agonies, its excitements, its discoveries — can be shared with people everywhere. It becomes the context within which the word celebration is defined in the active tense. It exposes the heart of New Testament and Anabaptist history. It opens the door to several media of celebration which can enlarge Christian perception and serve the entire brotherhood.

The film was produced by Friendship Productions, Inc. Its president, Robert Hostetter, first became involved with the production because of his interests and background. Previously he had worked on two other films about Amish or Mennonite life, including *The Quiet in the Land*. Beyond that, his Mennonite heritage and insights gave him particular strengths in the attempt to portray the Amish Mennonites with integrity. But his real contribution came in the development of the final idea — to record the process of a people communicating themselves.

That development happened early. In part it took place when playwright and director discussed the values of a sesquicentennial documentary film. In great part the development grew out of Bob Hostetter's much larger vision which resulted in a concrete proposal. However, in a stunning way, the concept was given life when the Ontario brethren gathered together to discuss and share in Anabaptist fashion and arrive at a clear perception of God's will.

There are no minutes of that meeting, there were no formal motions with seconds, and there were no committees appointed. Just a simple but profound awareness that God was making clear a course of action. From that came the faith to move ahead. In a way the film came to birth that night.

Bob, a graduate of Eastern Mennonite College, Harrisonburg, Virginia, is now teaching at Hesston College in Kansas. He holds an MSR in Communication Arts from Chris-



Director Bob Hostetter and Photographer Nick Spies prepare a film interview.

tian Theological Seminary in Indianapolis. He is a writer, producer, and director of television, drama, and film productions. He also teaches in these fields.

Film making requires team effort, and Bob invited several professional friends to work with him. Nick Spies, of Quaker background, lives near Philadelphia. He is head of Nicholas Spies/Film Productions and has served as a teacher of film production. He has many credits in television and motion picture productions as a writer, cameraman, and editor, including the film *The Quiet in the Land*. Nick not only served as cameraman for *Beyond This Land* but completed the entire editorial job, selecting from 9,000 feet of film the 1,526 feet finally used. He brought his gift of sympathetic understanding to this task.

Another team member Bob selected was Bryan Lever, a friend from South Africa. Bryan's work in sound and as assistant cameraman rounded out the team who came in. Andy Steckley, of the Western Ontario Mennonite Conference, assisted in scouting locations, setting lights, and speaking Pennsylvania Dutch!

Perhaps the greatest difficulty lay in finding ways to work two media at the same time — stage drama and film — using many of the same people. The pageant was in regular rehearsal with heavy demands upon director and cast to meet immovable deadlines. But of course, since the camera was assigned to record process, it was necessary to set lights, move cameras, test sound, repeat rehearsal sequences, and generally to accommodate two conflicting objectives within limited time periods. It is to the credit of Bob who directed the film, and Loretta, director of the pageant, that they achieved both goals.

So today, *Beyond This Land* is reality. One of the few filmmakers in the Mennonite brotherhood has had an opportunity to use his skills in a venture of faith. One of the significant celebrations among North American Mennonites is on record — history which can be shared and remembered with a striking sense of immediacy. And many people in one

of our Anabaptist families, the Amish Mennonites of Canada, have had the experience of rediscovering and reaffirming the essential roots of their faith. Through the film, *Beyond This Land*, they have recorded that exciting process.

To the degree that others will now choose to share in this excitement, the Canadian Amish Mennonite Sesquicentennial has just begun.

Film Distributor Centers

In Canada: Mennonite Historical Society of Ontario, Waterloo, Ontario; Mennonite Central Committee (Canada), 1483 Pembina, Winnipeg 19, Manitoba.

In the United States: Friendship Productions, Inc., Hesston, Kansas 67062; Friendship Productions, Inc., P.O. Box 170, Federal Square Station, Harrisburg, Pennsylvania 17108. 

How Christian Are Our Funerals?

by F. C. Peters

Every pastor must face death with his people and one aspect of his ministry to those bereaved is the funeral service. Sooner or later members of every family are called upon to arrange a funeral and they are usually quite unprepared. It is a subject to which most people give little thought or consider too morbid to consider while in good health.

I am also aware of the danger involved in discussing so sacred a subject. If I as a pastor point out some negative features of modern funerals, I run the risk of offending someone who was involved in a funeral arrangement which had the very features which I question. But how will the church grow in this area if the leaders dare not speak up?

The minister's basic task is to interpret the funeral service in a constructive Christian way. He can do this by answering three questions for himself and then sharing the answers with his people in advance of their particular need.

What is the Christian faith regarding death? The answer as given in 1 Corinthians 15 is that death is an incident in life, a birth into a new and higher life, a transition from a mortal body to a spiritual state awaiting the resurrection. Personality, we believe, outlives the body it occupies here on earth.

Dwight L. Moody wrote a very brief autobiography and this is its substance:

"Some day you will read in the papers that D. L. Moody of East Northfield is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now, I shall have gone up higher, that is all; out of this old clay tenement into a house that is immortal. . . . I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."

When some noteworthy person dies we read in the papers

that "Mr. ——— will be taken to the church tomorrow noon from the funeral home." This is not true. Only his body will be taken to the church. As Christians we believe that each of us uses a body and when it is outworn we leave it and our true self moves on.

What is the purpose of the funeral? The purpose of the funeral is to provide an honorable, reverent disposition of the body, treating it as a sign and symbol of the person. Another purpose is to assist the loved ones of the departed to accept the fact of death.

A funeral also provides a means for friends to express their regard and respect. When the son of a distinguished public servant died in Europe, the pastor told the saddened parents: "I guess we're just like cattle in a storm — we've got to huddle together." What the pastor was saying in a homey way is that we are social beings and we instinctively want to support each other in times of crisis. A funeral ought to give us opportunity to do just that.

Above all, the funeral should provide an opportunity for the expression of our Christian faith. It should not be pagan and lacking in hope. A funeral should witness to our Christian conviction that death is a gateway to a new and larger existence, not the final curtain on a tragedy.

How can a funeral service best fulfill this purpose? Let me be practical and specific. The pastor should encourage the family to keep the expenses to a minimum. There is no reason to spend thousands of dollars on an elaborate casket, vault, lavish floral displays, or on sleek limousines. These not only fail to convey the Christian message, they actually obscure the Christian witness in a pagan display of concern for the body. We do not venerate the decaying body but rather exalt the gift of eternal life.

Unfortunately, subtle but great pressure is often brought to bear on the family by those whose business it is to handle the mechanical aspects of the funeral. But no one need be coerced by such methods. It is the pastor's duty

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to advise against it.

I believe it is best to hold the funeral service in the church, for a funeral chapel is basically a commercial institution, not a place of worship. It is a house of death while the church is a house of life.

The casket should be closed permanently before the service begins. Why stare at an open casket throughout the service? The effect of the best service can be lost by parading past an open coffin. There is enough time to view the body before the service begins.

Finally, there should be a wise choice of hymns at funerals. The organist should be instructed to refrain from cheap, sentimental, secular ditties which often pass for religious music. "Beautiful Isle of Somewhere" is an insult to the Christian faith. "I Come to the Garden Alone" is not a good choice either. I would, however, be pleased to hear "O God, Our Help in Ages Past."

Perhaps the best way to conclude this article would be

to tell what I would want done if I were to be buried tomorrow. I would want my family to make known to our church and friends that flowers are not desired but that those who may wish might contribute to the mission fund of the church. According to my instructions, the family would have a private burial service in the morning and the afternoon service would be public and, I would hope, a service of praise and thanksgiving to God. There would be no corpse present at that service. The preacher would read from 1 Corinthians 15 and have a short message which emphasizes what Christ has done and what victory through Him means for my family and loved ones. The congregation would sing a few hymns which I would have chosen in advance. One would be my testimony: "My faith has found a resting place, not in device or creed." There would be no meal after the service.

When you bury me let it be reverent, let it be helpful to my family, let there be a note of joy, and above all, *let it be Christian.* 

The Senior Looks at Sex

by Moses Slabaugh

This "enthusiastic and vigorous" activity has turned sanky for a lot of people and some seniors. For seniors it is not the hurricane they came through while they were adolescent. It is one of the most dynamic of all the human drives. Sex used to be a taboo subject, but youth today has jerked the rug out from under the secrecy and put sex alongside diet, clothing, and all the other mundane activities of life.

Sex has gained such a toehold in the public school systems too, so that youth (supposedly) knows more about this universal subject than do their elders. A favorite story told by college presidents is that a father suggested to his growing 12-year-old son, "It's time we have a talk together about the facts of life and sex." "Okay, Dad," said the boy, "What would you like to know?"

One thing the seniors can't figure out is this modern permissiveness found among youth. No doubt, seniors did the same things youth are doing today, only they edited their sins more carefully. They weren't open with sex. It wasn't table conversation. They went by the principle that the less you see, the more you feel, which is one of the basics of sex anyway. Youth has a lot to learn yet about sex. All these sex books about technique, position, and the mechanics of sex are bunk. Sex is 90 percent emotion. It's in the mind. Deep emotional and spiritual factors are involved and it is never casual.

So, while the physical vigor is gone for the seniors, the 90 percent emotion remains and is refined and enhanced with experience and age, and is in most cases in good shape. In old age it's the essence of the spirit that counts and not the body. Long ago the prophet Isaiah was called to be God's mouthpiece. God said, "Go and cry." Isaiah said, "What shall I cry?" God's instruction was, "All flesh is grass."

That is a universal principle that applies to all men. The young fellow courting a good-looking chick must remember the chick has a way of becoming a hen and she will likely cluck some day too. The young man too, will eventually lose his tail feathers. It's the way of all flesh. Old man Time with his scythe works on the body, but he can't do much to cut down the mind.

But back to sex. Seniors have lived through these periods of sex changes. Why, they saw Marilyn Monroe, with her nude body, do more for the calendar business than Gregory XIII ever did. Seniors have also observed psychiatry take on sex so that now the man on the street knows whether he is a dipsomaniac or a nymphomaniac.

As for the new morality, that has arrived: Well, the senior has a lot of old morality he hasn't used up yet. Sex for them is there just like it used to be but the sex hurricane he experienced in the past is gone, and the slow breezes of Time are now blowing. It's obvious the adventurous time of youth, vigor, and experimentation are over for the senior. It is now the triumph of the mind and the essence of the Spirit that count.

There is only about one final and certain conclusion

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about sex. The whole overemphasized deal is temporary. At 45 or so the woman's ovaries stop manufacturing and she gives up the habit of having babies. The stork can't find his way anymore. The old man slows up his sex mileage too. So sex is definitely slowed up.

Jesus clinched this truth about sex and marriage by saying, "In heaven they neither marry nor are given in marriage." So eventually when the undertaker does his little professional work on our bodies, sex is finished.

Even so, sex is very much a part of life. It never dies. A lot of people have guilt feelings about it, and sexoholics should, but how a beautiful and sacred experience has become so exaggerated, ugly, and distasteful, and causes so much heartache and tragedy is hard to figure out. It must be that sex as many other wonderful experiences in life is overindulged and overrated.

Seniors need to be aware of the subtle tricks of sex. It can conjure in the mind, luring innuendos. Remember it's

in the mind. These ads about a "super potency tonic" or a "revolutionary discovery" to regain or recapture the virility of youth are only there to get the senior's money. Only a few seniors get the old hurricane winds of sex into their sails and when they do, it is always disastrous.

Many seniors have gotten good mileage from sex. All the wonderful relationships that center around birth, family life, grandchildren, and family trees are related to sex. If there would be no sex, you wouldn't be here. Seniors, better than youth, have put sex into its proper context. They give it the dignity and beauty God has intended.

So sex is part of the drama of life and belongs to seniors too. Seniors who have learned the art of living can find joy and meaning in life and can also enjoy this experience. It is only a part of the beautiful love relationship that started in courtship, marriage, and family life. True, in extreme old age it can become a nuisance, but the pleasant memories remain. 

'Twas Grace That Taught Me How to Fear

by Ruth S. Burkholder

Fear comes in many shapes and sizes. Many of us live in fear, yet find little relief. We are afraid of what has happened or what might happen. We are afraid of rejection, of aloneness and of death, the ultimate aloneness. We can't pretend these fears aren't there. We are human and no man, Christian or not, can escape pain and fear.

But we are a paradox of evil and divine. The evil within us would bind us by fear, and the divine in us would free us to trust ourselves and our humanity to the source of love and security. The two are constantly at war.

The reason most of our fears bind us is that so many of our fears are sterile; we can't seem to do anything about them. And sometimes the divine in us tends to become twisted. Instead of seeking the Source who can cast out fears and bondage, we try to become Him. We seek in every way imaginable to control what can't be controlled and we spend our energy trying to find the magic key that will give us this power.

God allowed me some pretty painful years in butting my head against these sterile fears before I faced the only fear that can bring life — and that is the fear of not being true to my own core, my own gifts, my own journey — the fear of risking life! It is the one fear that can bring change and abundant life.

It was when I faced this fear that I finally saw my true sin and the bases of my real fear. The greatest sin is the sin of not being true to the person God intended me to be. I had been going the wrong way. And only then

could I grasp the meaning of salvation. I finally "felt" my oneness with the harlot, the tax collector, the demon-possessed; all who were untrue to their deepest selves. And then began the story of redemption. I saw that, even if I tried, I couldn't patch up my life story before I came to God, and that I didn't have to. This is grace, to be loved as I am. He came not to call the "good guys who do everything right" but those who went the wrong way.

And as we sense this love, this acceptance, this forgiveness, a healing and freeing process begins. The old begins to die, though often slowly and painfully, and the new begins to emerge. We are free to risk life, to risk doing something wrong. We know, at our deepest being, that the direction is much more important than a wrong we might do in choosing to risk and live. With Martin Luther we learn "to love God and sin boldly." We aren't so concerned about becoming "soiled" by the world. We know that what really matters is living honest, loving, human, and abundant lives in Jesus Christ.

As we face our real fear, our real sin, and grapple with it; as we accept our responsibility and God's forgiveness, many of our other fears lose their hold. They weren't the real ones anyway. When a man or woman is true to the call of God for his own unique journey, he begins to discover a peace within. He discovers a peace that "no man can give and no man can take away." If we really listen to the message of grace, we will discover "how to fear" and how to be freed from that fear. 

Was God Leading or Sarah Pushing?

by Simon Schrock

God is leading us to another place. So we were assured by a pastor of a large congregation who was leaving town. We had the job to paint their house so they could sell and get out. Must be nice to have such clear directions from God, like leave here — move now — go there. But as we painted, we overheard. Visitors came to give their somber farewells. Phone calls came in. The voices carried to the painters. By the time we were finished painting, his statements of God's leading were overtaken by doubts. In their conversations a character named Sarah came up for discussion. We learned a lesson on how "God leads." We concluded it wasn't so much God leading the pastor out as it was Sarah pushing him. Whatever the case, Sarah was the irritation. We had a hunch Sarah was the reason they were leaving, and they polished it up by saying it was God leading them.

Christians are being moved by a "Sarah" in their life. To blanket it over, they declare God led them. They say, "God led me," or "I feel it is God's will." But they give no concrete evidence to bank on except feelings. Sometimes I feel strongly God is leading — later I see I was wrong. Sometimes I don't feel like He is leading — and it proves He was. Feelings alone cannot be trusted. Following feelings can cause disappointments later.

Christians become tempted for things and practices that are not in agreement with Scripture. They want it. So they try to feel it would be all right for them. After they have partaken they declare they feel it was God's will. Again, with feelings being the only evidence. All too often the phrase is used to fulfill our own lusts and desires. Can we take a lesson from Ananias and Sapphira?

The phrase, "God led me," is being used by some to shove their way through any sin they want for themselves. Like one I know who was led to divorce her husband. Another one was led by a special revelation to marry a divorcee. A boy sees a girl flash her twinkling eyes at him, and suddenly he feels it is God's will that she is for him. People indulge in any lust the world offers. If they want it, they taste it, and say it is God's will. You can persuade yourself to accept sinful living if you desire to. It is a dangerous desire. If you insist on your way of thinking, God will help you believe your foolishness, including false teachings. He will give you up to do your own "thing." He did the Romans. They wanted their own way. "Because men re-

fuse to keep in mind the true knowledge about God, he has given them over to corrupted minds, so that they do the things that they should not" (Rom. 1:28, TEV). Warning! Taking your own way is dangerous.

A lot of Christians get their "God leading" directions because some Sarah may be pushing. They don't get their own way in a given situation. So they are displeased. They linger in thought on how they were humiliated by having to give in. Soon the issue is buried in character attacking, and a "Sarah" develops from it. They take a final alternative to honest submission. They leave, like a child in a game who can't have his own way. But to appear with clean hands and an innocent look, we make God look like the failure by pushing the blame on Him with our smoothing over remark: "God led us to leave."

We use a good term to hide our dirt under. If there is a person with person conflict, the maturing Christian will do his part to resolve it. The immature Christian will harbor thoughts of how wrong this terrible man is, and how right he himself is. He thinks of getting back at him by cutting off communications and relationships. If that doesn't satisfy his ego, he may move out. Instead of confessing he is running from his Sarah, he is shifting his inconsistencies on God by boasting that God led him. Man either accepts the blame for his failures, or shifts them on another. We make God appear to be the failure when we refuse to accept them. Then to gain spiritual esteem from others we say, "God led us." I get a feeling that some Christians who herald, "God led me," should be confessing offenses instead. Then God could lead.

The term, "God led me," is sometimes used as a tool to slap another brother and prove him wrong. If one is challenged on an issue in his life that is not scriptural, the challenger may be cut off by a slap back: "God led me." Now what can one say to that? I detest the attitude of the Christian who insists on his own way and wishes, then slaps you with, "It's God's will," with no concrete evidence to bank on.

May I urge we be very careful how our Sarah pushes us around. Don't let one who disagrees with you, push you into harboring ill feelings toward him or another person. If that happens, that person is your Sarah, and you have been pushed. If those feelings continue, you may be pushed right out of the kingdom.

There is often an issue at church on which you disagree with another's viewpoint. You desire God's leading on the issue. But if we aren't careful, some Sarah will get on the issue and push us in an "I'm dead right" position. It happened so cunningly. You declare it was God that led you. We can afford to be wrong on the issue. You can make that right. But your spiritual life cannot afford to permit any disagreeing Sarah to push you into bitter attitudes toward anyone. That is courting with spiritual suicide.

Abraham, the hero of faith, was pushed by his Sarah to sidestep God's leading for his life. She lost faith in God's promise and took upon herself to help him out. She talked Abraham into having a child with their maid. Ishmael was born because of her pushing, and there has been trouble ever since between the kinfolk.

Our "Sarahs" may be our brothers. Some are right. Some are wrong. We can use their pushing on our lives to soar us to a higher spiritual level. It is our response

that will lift us or bury us.

Am I saying God doesn't lead men today? No. God does lead men today. He began at creation. And He will lead as long as men follow Him. I know saints who are being led by God — but humbly, sincerely, and respectfully. I am saying it is a shame and a dishonor to God to claim that He led, when it was only our selfish desire we followed. It is a disgrace to His image and reputation.

How can we test if it is God leading? It must agree with all Scripture. Attitudes must be healthy toward all men. And we will be willing to listen and learn from our brothers.

Let me urge that we use the term, "God led me" cautiously, meekly, humbly. So that our selfish desires will not dishonor His name.

And finally, as you move and act, check carefully if it is from God or an ill attitude you developed from some "Sarah" in your life. Has God been leading you — or have you been pushed? 

People of the India Mennonite Church

by Mary M. Good

The Mennonite Church in the Dhamtari area of India is now without any American missionaries. Indian leaders are now prepared to proceed with the work. At this we rejoice.

In previous short articles published in the *Gospel Herald* I wrote about congregations to be established and buildings to be erected. This article deals mostly with organized congregations.

The oldest and largest congregation, Sundarganj, at Dhamtari is shepherded by copastors, D. A. Sonwani and S. Solomon. The deacons are J. Bhelwa and K. Jiwanlal. A heavy responsibility rests on these church leaders. Brother Sonwani also has the extension assignment of the area to the north toward Raipur, and Brother Solomon and the two deacons are teachers in the Mennonite Higher Secondary School. Dhamtari Christian Hospital represents another service and witness in this area.

There are many young people among these congregations. Ed and Irene Weaver, who returned to India for a special six-week fraternal visit in late 1972, reported their surprise at the number of youth. Invited to speak to the young people, the Weavers expected a small group — perhaps in one of the wings of the church. To their surprise the large building was filled, mostly with young people.

The people in Dhamtari and the surrounding villages are coming and asking the Christians about their religion more than ever before.

Bishop P. J. Malagar, in addition to his church duties,

serves as director of the MCSFI (Mennonite Christian Service Fellowship of India) and has his office for this ministry in Calcutta. Bishop O. P. Lal is pastor of the Balodgahan congregation and director of evangelism in the Kanker and related industrial development areas in the southern part of the Jagdalpur District. Madhukar Das, a graduate of Yeotmal Seminary, is working in Baila Dila about twenty-five miles farther south from Jagdalpur. Brother Lal's wife, Rhoda, is president of the WMSA.

The two deacons of the Sankra congregation, Puran Chand and Matthew Sindhu, serve as pastors of the church. C. K. Jebiar lives in Sankra and is pastor of the two small churches, Kusum and Dondi, and is responsible for the large industrial area to the west. The brethren serving as pastors of the Sankra church are both self-supporting and this is the pattern for either lay or ordained ministers in the smaller congregations since they are not able to support a full-time pastor.

The pastor at Shantipur Leper Home is Itwari Rawat, who works as a laboratory technician. The Ghatula congregation shepherded by P. L. Gwal and Mahodi by B. N. Netan have both shared the fate of the agricultural areas and the groups are small. The pastor of the Mangaltarai congregation is D. Dasru and of the Maradeo congregation, the veteran pastor, Pershadi. The pastor of Rajnandgaon, an urban church, is T. Singh.

The statistics given here are for the year 1973. The friendship between the Indian and North American church is strong. May it continue to grow even stronger in the bonds of love as we continue to pray for each other. 

Mary M. Good, Goshen, Indiana, served as a missionary in M.P., India, from 1920 to 1952.

House Church Uses Fellowship Approach

Urban Mennonite congregations often start with a nucleus of so-called ethnic Mennonites who have moved to a city with no Mennonite church. Sometimes they grow by adding those of non-Mennonite background. Sometimes the growth can be largely attributed to migration of Mennonites from more rural areas.

One new Mennonite congregation, however, started three years ago with only the pastor and his family. Now the Orange County Mennonite Fellowship in urban Orange, California, has twelve members, about sixty participants, and membership in the Pacific District Conference — and the only participants whose parents were Mennonites are still Pastor John Kreider and his family.

Mr. Kreider moved to Orange four years ago under the sponsorship of the Pacific District Conference of the General Conference Mennonite Church and the Southwest Conference of the Mennonite Church.

He contacted about thirty Mennonite families living in Orange County. Only three of these families indicated any interest in forming a Mennonite congregation, and the primary objective of Mr. Kreider and the joint committee directing his work became reaching people in his neighborhood, rather than concentrating on corraling Mennonites.

The methods were a combination of the orthodox and the unorthodox.

Once it became obvious there would be few Mennonite families interested in the project, the Kreiders decided on a Christmas open house in their home. They prepared formal invitations, knocked on doors up and down the street, introduced themselves, and invited their neighbors to the open house.

"When we left our house, we were frightened. We did not know what kind of reception we would get," Mr. Kreider said. "But the amazing thing was these people received us with a smile. I don't think we were rejected by one single family. I think they were shocked really, thinking, 'Wow, I didn't realize there were any people living on our street that were really interested in us this much.' . . . We just talked together, got acquainted with each other. We drank punch and ate cookies together. We felt like this was a real breakthrough."

Mr. Kreider tried other ways of getting acquainted with the neighborhood — coaching a Little League baseball team, running a summer Bible school in their home, and planning a community fun night for neighborhood children.

"Then neighbors began to call us when they were in serious difficulty," said Mr. Kreider. "A family across the street had a son who was in an accident while at school. He fell on the asphalt and had a concussion. His mother did not know whom to call, then she suddenly remembered that the Kreiders might be available. We rushed both her and the son to the hospital and stayed with them several hours until everything was under control. This really meant a lot to her."

"On the way to the hospital, she said, 'Now, John, I will pay for the gas and take care of the expenses.' I said, 'Forget it. If we cannot be neighbors and love each other, then we just as well forget all about it.' It was not long until she and her family were also coming to the fellowship, at our weekly Bible studies."

After building up some contacts in the neighborhood, Mr. Kreider had some brochures printed explaining the church-in-the-house concept, who was sponsoring his work in Orange, and a historical statement about the Mennonites. And he invited people to the Sunday morning meetings.

Sunday morning worship is an informal time of sharing. "If the Christian life is to be really meaningful, things have to happen. Christ must always be kept current in people's life experiences," said Mr. Kreider. "So we say, 'In the past six days what has God been doing for you as a person?' Or I might say something like this, 'I know Jesus is real because. . . . We sing together. We do not sing many of the heavy hymns that the average Mennonite congregation does. We sing the Jesus-style hymns, the hymns that have a personal message, such as 'What a Friend We Have in Jesus.' People respond to this."

"Then we go through our Bible studies. We have our various classes. Then after Bible study, I simply share about a ten-minute meditation."

Vacation Bible school continues. There are community good news clubs during the school year for children.

A Bible study for couples meets in the home of another member.

"We are excited about the house church development," said Mr. Kreider. "We do not know whether we ought to develop a second house church, whether we ought to look for property and build, and if we do secure property, what kind of building ought to be built. We want to be sensitive to the leading of the Spirit in these matters. We want to keep it the 'fellowship' as much as possible."

Traits of the Self-Life

The following are some of the features and manifestations of the self-life. The Holy Spirit alone can interpret and apply this to your individual case. As you read, examine yourself in the very presence of God. Are you ever conscious of:

A secret of pride — an exalted feeling, in view of your success or position; because of your good training or appearance; because of your natural gifts and abilities; an important, independent spirit?

Love of human praise; a secret fondness to be noticed; love of supremacy, drawing attention to self in conversation; a swelling out of self when you have had a free time in speaking or praying?

The stirrings of anger or impatience, which, worst of all, you call nervousness or holy indignation; a touchy, sensitive spirit; a disposition to resent and retaliate when disapproved of or contradicted; a desire to throw sharp, heated flings at another?

Self-will; a stubborn, unteachable spirit; an arguing, talkative spirit; harsh, sarcastic expressions; an unyielding, headstrong disposition; a driving, commanding spirit; a disposition to criticize and pick flaws when set aside and unnoticed; a peevish, fretful spirit; a disposition that loves to be coaxed and humored?

Carnal fear; a man-fearing spirit; a shrinking from reproach and duty; reasoning around your cross; a shrinking from doing your whole duty by those of wealth or position; a fearfulness that someone will offend and drive some prominent person away; a compromising spirit?

A jealous disposition, a secret spirit of envy shut up in your heart; an unpleasant sensation in view of the great prosperity and success of another; a disposition to speak of the faults and failings, rather than the gifts and virtues of those more talented and appreciated than yourself?

A dishonest, deceitful disposition; the evading and covering of the truth; the covering up of your real faults; leaving a better impression of yourself than is strictly true; false humility; exaggeration; straining the truth?

Unbelief; a spirit of discouragement in times of pressure and opposition; lack of quietness and confidence in God; lack of faith and trust in God; a disposition to worry and complain in the midst of pain, poverty, or at the dispensations of Divine Providence; an overanxious feeling whether everything will come out all right?

Formality and deadness; lack of concern for lost souls; dryness and indifference; lack of power with God?

Selfishness; love of ease; love of money?

These are some of the traits which generally indicate a carnal heart. By prayer, hold your heart open to the searchlight of God, until you see the groundwork thereof. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Ps. 139: 23, 24).

The Holy Ghost will enable you, by confession and faith, to bring your "self-life" to the death. Do not patch over, but go to the bottom. It alone will pay.

Oh, to be saved from myself; dear Lord,

Oh, to be lost in Thee;

Oh, that it might be no more I,

But Christ that lives in me.

"Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). — E. E. Shelhamer

Can be ordered in tract form from Herald Press, Scottsdale, Pa. 15063.



Wit and Wisdom

An intelligent-looking, well-dressed man sitting in the backseat of a cab said to the driver: "Do you think God is dead?"

In response the startled driver replied: "Dead, sir? I hadn't even heard that He had been sick. When did this happen?"

* * *

The U.S. is the only country in the world where a man can keep three cars in his garage and not own a single one of them.

* * *

Look at the bright side of things. What if all the errors you made were put into the newspaper every day like that of a ball player?

* * *

During a Russian snowstorm, a farmer rode into town and tied his horse to what he thought was a hitching post. During the night, a sudden thaw melted the snow. The next morning he saw his horse hanging from a church steeple.

* * *

If you have a flock of sheep the shepherd does not increase the size of the flock. He feeds them. Sheep increase the size of the flock.

HAVE YOU COUNTED THE COST OF A CHRISTIAN LIBERAL ARTS EDUCATION?

Many people have, but they go about it the wrong way, using economic guidelines to evaluate a product that cannot be measured strictly in terms of dollars and cents.

Eastern Mennonite College is educating for life. We call it Christian discipleship, taking Jesus Christ seriously in a modern world. And that's costly.

EMC believes you can afford to investigate our academic programs, service opportunities and financial aid plans. It's a small price to pay when you consider the life-changing benefits.



Write:

Director of admissions
EASTERN MENNONITE COLLEGE
Harrisonburg, Virginia 22801
Phone: 703-433-2771, ext. 333

Relief Programs Initiated in Chad Drought

As severe drought withers crops and dries up wells in six countries along the lower edge of the Sahara Desert, Mennonite Central Committee has placed relief personnel in Chad, the easternmost of the affected countries, and is hammering together emergency plans for relief and longer-term development services in that country.

Vern Preheim, MCC director for Zaire, crossed the Central African Republic in mid-July to enter Chad. Terry Stuckey, Zaire TAP volunteer who extended his term for emergency planning in Chad, accompanied Preheim on much of the two-week Chad trip. They contacted over 40 missionaries, church leaders, and embassy, United Nations, and Chad Government personnel.

Faced with a disaster the size of this drought—20 million people fighting to stay alive in a 2,000-mile belt along the southern edge of the Sahara according to the July 23 *Newsweek* magazine—the Mennonite Central Committee must think seriously about the most effective stewardship of the resources provided by the Mennonite and Brethren in Christ churches of North America.

Administrators felt that MCC efforts should be concentrated in Chad in cooperation with French Mennonite missionaries who have established work there.

Preheim and Stuckey have implemented immediate aid and proposed longer-term measures for relief in drought areas where the Chad people are suffering most now and where future needs will probably be greatest.

In the Fort-Lamy area, French Mennonite missionary Gilbert Klopstein is buying millet at the now inflated market prices and reselling it to village people for the lower price they were accustomed to paying in normal years. Villagers come from 60 villages in a 25-mile radius to buy grain.

Two tons of millet have also been shipped to Bol, near Lake Chad, where Swiss Free Evangelical Church missionary Daniel Grossenbacher has requested it to start a similar purchase-sell project to provide food for the people whose crops have failed.

For the immediate future, Preheim indicates the greatest needs are for interior transportation of food being donated by international agencies and governments.



The drought in sub-Saharan Africa, now in its fourth year, is symbolized by this scene in Senegal, one of the six afflicted countries.

Other needs according to Preheim are vitamins, medicines, and high-protein foods for distribution through the 20 dispensaries and hospitals operated by missions in Chad; continuation of the buy-sell program of millet or peanuts and transportation of these foods to isolated pockets of hunger; water development programs; and tree planting for long-term effects in stopping the relentless advance of the Sahara Desert southward.

The present drought is having a severe impact on the economy of Chad as well as the other countries. Food prices have risen sharply. The cotton crop, the major export, is down. Rice growing areas have had complete crop failure because the river did not flood. Fish production is suffering because spawning also depends on normal annual flood conditions. Overgrazing has resulted in a 50 percent loss of cattle.

The drought is not short term. Experts claim Africa is in for a long-term climatic change which will push the desert south each year. One missionary has noted that the desert is now moving down into Chad at the rate of over 12 miles each year. One can now walk across Lake Chad. To resist and reverse these changes will require years of tree planting, controlled grazing, and coordinated efforts.

Keeney Visa Denial Appealed

South Africa's major newspaper, *The Rand Daily Mail*, carried bold headlines: "Churches to Fight Visa Ban on Professor." Dated Cape Town, South Africa, the article stated that the South African Council of Churches will make representation "at the highest levels" in connection with the government's refusal of a visa to William Keeney, "a world-renowned expert on peace and nonviolence." William Keeney was to have worked with SACC in a research program dealing with contemporary and historical attitudes toward violence in southern Africa.

John Rees, general secretary of SACC, was scheduled to meet with South African minister of interior, Connie Mulder, concerning the Keeney visa denial.

Meanwhile, the Mennonite Central Committee Peace Section is proceeding with an alternate job description for Keeney involving writing of much-needed materials on peace. The Peace Section is not predicting when the South African government might respond, or if it does respond, what it might say. The feeling is that in light of the circumstances, there is not much basic hope for a reversal of the visa denial. Consequently, present plans are that Keeney will serve in a one-year assignment developing peace education resource materials as a staff member of the MCC Peace Section living in Elkhart, Ind.

The previous Keeney assignment to South Africa was referred to as the South Africa Peace Missioner since peace was at the heart of the task. The Peace Missioner job was two-pronged. It was to report to Christian churches of South Africa the historical experiences of Anabaptists and Mennonites in their attempts to demonstrate the way of peace and reconciliation. It was also to speak out on the contemporary situation in southern Africa where whites control the government and wealth, and the black majority has no hope of equal opportunities.

Radio Program Serves Wide Russian Audience

Voice of a Friend, the Russian language radio program produced by Mennonite Broadcasts, serves a wide listening audience.

Vasil Magal, speaker on the broadcast, reports that he is preparing a series of messages for lay preachers, especially in the USSR.

"As you know, they don't have any biblical or theological training," he says. "And I know from those whom I met in

Germany, also from other sources, that they need this kind of material." Magal has recently done a series of messages for youth.

One young person recently wrote the following letter and sent it out of Russia with a friend:

"Peace to you from the Lord. . . . I wrote to you three times already but never got a reply. I came to the conclusion that my letters never reached you. Therefore, I am sending this letter through a brother who lives in. . . . I've been listening to your programs almost since the time you began broadcasting, and now I listen to you every day.

"I wish I could write a lot about myself, share with you my questions, etc., but I'm not sure that you will get my letter. I am in a complicated situation, as if at a crossroad. I firmly know one thing, and this is that communist ideology and Christian ideology are opposite to each other. Our churches are packed to overflowing, mainly with elderly women, but there are also young people who attend. I forgot to tell you that I am 21 years old.

"I do not go to church and am praying at home. I listen to your broadcast and am trusting the Lord with all my heart. But I get no spiritual help around here whatsoever. I am the only believer in the family. Help me, for Christ's sake. Write to me. I am waiting for comforting words."

Older folks also listen to the broadcast. Recently a retired widow-grandmother-professional person wrote:

"My dearly beloved brothers and sisters in Christ. I greet you all in the name of Jesus Christ our Savior and want to tell you a big Russian 'thank-you' for your work in the Lord's field. I praise God for the opportunity to hear His Word through the means of 20th-century achievements. I received a transistor radio for my birthday about nine months ago and have not missed even one of your programs since then. I listen to your sermons with great delight. I join you in the singing of hymns and in prayer and I often weep with joy. How I thank God for these moments of fellowship with Him and with you. I learn much through the sermons and they have strengthened me very much. I never heard anything like this before.

"I am a sinner who found forgiveness in Jesus Christ. He has delivered me from my sins and I love Him because He found me, a lost sheep in this world, and has saved me. I spent nearly all my life searching for the truth (and the truth is God), and when I found Him, I believed with all my heart. I became a Christian 10 years ago. After hearing your broadcast, I told the Lord that I want to be a friend with these dear people. And so dear ones, I am very much with you in

thought. Had I wings like a bird, I would fly at once to you. If you write directly to me, you will never reach me being that the letters from you will not be permitted to come through."

Christians in the USSR continue to suffer persecution, according to a number of sources.

Suppression of religion is not only physical, but also occurs in other ways. One of these is in the control of the broadcast and print media. An article in *Pravda* (Truth) last year was titled "Religion Warps the Character of a Person." Persons wishing to read the English translation of the article may find it in *Religion in Communist Dominated Areas*, July-August-September, 1972, p. 100. RCDA is a quarterly publication of the Research Center for Religion and Human Rights in Closed Societies, Ltd., 475 Riverside Drive, New York, N.Y. 10027.

Congressman Reports on Status of Church in China

Delton Franz, representing the MCC Peace Section in Washington, D.C., talked with Congressman Jerry Pettis (R-Calif.) concerning the church in China. Pettis had returned from a July 2-16 visit to the People's Republic of China and was reporting on his conversations about the Christian church. Pettis talked to Professor Ting Kwang-Hsun, age 58, a Christian educator and former Episcopal minister who told him:

"Christianity was imported from abroad as a part of foreign colonialism. That accounts for the small number. The Christian church will not die in China because we have religious freedom. But it will not grow because of its history."

Upon hearing of the Congressional delegation's unique encounter with the head of the Nanking Theological College, Delton Franz called an office staff member of Congressman Jerry Pettis to see what more could be learned about the current experience of Christians in a unique society of 800 million people. An hour later the Congressman himself was on the phone. An extended conversation followed. Little has been known regarding the condition of the church in China today. The talk with Congressman Pettis gave insights into the status of the Christian church in China.

Pettis states he first learned of the status of the church in China at a dinner banquet with the Nanking Theological College head, who doubles as deputy mayor of Nanking, a city of two million. Ting emphasized that the Chinese government will not be granting visas to

missionaries at any time in the foreseeable future. The government is opposed to proselytizing, to the evangelizing work of missionaries. If restrictions to outsiders are loosened it will be to people with specialized skills. "The people of China are interested in matters of survival, food, medical needs, etc., rather than with what missionaries have brought in the past."

While former church buildings have been closed, with many being used as warehouses since the Cultural Revolution, Christians are meeting in factories or public buildings. The U.S. government is currently negotiating with the People's Republic for compensation to U.S. denominational bodies for church properties expropriated by the Chinese government.

Congressman Pettis, back in China for the first time since military service there in 1946, reported further that Professor Ting Kwang-Hsun had been charged by the government to consolidate all denominational groups functioning in China into one group, known as the Church of Christ in China. This happened in other countries as well, as a means of unifying and simplifying denominational structures.

It was the impression of Congressman Pettis, a Seventh-Day Adventist and conservative Republican, that the interpretation of the Christian faith taught the 100 students at Nanking Theological College is diluted, with emphasis on courses in comparative religions.

As for his own political views, the head of Nanking Theological College said, "A church member would not join the Communist Party. At the same time, a communist could not join the church." But the church supports "the socialist program of doing good things for the people. There is no contradiction in that."

Donations from Chinese Christians are the only support for Nanking Theological College. The city of Nanking (two million) has four Christian congregations of about 100 or so members.

Ting stated to the Congressman, there is "no discrimination of any kind against religious groups." Religious leaders who have been imprisoned were jailed "not as a question of religion, but as a political matter," he asserted. "Certain church leaders had political connections with forces abroad hostile to the new China."

(It is known, however, that Christians in China have endured severe reprisals under the communist government. The association of missions with colonialism has undoubtedly been a major factor in repression suffered by Christians in the past. Congressman Pettis said, "Those Christians who have not compromised have been given a hard time.")

The Congressional delegation also had a two-hour meeting with Chou En-lai, premier of the People's Republic. The premier told the delegation that the existence of religious groups in China is all right as long as they don't provoke revolts or cause conflict. By way of further interpretation of the visit with the premier, Congressman Pettis said, "They are not about to have the boat rocked by outsiders (an indirect reference to missionaries) just a few years after the Cultural Revolution and at a time when the future of 80-year-old Chairman Mao Tse-tung is anything but certain."

The diplomatic efforts between our government and the People's Republic of China have given rise to long-hoped-for restoration of relations between Chinese Christians and Christians in the West. Yet the realities seem to be against that happening soon.

Whether or not we deem fair the appraisal by Professor Ting, that "Christianity was imported from abroad as a part of foreign colonialism," the sobering reality is that the door to China, now slightly ajar and cautiously opened to delegations of Congressmen, medical doctors, businessmen, scientists, etc., has not been reopened to Christian missionaries.

Second Annual Field Day a Big Success

The Torchbearers Boys' Clubs League held its second annual field day at Rockway (Ont.) Mennonite School on June 23. Thirteen member clubs participated in the various events. The day began with registrations, then a double knockout volleyball tournament. The club from the St. Jacobs Mennonite Church won this event.

After eating lunches brought along by themselves, the boys participated in various field events and also some novelty events. These included high jump, running long jump, triple jump, knee dip, walk the plank, relay race, and a ski race.

The rain held off until the barbecue supper was almost over. President Nyle Martin presented the awards. The various events were given points according to a preset standard with each participant getting from 0 to 3 points per event. The club from Cassel Mennonite Church was the overall winners for the day, and was presented with individual as well as a team trophy.

Last year's trophy winners, the Steinman Mennonite Church club was presented with a plaque to commemorate its achievement.

In total about 175 boys between the ages of 8 through 14 participated. We hope to have more clubs participating next

year. If you wish to join, contact Nyle Martin, R.R.2, New Hamburg, Ontario. — Allen D. Martin

Canada Offers 60-Day "Grace Period"

Continuing through Oct. 14, the Canadian government is permitting all persons in the country illegally (not landed immigrants) a 60-day "grace period" during which they can register with the Department of Immigration. On Nov. 1, 1972, the immigration regulations changed so as to prohibit anyone from coming to Canada as a visitor and then applying from within the country for landed immigrant status.

In order to avoid deportment of such persons who illegally stayed in Canada, the government is giving a chance for all to register with the Office of Immigration. This action will give relief to a large number of U.S. draft-age immigrants who are presently in Canada but who would, under present regulations, be deported to the U.S.

Isaac Assigned to Assist War Objectors, Winnipeg

Ron Isaac, a recent student at the Associated Mennonite Biblical Seminary in Elkhart, Ind., has been assigned by the MCC (Canada) to the Winnipeg Committee to assist war objectors.

Isaac, a Canadian, will serve as a staff person with the Winnipeg Committee. His assignment will involve helping U.S. draft-age men to register as landed immigrants with the Canadian Office of Immigration. He was earlier involved in the development of legislation which makes such registration possible.

Persons knowing young men in Canada who are not landed immigrants should urge them to contact the Canadian Immigration Office during the next sixty days. Persons with questions should contact Ron Isaac, Winnipeg Committee to Assist War Objectors, 175 Colony Street, Winnipeg 1, Man., Canada, for assistance.

A massive publicity effort is being made across Canada to inform everyone of this 60-day grace period. Various denominations in the U.S. have agreed to raise \$100,000 for this program. Persons wishing to contribute to this effort should send contributions to the MCC Peace Section, 21 South 12th Street, Akron, Pa. 17501.

Ordination in Belize

Henry and Millie Buckwalter were ordained to the ministry on Aug. 5, in the Belize Mennonite Church, Belize City, Belize.

Paul G. Landis, secretary of Lancaster

Mennonite Conference, brought the message and led in the ordination service. Ira Buckwalter, associate secretary-treasurer for Eastern Mennonite Board of Missions, shared a devotional meditation and assisted in the ordination charge along with several others.

National church stewards from San Felipe, Orange Walk, August Pine Ridge, and Belize City shared testimonies. The members of the Belize congregation formed a circle around the Buckwalters and prayed for them. Henry and Millie then shared a response.

Ira and Pauline Buckwalter spent August 2-14 in Belize, visiting their son Henry and his family, fellowshiping with the Mennonite churches, and obtaining an overview of the Board's program in the country of Belize.

Children Buy a Honda



Fred Swartzendruber, Mennonite Central Committee administrative assistant for Material Aid, accepts a check for the cycle from Cheryl Smith.

Two hundred and fifty Bible school students at the Willow Street Mennonite Church exceeded their goal of \$535 to purchase a Honda 175 motorcycle. The motorcycle is for Lehman Metzler, Mennonite Central Committee agricultural development worker in Paraguay.

Ranging in age from three years to 16 years, the students raised money by doing odd jobs such as washing dishes, mowing lawns, filing records, dusting, gathering hay bales, cleaning steer pens, trimming lawns, and cleaning garages. Some children gave their allowances for the project.

"The kids are enthusiastic about the project," said Rodney Houser, Lancaster, assistant superintendent of the Bible school. "It added a real spark of excitement each evening."

The motorcycle was on display the last two evenings in the foyer of the church.

Metzler, a former Lancaster Countian, is serving under Mennonite Central Committee. Fred Swartzendruber, MCC assistant for Material Aid, accepted the contribution for the project at the Bible school's closing program.

Uruguay Political Situation Tense

Boycotting and strikes continue in Uruguay following the military takeover on June 26, but power has changed hands without the shedding of blood, according to information received by the Commission on Overseas Mission of the General Conference Mennonite Church.

The president, Juan Maria Bordaberry, has dissolved both houses of Parliament and taken over together with the military. Immediately after the takeover, workers in Montevideo struck and occupied industries, businesses, centers of transportation, and the oil refinery. Radio and television stations were taken over by the government. The army cleared the factories and businesses one by one, the radios declaring that only a small group of communists was manipulating the workers. The top union board was dissolved, its property confiscated, and the men imprisoned. When the production workers at the refinery did not cooperate even after it was encircled by the army, the workers were declared inducted into the army. Meat has recently been banned for three months.

There has been no official word on the situation of the Mennonite seminary in Montevideo.

Prior to the military takeover, Katie Brun, imprisoned since May 1972, was released by the Uruguay government under "provisional freedom." Her husband Miguel, a professor at the seminary, had been released a few days earlier.

Role of the Family in a Changing Society

"I think the family is the issue of the '70s, and the seminar helped focus the questions for me." This was the remark of one participant in the Christian Family Life Seminar, sponsored by the Associated Mennonite Biblical Seminaries, Elkhart, Ind. The two-week seminar, held from June 26 to July 6, was taught by Ross T. Bender, executive secretary of the Board of Congregational Ministries for the

Mennonite Church, and Abraham Schmitt, marriage counselor and professor of social work at the University of Pennsylvania, Philadelphia. This was the third year they have jointly conducted the seminar at the Associated Seminaries.

The seventeen participants came from Manitoba, Ohio, Michigan, and Indiana, representing several denominational affiliations. The morning lectures by Bender focused on the changing marriage patterns, the biblical view of marriage, the roles of man and woman, and the role of women in the church. Schmitt presented his theory of marriage, "Conflict and Ecstasy: Model for a Maturing Marriage," developed over the years as he has studied psychology and counseled marriages. Group discussions followed the lectures and one member noted that there was "significant input from class members as well as teachers." One class member felt that the topics could have included family relationships and not dealt so exclusively with husband/wife relationships.

In the afternoon, five couples, plus Bender and Schmitt as leaders, formed a Marriage Enrichment Group designed to "make good marriages better." Using the theoretical information gained from the morning session, the group could make practical applications from their own marriage situations.

Volunteers Begin Assignments

Eighteen volunteers joined the July 10-20 orientation at Mennonite Central Committee Headquarters, Akron, Pa. Some orientees will work as agriculturists, teachers, community development workers, maintenance workers, receptionists, and secretaries. Other assignments involve a social worker, hospital coordinator, layout artist, and developing a curriculum for physically handicapped students.

Conference on Life and Human Values

The Mennonite Medical Association discussed Life and Human Values in its 1972 Convention. In May it sponsored a seminar on the same subject with particular reference to the theological implications of abortion. It is now planning another meeting with representatives of various disciplines including nurses, chaplains, social workers, psychologists, hospital administrators, psychiatrists, pastors, and other church leaders. Quotas have been allotted to the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren, and Brethren in Christ conferences. This meeting is being held at O'Hare Concord Motor Inn, Des Plaines, Illinois, October 5 and 6.

The program includes topics related to the issues of abortion, such as ethical implications, religious perspectives, personal aspects, social implications, institutional responsibilities, and church involvement.

In order to open this meeting to interested persons who may not be nominated by church agencies the Association has reserved a limited number of seats for such other Mennonites of the MCC constituency who want to share in these discussions. The registration fee is \$10. Overnight lodging is available at O'Hare Concord Motor Inn at reduced rates. Submit your application for participation to the executive secretary, Mennonite Medical Association, 1005 College Avenue, Harrisonburg, Va. 22801. He will furnish a stamped card to secure lodging at the reduced rate. These are available on a "first come, first served" basis.

Abortion was one of the issues discussed at Assembly 73. Since that group took no position, the churches will have to face the question in their local situations.



Mennonite Church participants in the July 10-20 orientation held at MCC headquarters, Akron, Pa. (Left to right) Roger Martin, Elizabeth Gingrich, Karen Berkey, Judith Landes, Ken Holderman, Jr., Calvin Miller, and Wendell Amstutz.

Trailer Parks Not Home to Buffalo Creek Residents

One and a half years after the Buffalo Creek Valley disaster, many families are still living in the nine HUD trailer parks located both in and outside the Valley. According to a July 22 article in the *Logan, W.Va., Sunday Gazette Mail*, the woes of these people have been compounded by the government agencies who should be helping.

The article cited a psychologist who noted that the government irritated the people's feelings of stress and grief. People were placed in the trailer parks arbitrarily rather than with their families or former neighbors.

Mobile home parks have a far higher population density than normal, the article continued, but there is complete absence of a community social system.

"The people are unhappy because there are no porches to sit on and no fences to protect them," said Ralph Sommer, Mennonite Disaster Service-Voluntary Service project director at Buffalo Creek. "Some of them refuse to take the initiative, waiting for whatever happens. Others get more and more frustrated."

Yet most families cannot move from the trailer parks because the right-of-way for an as-yet-nonexistent highway took their property. Other available building sites are hard to find in the narrow valley.

Among the trailers that form a bland, yellow-white row in trailer park Latrobe IV, one labeled "Mennonite Voluntary Service Unit" served as office and home for Ralph and Frances Sommer. Another trailer is the kitchen and dining room for the summer MDS-youth volunteers, a third as home for the girls in the unit. Across the creek in Latrobe III live the boys.

"We've come to understand some of the problems of those in the trailer parks," said Ralph. "The boys complained at first about sleeping eight in one trailer. I told them some families in the park have at least eight children."

Some of the trailers are in poor condition. "One of the girls in the Quaker service group put her foot right through the floor," he continued.

The summer volunteers have learned a great deal living in Latrobe IV. "The trailers are so small and noisy you really have to learn to give and take," said one. Several of the youth set up a Sunday school for some of the children. Others play with them or talk to their parents.

For the people still in the Housing and Urban Development parks, problems in Buffalo Creek will continue to be magnified until they can take the first step of getting back on their feet—finding their own home. ●

Atlanta Poor Feel Housing Squeeze



Richard Koontz, volunteer from Newton, Kan., at McLendon Gardens building site, Atlanta, Ga.

What can a poor man do? Not much when it comes to providing adequate housing for his family in the city. Thirty Atlanta churches and nonprofit groups have seen how city people on low or fixed incomes are forced to spend higher and higher proportions of their incomes on housing. The group, known as Interfaith, Inc., and including Mennonite House—the Atlanta Mennonite Central Committee Voluntary Service unit—have banded together to help meet the critical need for low and moderate-income housing in metropolitan Atlanta.

The members of Interfaith, Inc., a nonprofit housing corporation, firmly believe that meeting the human and social needs of the Atlanta community is a vital part of the church's mission and responsibility. But interpreting the needs of low and moderate-income families to the wider community is not always easy.

"The public is not excited about low-income housing," explained Richard Koontz, an MCC volunteer working as an administrative assistant for Interfaith. "They say such projects concentrate too many low-income people into too small an area."

Interfaith is trying to avoid this problem at McLendon Gardens, a low and moderate-income apartment complex the corporation is developing.

"We're clustering 90 three and four-bedroom apartments in 12 and a half acres," Koontz said. "We haven't increased the zoning density. By clustering we've made more open space than if single or duplex homes had been built."

Another community fear is that too many blacks will cause white flight.

"We hope to maintain a 50-50 racial balance. We're exploring the legal problems that are involved if we select applicants partially on the basis of race," Koontz said.

"Initially all the apartments will be rentals. After three years the tenants' organization has the option to set up the cluster units as condominiums," Koontz continued. McLendon Gardens will also represent an economic mix. Moderate-income residents will be expected to pay market price rents. Low-income residents will pay 25 percent of their annual income. The Federal Government will supplement low-income payments.

Interfaith realizes that quality housing involves more than the construction of living units. Vernon King, MCC unit leader, serves as cochairman of the Interfaith Social Services Committee. Task forces are working to establish a job-skill bank, cooperative buying or discount buying opportunities, and day care services for McLendon Garden residents.

"We hope to have management personnel with skills in counseling, too," Koontz said.

The first McLendon Gardens units will be ready this fall. Preliminary applications from low-income families are high.

Colleges Offer Special Education Courses

A recent survey by Mennonite Mental Health Services indicates that several Mennonite colleges offer opportunities for students to work with the mentally retarded and other handicapped persons.

Dean Mark Houshower of Bluffton College, Ohio, reports that two special education courses will be taught there this year. The courses are taught after hours to accommodate working teachers. Introduction to the Education of Mentally Retarded Children and Youth provides background and detailed knowledge for the education of the mentally handicapped. Psychology and Education of Exceptional Children and Youth is a systematic study of the characteristics and abilities of children who differ from the normal.

While Messiah College, Pa., a school of the Brethren in Christ, does not itself offer courses or a program in special education, its affiliation with Temple University and its own Living/Learning Center in Philadelphia provide opportunities for interested students. Messiah Dean Daniel R. Chamberlain notes that Temple offers a few courses in special education at the undergraduate level and a student could be part of the Center while taking these courses. Perhaps more significantly, Temple has a strong graduate program in special education leading to a master's degree. According to Dean Chamberlain, "One phase of the program is designed especially for students who have majored in some other area and wish at the graduate level to study special education to enable them to work with mentally or physically handicapped people." He states further that the Living/Learning Center might not supply only housing for a graduate student but also the opportunity to serve as a resident assistant while studying.

Marion Deckert, dean of instruction at Bethel College, Kan., reports that the Associated Colleges of Central Kansas, of which Bethel and Tabor colleges are members, offers a comprehensive program in special education. Twenty-two hours of special education courses are offered through the six-college consortium, thus constituting a state approved program in special education for elementary education majors.

Developed by Bethel faculty member Earl Zehr, the program includes basic courses in special education and upper-level courses in mental retardation.

Of special interest is the interterm during January 1974, when the fieldwork for Environment of the Exceptional Child will be carried out in England where special education is quite advanced.

Vernon Neufeld, director of MMHS, states that part of the MMHS effort in behalf of the mentally retarded is to encourage more persons to prepare for careers in special education. MMHS has assumed inter-Mennonite responsibility for mental retardation and is actively pursuing a churchwide program of education, consultation, and promotion. ●

Special Clearance Sale of Surplus Bound Periodicals

The following bound copies of periodicals are for sale at the special rate of \$5.00 per copy.

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Periodical Division, Roxie Yoder, Secretary, Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa. 15683

S. American Conference Plans February Sessions

The executive committee of the South American Mennonite Conference has set its next annual conference sessions for Feb. 7-10, 1974, at Delta, Uruguay. The conference will be preceded by a pastors' course from Feb. 5 to 7 at the seminary in Montevideo.

Under discussion at the pastors' course will be the use of commentaries in preaching, goal-conscious education in the church, mixed marriages, and "choosing a pastor: work of the Holy Spirit or democracy?"

A request by representatives from Uruguay that congregations exchange pastors was referred to the February conference.

Churches in Uruguay were asked to continue to work on a revision of Sunday school materials and to share copies of the revision with the Sunday school committee members for their examination.

mennoscope

The Mennonite Historical Society of Ontario has been requested to sponsor the 1973 presentation of the pageant *This Land Is Ours*. Written and produced by Urie Bender last year to commemorate the coming of the Amish to Ontario, the 2 1/2-hour pageant depicts their pilgrimage from Reformation Days in Europe to the present time. The dates are Sept. 27, 28, and 29. Write to Box 10, Baden, for further information.

The 75th anniversary of Locust Grove Mennonite Church will be observed at Belleville, Pa., on Oct. 13 and 14. Principal speakers will be John Drescher, John A. Hostetler, and Ivan J. Miller. A book edited by Jonas Yoder will be on sale. Items and pictures will be on display at the church. Meals and lodging will be provided. For overnight accommodations contact Ivan J. Click, R. D. 1, Belleville, Pa. 17004, or call AC(717) 667-3218.

Five married couples are needed to teach English in Algeria. It's a tough assignment. The first year can be fun learning the French language in Grenoble, France. The second and third years may take the marrow out of your bones, as they say in Greece. But some thrive on it. Mennonite Central Committee is calling for men and women with the servant stance—persons who will identify, empathize, and share themselves fully with the Algerians.

Officers elected at the Illinois Mennonite Conference this year were Paul O. King, Freeport, president; Robert Yoder,

GC Has Small Gain from Operations

Unaudited reports released in early August show that Goshen College closed its fiscal year ending June 30 with a \$39,719.76 gain from operations.

The net gain was realized on a combined operations and auxiliary budget exceeding \$3.7 million. By percentage, the gain is small—about 1 percent of total income and gifts received from all sources for operating purposes.

J. Lawrence Burkholder, president of the college, said the excess funds will be used to reduce short-term non-mortgage indebtedness on three residence halls built in the 1960s. After reduction, non-mortgage indebtedness on the buildings will be \$290,000.

In announcing the news of another fiscal year in the black, Burkholder pointed out that Goshen College has not had an operating deficit since the late 1930s. ●

Eureka, vice-president; J. Frederick Erb, Peoria, secretary; Russell H. Massanari, Fisher, treasurer. Chairman of commissions: Robert Harnish, Flanagan, Leadership; Paul Sieber, Arthur, Finance and Extension; Harold Neuman, Metamora, Christian Nurture; Mark Lehman, Sterling, Evangelism, Peace and Service. Conference minister is Edwin J. Stalter, Flanagan, and James L. Dunn is secretary of youth.

Alice Hess, teacher at Rosslyn Academy, Kenya, arrived in the U.S. on Aug. 16. Her address is Millersville, R. 1, Pa. 17551.

The Lamar Stauffer family was scheduled to leave the States on Aug. 20 for an assignment in the Dominican Republic. Their address is Apartado 510, Santo Domingo, Dominican Republic, where they will be seconded to the Christian Medical Society.

The J. Ogden Augspurger family left the U.S. on Aug. 16 for their assignment as houseparents at Rosslyn Academy, Box 14146, Westlands, Nairobi, Kenya.

David Shenk began teaching in the Religion Department of Kenyatta University College, Nairobi, Kenya, on July 9. He works half time at Kenyatta and part time in the Nairobi office.

Six of the eight youth of Missions Now attending Bible school this year are being assisted by Eastern Board scholarship funds, according to James Metzler, missionary in the Philippines. Two are at FEBIAS, a nondenominational liberal arts Bible college of the Far Eastern Gospel

Crusade. Sam Sacapano, son of Missions Now director, is stirring the campus there a bit by his stand for biblical pacifism. The six other students attend the Baptist Bible Institute. Another student is serving her internship under their program. "We plan to hold regular fellowship discussions with these students in our home," reported Metzler. "Both of the schools are only about ten miles from our place." The Metzlers are also hoping that a few Missions Now students in Manila secular schools can join them.

Ira Kurtz, missionary in Hong Kong, is teaching Bible 15 periods a week to several hundred high school students at the Mun Sang College. He and his wife, Evelyn, have been inviting students to their home Saturday evenings for Bible studies. Two of the three students studying the Home Bible Studies *Living for Christ* in English have confessed faith in Christ. Additionally, several of the six studying regularly in Chinese are Christians.

The Choraleers, a youth music team from Lancaster, Pa., under the direction of Arnold and Maietta Moshier, spent June 29 to July 7 in Honduras, giving programs in churches, high schools, and on television. They sang both in Spanish and English. "Although many did not understand all the words, the audience felt the spirit which they communicated while singing made their messages very real," wrote George Zimmerman, missionary in Honduras. "The listeners were impressed that these youth knew whom they were singing about."

Sixty-nine freshmen in the top 10 percent of their high school class will receive Freshman Scholarships at Goshen College this fall. All high school students in the upper 10 percent of their graduating class are awarded a one-year scholarship at Goshen. The Freshman Scholarship is directed toward assisting the student's first year general fee upon entering college. About 24 percent of this year's freshman class will be given scholarships of this type.

In 1961 Mennonite missionaries left Cuba. During the past twelve years, very few North Americans have had access to the country. However, in the late 1960s the Venceramos Brigades—youth from North America who helped in the cane harvest—began to move in and out of Cuba. Since then, several delegations of churchmen have traveled in Cuba. The Peace Section has asked Henry Yoder, a former missionary to Cuba, to join a group of North American churchmen going to that country later this year. The trip is scheduled for Oct. 15 through Nov. 3.

Don Sensenig, a Mennonite teacher who has served eight years in Vietnam, has returned to the U.S. for a two-year

furlough. During that time he will be preparing peace literature in the Vietnamese language. Having prepared a correspondence course in Vietnamese, he has a good background for preparing peace literature in that language. He will be spending one half time during this first year in writing such materials. Both the MCC Peace Section and the Eastern Mennonite Board of Missions will be supporting Senesing in this assignment.

Mary Ann Halteman, formerly of Harleysville, Pa., has joined the staff of Mennonite Board of Missions, Elkhart, Ind., as a writer-editor. She is working in editorial services of the Information Services Division. Miss Halteman graduated from Goshen College, Goshen, Ind., in 1972 with a BA degree in English.

The 1973 Peace Assembly is being scheduled for Nov. 9-10 following the Peace Section meeting, which will convene on Nov. 8-9. The location for it has not been finalized, but it will most likely be in the Ind.-Ill. area. The issue for discussion will be Women in Church and Society.

Laurence M. Horst, Accra, Ghana, July 30 reports: "Things have been very busy here this past week. We had our Training Institute for Church Leaders with 23 enrolled. The days were planned full. Since Howard Charles could not be present, Stan Friesen taught *Mark*; Mary Oyer took *Music*; I taught *Mennonite History and Homiletics*; Marian (Horst) taught *English*; Erma Grove, *Visual Aids*; Lydia Burkhardt, *Nutrition*; E. K. Nimmo, *Church Administration*; Daniel Tel-Kwabla, *Christian Home*; and A. J. Metzler gave us a sermon on *Christian Stewardship*. It was helpful. . . . I do not know of any other church in Ghana that provides this kind of training for their leaders. We will have eight in formal training this fall school term. So it looks like I will have myself out of a job by 1975. That is my goal."

A bequest of \$47,658.24 from the estate of the late Mrs. Fern L. Hardiman, Howe, Ind., has been accepted by Goshen College. Mrs. Hardiman died in 1968 at the age of 90. Her husband was the late William H. W. Hardiman who died in the early 1960s. Both were lifelong residents of Howe. The couple was associated with Goshen College through friends who were Goshen alumni.

An error was made in giving the address of the North Tampa Mennonite Church in a MennoScene in the Aug. 7 issue. The correct address is: 206 West 131st Ave., Tampa, Fla. 33612.

New members by baptism: two at Christiana, Pa.

Change of address: Glen Brubacher from St. Jacobs, Ont., to Apt. 2B, Fairway Rd., Newark, Del. 19711. Mr. and Mrs. Willard E. Roth to 2837 Monger Ave.,

Elkhart, Ind. 46514. Mr. and Mrs. Robert Lee, 49 Einstein Drive, Princeton, N.J. 08540. The Lees served in Japan (1959-64) with Mennonite Board of Missions, Elkhart, Ind. Guy F. and Clara Hersherberger from Goshen, Ind., to 8611 N. 67th Ave., Glendale, Ariz. 85302.

readers say

Submissions to Readers Say column should comment on printed articles.

The writer's name of the first Readers Say in the Aug. 21 issue was omitted inadvertently. It was written by Mrs. Donna Bergey, Telford, Pa.

I must take exception with an assertion in the hairy *Gospel Herald* issue of Aug. 14, claiming it was the Beatles who started the current fad of men's longer hair. I see the problem in a much more distant perspective. I had a Christian friend some years before the Beatles came here, who grew a luxuriant moustache and when asked to explain said, "Where I go to church the women have been coming with shorter hairdos and tighter slacks as though trying to make themselves look like men, so I decided I'm going to keep ahead of them." I happen to remember beginnings of the "shorter hairdo styles," back in the 1920s. The women had been creeping in that direction for at least 35 years. There is a law in science which says, "To every action there is an equal and opposite reaction," and I am satisfied this law applies to some social matters as well as to physics. So the long-hair trend among the men of today is a natural reaction over the short-hair trend the women were catering to for almost two generations. I still believe that if the women had stayed out of the barbershops (I mean in spirit too), the men would have kept up their patronage of the barbershops. I'll grant the author, the Beatles' example and influence no doubt gave this movement quite a push, but certainly not its origin. I also fully believe that when again enough women are wearing their hair long, the men will lose interest in their own long hair. To keep changing seems to be one of the ways of the world. But I hope to see the time again too, when one can tell the guys and the gals apart anywhere without looking a third or fourth time, and then sometimes doubting!—Roy Hartzler, Kinross, Iowa

A few thoughts ran through my mind as I read the article and editorial in the Aug. 14 issue regarding the hair issue. I have no major disagreement with the ideas expressed and I do agree we need to be careful in our judgments of an issue which may not have clear-cut moral implications.

However, I noted in neither article was much said about why we have the present style of long hair on men, etc. with the exception of the statement in the editorial that the style originated with antedog youth of several years ago. I would also agree that the "reactors" who accept the antedog forces of mammon and the military are inconsistent. However, I fail to see why we should be so ready to accept and justify a cultural style and pattern which has its origins with the antedog personalities of the entertainment field and will change again as soon as another fad comes along, even though the thing in itself may be amoral.

Certainly many of our forefathers had long hair but obviously for quite different reasons than those that make the practice popular today. As Christians we certainly cannot identify

with the antedog forces of materialism and militarism. But in our attempt to be open-minded, we need to be careful that we do not identify with other cultural antedog influences which are also inconsistent with being a Christian. It seems to me we should, as suggested by Brother Drescher, have a great many reservations about general acceptance of a style set, in the main, by antedog youth of a few years ago. I think this would bear further discussion.

I commend the editor and other writers of the *Gospel Herald* for the many fine editorials and articles. Keep up the good work.—Leo J. Yoder, Scottsdale, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Berg, Daniel and Sharon (Eckert), second daughter, Michelle Lynn, July 17, 1973.

Eicher, Steve and Gloria (Kastens), Columbus, Neb., first child, Michelle Leigh, Aug. 6, 1973.

Esleman, Kenneth and Myrna (Brenneman), Charlottesville, Va., second daughter, Kendra Joy, Aug. 10, 1973.

Hilty, Kenneth and Verda (Helmuth), Madison, Wis., fourth child, first daughter, Beverly Dawn, July 2, 1973.

Kehl, Norman and Florence (Schultz), St. Marys, Ont., third child, first son, Stephen Norman, Aug. 9, 1973.

Kulp, Samuel and Lorraine (Kratz), Souderton, Pa., fourth child, first son, Timothy Kratz, born Sept. 23, 1972; received for adoption, July 5, 1973.

Lesman, Lewis and Arlene (Garber), Williamsport, Pa., second daughter, Juliette Lavon, July 27, 1973.

Leitch, Ken and Kathy (Yoder), Wellman, Iowa, second daughter, Kendra Sue, June 27, 1973.

McCann, Charles and Cooki (Kauffman), Harper, Kan., second son, Mickey Dru, June 1, 1973.

Mendall, Cary and Linda (Hostetler), Sarasota, Fla., first child, Tiffany Leigh, Aug. 10, 1973.

Miller, James M. and Edith (Wittrig), Eugene, Ore., first child, Christy Nicole, June 6, 1973.

Miller, Winifred and Susan (Glick), Harrisonburg, Va., second child, first daughter, Sheila Rae, Aug. 3, 1973.

Myers, Lowell and Brenda (Smith), Blooming Glen, Pa., first child, Shawn Lowell, July 23, 1973.

Riesacker, Robert and Sandra (Emmert), Goshen, Ind., fourth child, second son, Brent Robert, July 13, 1973.

Schrock, Arland and Esther (Estep) Baker, W.Va., first child, Cynthia Kay, Aug. 2, 1973.

Schneider, George and Louise (Reiter), Stratford, Ont., third son, Alan Edward, Aug. 3, 1973.

Yoder, Lynn and Ethel (Duncan), Wellman, Iowa, second daughter, Amy Lynnette, July 24, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bowman — Bolton. — Robert M. Bowman, Moorefield, Ont., Berta cong., and Elizabeth H. Bolton, Hespeler, Ont., by Andrew Jones, Aug. 18, 1973.

Eberly — Weaver. — Wendell Eberly, Dayton, Va., Weavers cong., and Carol Weaver, Harrisonburg, Va., Harrisonburg cong., by Samuel Janzen, Aug. 4, 1973.

Hostetler — Reber. — Dan J. Hostetler,

Sarasota, Fla., Baptist Church, and Mary Kay Raber, Lombard, Ill., Lombard cong., by E. Joe and Emma Richards, Aug. 11, 1973.

Hottinger — Layman. — Joseph Hottinger, Broadway, Va., Zion cong., and Betty Jo Layman, Harrisonburg, Va., Harrisonburg cong., by Samuel Janzen, July 14, 1973.

Landis — Rittenhouse. — Daniel Landis, Souderton, Pa., Franconia cong., and Eunice Rittenhouse, Lansdale, Pa., Line Lexington cong., by Harvey W. Bauman, Aug. 18, 1973.

Mat — Snavely. — Charles W. Mat, Astor, N.Y., Alden cong., and Martha S. Snavely, Manheim, Pa., Manheim cong., by H. Howard Witmer, Aug. 11, 1973.

Schrock — Bomberger. — David E. Schrock, Gothen, Ind., Community Mennonite cong., and Susan Bomberger, New Holland, Pa., New Holland cong., by Frank E. Shirk, Aug. 18, 1973.

Snyder — Bales. — John Robert Snyder, Woodland cong., Baye, Va., and Wilma Dean Bales, Church of God, Anderson, Ind., at Richard Woodsome and Ralph Ziegler, Aug. 4, 1973.

Sommers — Rice. — Arley J. Sommers, Cardington, Ohio, Stoner Heights cong., and Candace Rice, North Canton, Ohio, Brethren Church, by Elvin J. Sommers, father of the groom, July 21, 1973.

Stauffer — Swartzentruber. — John M. Stauffer, Harrisonburg, Va., Charlottesville cong., and Velma Swartzentruber, Winesburg, Ohio, Walnut Creek cong., by J. Mark Stauffer, July 28, 1973.

Stuckey — Rupp. — Robert Stuckey, West Unity, Ohio, and Emory Rupp, Waldron, Mich., Salem cong., by Earl Stuckey, June 30, 1973.

Wagner — Jost. — Gene Stephen Wagner, Brethren Church, Harrisonburg, Va., and Helen Diane Jost, Harrisonburg, Va., Harrisonburg cong., by Earl Mitchell, June 16, 1973.

Weaver — Miller. — Kenneth Weaver and Kathy Miller, both from Harrisonburg, Va., Harrisonburg cong., by Samuel Janzen, May 26, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Albrecht, Mollie Mae, daughter of Joseph C. and Elizabeth (Elgist) Schrock, was born in Waldo Twp., Ill., May 20, 1896; died of a heart attack at Gridley, Ill., Aug. 3, 1973; aged 77 y. 2 m. 14 d. On Feb. 4, 1925, she was married to Alvin L. Albrecht, who preceded her in death on June 15, 1952. Surviving are 3 sons (Marion, Jerome, and Gaylord), 3 daughters (Mrs. Naomi Kaufman, Mrs. Elizabeth Eberle, and Mrs. Bernadine Yoder), 16 grandchildren, and 2 brothers (Elmer and Vernon). She was a member of the Waldo Mennonite Church, where funeral services were held on Aug. 6, in charge of Edwin J. Stalter; interment in the Waldo Cemetery.

Avery, Marie, daughter of William and Florence Kollen, was born in Alpena Co., Mich., Feb. 16, 1915; died at the Alpena Hospital, July 25, 1973; aged 58 y. 5 m. 9 d. On Feb. 25, 1933, she was married to Orville Avery, who survives. Also surviving are 3 daughters (Lucille — Mrs. Carl Kreft, Gertrude — Mrs. Martin Schleben, and Beatrice — Mrs. Merlin Grukke), 3 sons (Orville William, Edward, and Gary), 2 brothers (Herman and Harold), and one sister (Margaret — Mrs. Ray Dougherty). Two children died in infancy. She was a member of the Wellington Mennonite Church. Funeral services were held at the Bannan Funeral Home on July 28; interment in the Long Rapids Cemetery.

Boese, Albert, son of Jacob and Mary (Roth) Boese, was born near Wayland, Iowa, Mar. 1, 1890; died at his home, Aug. 4, 1973; aged 75 y. 5 m. 3 d. On Feb. 2, 1921, he was married

to Anna Staffen, who survives. Also surviving are 2 daughters (Alberta — Mrs. David Miller and Carol — Mrs. Dale Garrett), one son (Arley), 11 grandchildren, and 5 great-grandchildren. He was preceded in death by 5 sisters and one brother. He was a member of the Sugar Creek Mennonite Church, where funeral services were held on Aug. 6, in charge of Orle L. Roth and Vernon Gerig; interment in the Sugar Creek Cemetery.

DeLoe, Wilma Pearl, daughter of Mr. and Mrs. Delos F. Yoder, was born at Harper, Kan., July 30, 1914; died of a cerebral hemorrhage at the Harper Hospital on June 30, 1973; aged 58 y. 11 m. On July 30, 1944, she was married to Ormand Eck, who preceded her in death in 1955. Surviving are her father, one daughter (Diane — Mrs. David Donnelly), 2 sons (David and Darrell), 3 brothers (Ivan, Chester, and Carl), and 3 sisters (Ethel Yoder, Flossie — Mrs. George Fosnight, and Dorothy — Mrs. William Schantz). She was a member of the Pleasant Valley Mennonite Church, where funeral services were held on July 2, in charge of Robert O. Zehr; interment in the Pleasant Valley Cemetery.

Good, Ella K., daughter of Isaac H. and Mrs. W. Huffman, Shenk, was born in Lancaster, Pa., Dec. 31, 1885; died at Lancaster, Pa., Aug. 7, 1973; aged 7 y. 7 m. 7 d. She was married to Noah G. Good, who survives. Also surviving are 3 daughters (Mrs. Lois Stockheim, Fred — Mrs. James R. Bomberger, and Ruth — Mrs. Dried L. Denlinger), one son (Milton S.), 14 grandchildren, and one sister (Lizzie — Mrs. John Garber). She was a member of the Ephrata Mennonite Church, where funeral services were held on Aug. 10, in charge of Wilbert Lind and J. Elvin Martin; interment in Mellinger Mennonite Cemetery.

Guengerich, Menno S., son of Samuel D. and Barbara (Beachy) Guengerich, was born at Wellman, Iowa, May 20, 1879; died of a heart attack at Salmon Arm, B.C., Aug. 5, 1973; aged 94 y. 2 m. 16 d. On Jan. 28, 1904, he was married to Mary Burkholder, who survives. Also surviving are 3 sons (Harvey, Daniel, and Albert), 4 daughters (Mrs. Verna Brietzke, Erma — Mrs. Maynard Stauffer, Ruth, and Mary), 16 grandchildren, 29 great-grandchildren, and one sister (Mrs. Suzie Kuhns). He was preceded in death by 2 daughters (Barbara, and Emma — Mrs. William Bolten). He was a member of the Mount View Mennonite Church. Funeral services were held at High River, Alta., Aug. 9, in charge of Harold Boettger, Charles Ramer, and Ron Kaechele; interment in the Mount View Mennonite Church Cemetery, Alderside, Alta.

Hartzler, Barbara, daughter of Joseph and Anna (Rich) Oesch, was born on Dec. 2, 1890; died at the A. B. Rest Home, Harrisonville, Mo., Aug. 7, 1973; aged 82 y. 8 m. 5 d. On Jan. 4, 1912, she was married to Amandus D. Hartzler, who survives. Also surviving are 4 sons (Grover, Ralph, Robert, and A. David) and 7 grandchildren. She was a member of the Sycamore Grove Mennonite Church, where funeral services were held on Aug. 9, in charge of Kenneth Steckley; interment in Clear Fork Cemetery, Garden City, Mo.

Martin, Menno, son of Tobias and Amanda (Eby) Martin, was born in Waterloo Co., Ont., Apr. 6, 1898; died at St. Joseph's Hospital, London, Ont., Aug. 6, 1973; aged 75 y. 4 m. On Dec. 21, 1920, he was married to Lovina Steckle, who preceded him in death on Oct. 8, 1972. Surviving are 4 sons (Albert, Harvey, Irvin, and Melvin), 3 daughters (Velina — Mrs. William Oesch, Alma, and Louella — Mrs. John Zandwyk), 25 grandchildren, 3 great-grandchildren, and one brother (Simon). One daughter (Emma) preceded him in death. He was a member of the Zurich Mennonite Church, where funeral services were held on Aug. 8, in charge of Merlin Bender and Clayton Kueper; interment in the Zurich Mennonite Cemetery.

Musselman, Verda M., daughter of Samuel F. and Sallie W. Musselman, was born in Bucks Co., Pa., Sept. 5, 1894; died of a heart condition at the Eastern Mennonite Home, Souderton, Pa., Aug. 12, 1973; aged 78 y. 11 m. 7 d. She was a member of the Blooming Glen Mennonite Church. Funeral services were held at the Eastern Mennonite Home on Aug. 15, in charge of Marvin Anders and David F. Derstine, Jr.; interment in the Blooming Glen Mennonite Cemetery.

Rensberger, Ervin Leroy, son of Lewis and Rebecca (Akers) Rensberger, was born at Milford, Neb., Mar. 7, 1881; died at Pleasantview, Kalona, Iowa, July 30, 1973; aged 92 y. 4 m. 23 d. On Dec. 16, 1906, he was married to Mamie Yoder, who preceded him in death in November 1955. Surviving are 3 daughters (Dorothy — Mrs. Amelius Eash, Ruth — Mrs. Isaiah Litwiler, and Virginia — Mrs. Merton Roth), 3 sons (Jacob, Myron, and Leonard), 21 grandchildren, and 30 great-grandchildren. He was preceded in death by a son (Lloyd, in 1964), 12 brothers and sisters, and 2 grandsons. He was a member of the West Union Mennonite Church, where funeral services were held on Aug. 2, in charge of Emory Hochstetler; interment in the church cemetery.

Risser, Emma Barbara, daughter of Samuel and Anna King, was born in Larned, Kan., Dec. 28, 1885; died at the Bethel Hospital, Newton, Kan., Aug. 2, 1973; aged 87 y. 7 m. 5 d. She was married to Ephraim E. Risser, who preceded her in death on May 23, 1957. Surviving are one son (Eldon M.), one stepdaughter (Margaret — Mrs. Robert Thaxton), 5 grandchildren, 2 sisters (Mrs. Grace Shellenberger and Mrs. Bessie Yoder), and 4 brothers (Elmer, Alvin, Sam, and Chauncey King). She was a member of the Whitestone Mennonite Church, where funeral services were held on Aug. 4, in charge of Jerry Weaver and Earl Buckwalter; interment in the East Lawn Cemetery.

Rohrer, Mary O., daughter of Phares and Fanny (Ober) Rohrer, was born in Rapho Twp., Pa., died at the Lancaster General Hospital, Lancaster, Pa., July 31, 1973; aged 75 y. Surviving is one daughter (Edith — Mrs. Roy J. Herri), and 2 brothers (Oscar O. and Paul O. Rohrer). She was a member of Kauffman Mennonite Church, where funeral services were held on Aug. 1, in charge of Clarence Stauffer and Hiram Nissley; interment in Hernley's Cemetery.

Yoder, Orpha Ruth, daughter of Lafayette and Anna (Detwiler) Johnston, was born near Cherry Cox, Mo., Feb. 27, 1904; died of cancer at the Memorial Hospital, McPherson, Kan., Aug. 4, 1973; aged 69 y. 5 m. 7 d. On Oct. 27, 1923, she was married to Lawrence J. Yoder, who survives. Also surviving are one daughter (Vesta — Mrs. Robert Giltner), 2 sons (Gene and Dale), 10 grandchildren, one brother (John), and one sister (Alma Harder). She was a member of the West Liberty Mennonite Church, where funeral services were held on Aug. 6, in charge of Ed Birkey; interment in the West Liberty Cemetery.

Cover photo and pp. 665 and 667 by Jim Bishop

calendar

Rocky Mountain Fall Conference, Greeley, Colo., Sept. 5-7.
Washington-Franklin (South) Conference, Reiff Church, Hagerman, Md., Sept. 13-15.
Lancaster Mennonite Conference at Mellinger Church, Lancaster, Pa., Sept. 20.
Mennonite Secondary Teachers' Convention, Laureville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 2-6.
Hagerman Conference Assembly, Franconia Meetinghouse, Franconia, Pa., Oct. 6.

Journal Sees Nixon as "Evil"

The joint social action magazine of two Protestant denominations said that President Richard Nixon is "evil" and should be removed from office.

"The name of the evil now coming to light in our nation is not 'Watergate' but 'Richard Nixon,'" said an editorial in the July issue of *engage/social action*, published by agencies of the United Methodist Church and the United Church of Christ. "Evil" was defined in the current national situation as "action that is intentionally contrary to the best interests of the American people."

The editorial said the President should resign or be impeached.

The magazine said it would do no good to expose or convict any number of high government officials in the Watergate scandal because "so long as the President remains in office, so long will the evil pervade the national government."

White House Enemies Include 3 Leading Churchmen

Dr. Eugene Carson Blake led one of the three "Dean lists" of White House "enemies" and "opponents."

"I am very glad to be on that list, considering some of the other names," the United Presbyterian clergyman said in response to the publication of the lists supplied by John W. Dean III, former counsel to President Nixon, to the Senate panel investigating the Watergate scandal.

"I feel highly honored to be listed among so many outstanding Americans and organizations," said Rev. Ralph David Abernathy, president of the Southern Christian Leadership Conference (SCLC), who appeared on a "master" roll of "political opponents" of the White House.

Another clergyman on the "master" list was Father Robert Drinan, a Congressman from Massachusetts. The Jesuit could not be reached on June 27 for comment.

All black members of the House of Representatives were listed.

"Disaster Network" Proposed

A "Brethren disaster network" was proposed as a means of strengthening the emergency-response capability of the 180,000-member Church of the Brethren.

Delegates to the church's annual conference approved a set of priority guidelines that broaden the concept of Brethren Service to include participation on local levels in efforts to meet human need,

work for peace, and further social justice.

The "Brethren disaster network" was not outlined in detail, but it would utilize both denominational and ecumenical approaches.

Hits Government's Promotion of Methadone

The United States government has "surpassed the organized international crime syndicates as the biggest dope pusher in America as a result of its aggressive promotion of methadone without adequate controls," a Congressman has charged.

Rep. Charles B. Rangel (D-N.Y.) said the government's Bureau of Narcotics and Dangerous Drugs has released figures showing that "methadone has passed heroin as the top cause of narcotics incidents."

"In New York City, methadone overdose deaths are fast on their way to outnumbering deaths caused by heroin," he said, and throughout the country there is an "alarming increase" of those addicted to methadone outside of treatment programs.

Rep. Rangel noted that when heroin was the "No. 1 problem drug, the government laid part of the blame for the heroin addiction plague on the impossibility of controlling the international traffic in heroin."

"Where methadone is concerned, there is only one source to blame—the Nixon Administration and the executive agencies charged with controlling this drug's production, distribution, use, and misuse," Mr. Rangel charged.

Educator Challenges Seminaries

A Presbyterian college president has challenged United Presbyterian seminaries to decide whether they are responsible to the church or to the secular world.

Dr. Charles S. MacKenzie, president of Grove City (Pa.) College, discussed the problems of the seven United Presbyterian seminaries in an address to the first national convention of the Presbyterian Lay Committee, held on the campus of his college.

"If the seminaries are in trouble today," he warned, "our denomination will be in deeper trouble tomorrow, for the seminaries are the womb from which come the leaders of our church."

According to Dr. MacKenzie, United Presbyterian seminaries are facing a crisis of loyalty today. "Our seminaries must face up to whom they are responsible—to the church or to the secular world," he declared.

Describing what he termed the seminaries' "crisis of identity and purpose," the college president said that the focus in some United Presbyterian seminaries "increasingly has been on changing social structures rather than on changing the hearts of men."

One reason for this change, Dr. MacKenzie suggested, is "the fact that so many of our seminary professors have had so little experience as pastors of congregations."

Animals for Tribe

Heifer Project International has a truckload of cattle, sheep, swine, and rabbits en route today (May 11) to the Kickapoo Indian tribe in Oklahoma. The animals had been assembled for shipment on Fourche River Ranch, the HPI collection and distribution center near Perryville, Ark.

Wingfield Martin and Roland Rimmel of Little Rock, donors to the project, delivered the registration papers on their animals to James Wahpepah, President of the Board of Native American Training and Educational Farms, which is establishing and operating an educational farm on Indian-owned land two miles north of McLoud, Okla., in Pottawatomie County. The HPI gift animals will provide the seed stock for the project. Several other groups are also giving aid.

To Stress Faith, Not Piety

Christians need "faith," not "piety," Dr. Oswald C. J. Hoffmann told the 52nd convention of International Christian Endeavor Society.

The famed preacher, heard on the *International Lutheran Hour* since 1955, warned that some persons today are putting faith in the wrong things.

"Nobody is saved by faith in the church; it must be by faith in God," he said.

Also addressing delegates was Rev. James W. DiRaddo, head of the Manhattan Christian Youth Service and the Christian Counseling Center and Psychotherapy Center in New York.

Mr. DiRaddo raised questions about the effectiveness of some of the groups using the name "Jesus People." He said there are perils in store for youths "who become spiritual giants of the Bible overnight, for they will be tossed about by every wind that blows."

"The pooling of ignorance makes people vulnerable to all kinds of heresy," he added.

In a dialogue session, Mr. DiRaddo warned that "a full heart and an empty head bring fanaticism and a full head and an empty heart makes a cynic."

GOSPEL HERALD

September 11, 1973



What Brings People to Church?

by Donald Kauffman

America, today, is in the midst of an unusual church attendance paradox. While statistics tell us church attendance as a whole in America is declining, there is at the same time a tremendous upsurge in attendance in certain types of churches. What are the factors that are drawing persons to attend certain churches and conversely, what are the factors that seem to contribute to an apathetic decline in worship attendance at other churches?

Perhaps because no one likes to dwell on failure, there is a shortage of detailed analytical material available on why a church begins to lose its members. However, there is a story in statistics. A Gallup poll in 1968 indicated fifty million Americans, or 43 percent of the American public, attended church on Sunday. This indicates a 2 percent drop from 1967. Peak church attendance was reached in 1958 at 49 percent. Thus, over a 10-year period the nation as a whole experienced a 6 percent decrease in attendance. The poll further indicated that in 1968, 65 percent of those attending church were Catholics, while 38 percent were Protestant. Significantly, in the last ten years Catholic attendance has declined 9 percent while Protestant attendance has declined only 5 percent.¹

Is the problem a mass atheism or unbelief? A different Gallup poll in 1968 would hardly indicate that. Statistics show us that 98 percent of the American population believes in God, 73 percent believe in life after death, 65 percent believe in the existence of hell, and 67 percent believe in the existence of the devil.²

What then is responsible for this continuing decline in

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American churchgoing? The answer appears to lie in a combination of factors. The factors that appear to stifle church growth include formal, liturgical worship; a liberal theology; little effort in evangelism; an insensitive attitude toward spiritual things; and irrelevant preaching.

Preaching that does not meet people's needs nor expound God's Word is one of the most critical factors. A genuine concern has erupted within the Catholic Church over the exodus from the church, much of which is due to irrelevant preaching.

Edward P. Echlin writes,

This widespread dissatisfaction indicts sermons that mediate the Word in neo-scholastic, textbook, juridical, and catechism categories. God's people yearn to experience informed preaching, solidly founded on God's revelation in Christ, which proclaims the gospel in language and concepts appropriate for the modern, changing, historical age in which Catholics seek salvation and reconciliation.³

Church hierarchy and ecclesiastical structure are also becoming a stumbling block to laymen in established, formal churches. Because the leaders of these churches are highly trained in Scripture, theology, and tradition, there is a common feeling in the leadership that there is little the average layman can contribute that is of significant value. Such an attitude becomes highly detrimental to the church in an age where the common layman is crying to be heard.

A Catholic writer says, "We have learned from long experience that it is a rare bishop who will ever listen to a layman, and thus we expect our voices will often fall on deaf ears."⁴ Once again the result will be a migration from the fold when one feels he can no longer contribute to the life of the church.

What then is causing certain churches to grow rapidly? The facts tell us the growing churches are conservative in theology, evangelistic in nature, sensitive to the Holy Spirit, and projecting Christ as the answer to modern living. These facts can be substantiated by actual situations.

Reverend Lloyd Tomer of Benton, Illinois, was pastoring a small church averaging twenty-six in attendance. Slowly it grew to 120. Discouraged but determined, he attended a seminar on church growth. He returned glowing with confidence and enthusiasm. He began buying Sunday school buses, he bought thirty minutes of radio time daily and numerous sixty-second TV slots, and they acquired suffi-

cient printing equipment so the entire area could receive the church newsletter and publications.

Today, less than two years later, they now average 585 in Sunday school and envision having 5,000 in attendance in the foreseeable future. Reverend Tomer says, "The big shots in our church are the bus workers who averaged over 300 visits per week last year. The whole church is organized for soul-winning." He maintains, "This is not a committee-bound church," and summarizes their success in these words, "The growth began because of a compassion to win the area to Christ."⁵

Charles E. Blair, in the preface to his book *The Silent Thousands Suddenly Speak*, says, "I knew my congregation had real concerns on their hearts, that's why they were coming to church, looking for answers to their problems." The church, however, wasn't growing and he wondered if he was preaching to their needs.

Suddenly, one day the obvious hit him; why not ask the people what they want to know concerning spiritual things. He compiled a questionnaire and mailed it not only to his congregation, but to thousands within the community. He tabulated and categorized the results and began preaching to the real concerns of people. It brought tremendous growth and revival to the church.

Another pastor was being pushed and questioned by some of his "turned on" youth. "Why can't we have more life in our services? What if the Holy Spirit's agenda is not the same as yours?"

Finally, with much prayer, desire yet hesitation, this pastor overthrew the old order of service and allowed it to become more spontaneous. He began to allow members to participate in leading worship, he gave God sufficient opportunity to take things in His own hands. The results were: the Holy Spirit was liberated in their fellowship, interest and attendance increased, and the ratio of young to old became the highest in the area.⁶

Elmer Towns, in an article, "Big Churches?" identifies some of the characteristic features of growing and large churches. He says they will have various services besides preaching and

GOSPEL HERALD

Volume 66 Number 36

John M. Drescher, Editor

David E. Hostettler, News Editor

The Gospel Herald was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Menomonee Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

³Donald Kauffman is from Coshen, Indiana.

teaching, such as, counseling services, recreation, foreign language Sunday school classes, day care centers, homes for unwed mothers, halfway homes, drug centers, suicide prevention centers, Christian schools, printing ministries, financial counseling, and social activities for single adults.

"The growing and large church, centers its efforts in evangelistic outreach," Towns says, and cites Highland Park Baptist Church in Chattanooga, Tennessee, as an example. He says of this church, which has 4,935 in weekly attendance, "soul-winning is its main purpose for existence."¹

"Almost the whole of Christendom has now been caught up short by the unmistakable reemergence of a basic human desire and need to 'respond to the Eternal,'" says Harold Lindsell.² Perhaps this is a sociological factor. In an age of tension, frenzy, anxiety, and uncertainty people are once more looking for a "solid rock" on which to cling. They are finding this "rock" in the Eternal God.

Because the "growing church" is usually more spontaneous, people are given opportunity to contribute to worship, to say what's on their heart. Just what kind of people are these that are attending and speaking up? In the not too distant past, the informal churches were the "poor Pentecostals" and the formal churches "upper-middle class" established churches. The growing church today exhibits a wide range of economic prosperity. This range usually extends from the successful executive to the colored laborer.

The "growing church" also represents a wide range of tolerance in personal doctrinal convictions and theology.

It is no longer uncommon to meet Baptists, Lutherans, Catholics, and Mennonites at a church service where the main concern is personal love and devotion to Jesus and an emphasis on spreading His gospel.

Once again because the "growing church" is more spontaneous and exhibits a greater freedom in worship, there is little doubt that the personal charisma of the leader is also of some effect. In the liturgical church, there is no place for the "personality" of the leader. His purpose is functional not inspirational for the most part.

Therefore, if a leader is a gifted orator, has singing ability, has a sense of humor, combined with being a dedicated inspirational figure, it no doubt adds to the success of the church also.

It is readily seen numerous factors enter into the question, what makes churches grow and decline? However, in a general summarization, the facts tell us people want their needs spoken to, they want to be heard, they want to experience God in a deeper more meaningful way, and God must be allowed to work and move in worship as well as in the people's lives. 

1. "Church Attendance Trends," *Christianity Today*, XIII (January 17, 1969), p. 38.

2. "U.S. Leads Piety Race But Churchgoing Declines," *Christian Century*, LXXXVI (January 15, 1969), p. 72.

3. "Crisis in Preaching," *Commonweal*, XCIV, 18 (August 20, 1971), p. 423.

4. "The Bishops in Detroit," *Commonweal*, XCIV, 11 (May 21, 1971), p. 252.

5. Bob Hill, "Church in a Theater Sets Goals," *Christian Life*, XXXIV (February 1973), pp. 64, 65.

6. "Let's Put Life in the Church Services," *Christianity Today* (March 26, 1971), p. 22.

7. Elmer Towns, "Big Churches?" *Christianity Today* (November 5, 1971), p. 6.

8. Harold Lindsell, "A Renaissance of Worship," *Christianity Today* (February 2, 1973), p. 24.

Is the Anabaptist Vision a Myth?

by Bernard Bowman

Is the Anabaptist vision a myth? I would propose that the vision is not the myth, but the myth comes through the process of transmitting that vision into a heritage—that which we so proudly refer to as our Anabaptist heritage. But to understand this, first we must define the terms used in a more precise way. I am thinking of "vision" as unusual discernment or foresight and, if it's not stretching the definition too far, of Anabaptist vision as not so much the process of discernment as that which was discerned by the Anabaptists—namely the ideas of voluntary discipleship, a community of believers, and a theory and practice of love and nonresistance as the only possible stance of the true Christian believer.

A "myth," as defined here, is a traditional story of os-

tensibly historical events that serve to unfold part of the world view of a people or explain a practice or belief. And "heritage" is something transmitted by or acquired from a predecessor.

A vision is not something that can be passed on but must instead be grasped or seen afresh by each new adherer. However, if a vision has any meaning, then the natural inclination is to attempt to transfer it to others, especially your children. The simplest way to do this is to make it into something transmittable—namely a heritage. Then this heritage can be passed on and used to explain a world view or beliefs and practices. Of course the obvious danger is that the heritage is maintained but the vision is lost and the heritage, either in its forms or some other way, becomes the idol in itself.

But it is only when the vision itself is grasped by each new generation, growing out of and relevant to its own situation, that it can influence the life of the visioner at the

Bernard Bowman and wife serve as host and hostess at the International Guest House in Washington, D.C. He wrote this article last year while a student at Eastern Mennonite College, Harrisonburg, Virginia.

level of the spirit, and only when the spirit is affected can there be a real understanding and joyful, voluntary acceptance and exhibit, either externally or internally, of the meaning of that vision. The attempt to make the vision into an inheritable package that can be passed on to posterity as a formula for life leads to the worst kind of religiosity or pietism which may very well bend and mold the will to adherence to the prescribed forms but it never really reaches the core of the problem — the spirit. This, as I see it, has been a major problem in the Mennonite Church. Our heritage has become the myth by which we justify our existence and the vision has become, at times, a “luxury” possessed by only a few “elite” while the majority know it only as a myth.

But what causes the degeneration of a vision into a heritage, other than the obvious difficulty of transmitting a vision? The publication of a book like the *Martyrs Mirror*, even though maybe not inherently tending in that direction, still did, I believe, lend itself to this process of

degeneration. Also any adoption of permanent outward forms of an inner vision, in spite of the necessity and perhaps even natural outgrowth of outward forms from an inner vision, can lend itself to that trend.

Then how can we make the vision meaningful today? I think the first necessity is a good historical consciousness. That includes knowing, not only the ideals of the vision itself, but also the situation out of which it arose and the way it has been conceived and how it has related to the world in generations since the original founders. Besides this we must know and understand present world situations and somehow come to at least a partial idea of what these ideals of the Anabaptist vision mean in this environment. But perhaps more important than either of these is the personal factor. A person can have all the intellectual knowledge about the vision, but if he does not personally accept or grasp the vision as being a vital element in his own faith and life, then it is meaningless and any amount of heritage or myth worship is ludicrous. ☞

Try Praise

by Ella May Miller

One of my college professors, years ago, challenged his students to start the day right. He said, “Get out of bed with a jump. Walk up to the mirror and smile. Then say to yourself, ‘Good morning! It’s a good day!’ ”

He believed with such an optimistic beginning, no matter what happens, it will be a good day.

Such advice is good for us homemakers, isn’t it?

Optimism

The optimistic homemaker is jubilant, joyful and thankful.

She is not free from difficulties. From heartaches. From sorrow. From problems.

She isn’t a victim of circumstances.

She just turns them into opportunities.

She is glad that “thorn bushes have raspberries.” A pessimist is one who’s disgusted because the raspberry bushes have thorns.

She remembers happy occasions.

She focuses on rewarding experiences.

She enjoys the small things that make her day.

She has a joy within!

A homemaker, Helen Reimer Bergmann, from Ontario, Canada, has captured this spirit in her verse:

Morning Interlude

Some things

I wish

Could be captured

Forever!

My happy boy

Five years old

Sitting beside me —

Talking to himself.

Playing with a book,

a kitty purse,

a long wooden block,

and some Kleenexes!

Smiling

He looks at me

and says:

I want to kiss you,

Mommy.

On my cheek

He plants a kiss

For the tenth time

This morning!

I kiss him back

On his cheek so soft.

His blue eyes twinkle,

His broad smile shows

Ella May Miller, Harrisonburg, Virginia, is the speaker of the *Heart to Heart* radio broadcast. This message was presented on *Heart to Heart* and is available from the Mennonite Hour, Harrisonburg, Virginia.

His lovely teeth.
Then on he plays —
Secure in his mother's love.
And God's love
Is all around us.

You see, Helen has captured joy from ordinary mother-child happenings. This joy affects her attitudes toward herself, her family.

The optimistic homemaker remembers the good things her husband and children do. She expresses her joy, gratitude, and praise.

Praise Is Important

Praise is so important in family living. It's magic! It's gratifying to the one receiving it. But it's more than that. It's the source of fresh energy. According to Dr. Henry H. Goddard, it can be measured in the laboratory. At the Vineland Training School he used the instrument, ergograph, which is used to measure fatigue.

When an assistant said to a tired child, at the instrument, "You're doing fine, John," the boy's energy curve soared. Discouragement and faultfinding had a measurable opposite effect.

Ruth Learns to Praise

Ruth Hayward was worried. Her daughter Wendy had to change teachers. She had such a good teacher! Always careful to note Wendy's weak points on her reports. At home they, as parents, were working hard to correct these weaknesses.

But the first day Wendy came home with a new glow on her face. She was glad for her new teacher, who told her she was very good in cursive writing. Wendy admitted she wasn't scared, because, "Everyone said she would find something good about all of us."

When Wendy brought home her next report card, Ruth praised her for improving. Later Wendy cleaned her room. When she was ready for bed, she thanked God for many of the day's experiences. Then she hugged her mother, saying, "And I really do thank God for giving me you. You are a good mother."

Ruth responded with tears in her eyes, "You are a good girl. Your room looks so nice."

Wendy admitted, "I've been leaving it messy. But I decided to surprise you tonight before you scolded me. I hoped you'd notice it."

Builds Self-Image

Sometime later, at a PTA meeting, Ruth expressed appreciation to the teacher for her approach to the pupils and questioned, "Don't we have to point out a child's errors?"

To this the teacher responded, "Life does have to have lessons in order to have improvement. But in nearly every situation involving a child and his or her efforts,

either in the home or school, there is *something* praiseworthy. Then while you are praising, you can encourage in a weak spot, without harassment."

Wendy's improvement that year taught Ruth many things about the value of praise as a positive approach to life. Also as an effective way of discipline.

Ruth discovered that each day there are many opportunities for praise. Even in the smallest things. To simply say: "Your hair looks nice this morning," or, "That was a good homework paper," or, "Thank you for holding the door for me," has wonderful effects on a child's need for self-esteem.

"But to have faults constantly noted, tears down a child to the point sometimes where it seems there is no need to try to be better. When the simplest deeds (even to having clean fingernails) are commended, one takes a positive step upward toward self-reliance and maturity."

Such children grow up with poor self-images. They have heard mostly negative things. They believe they're usually wrong. So, they aren't emotionally able to face life adequately.

Praise Helps Marriage

In all our relationships, praise is so important. This includes the marriage relationship. It means so much to a wife, a husband, to know he, she, is appreciated! As the great Harvard psychologist, William James, said, "The deepest principle of human nature is the craving to be appreciated."

An elderly judge tells of a couple, married fifteen years, whom he attempted to reconcile. But the wife insisted she wanted a divorce.

The judge asked, "Why?"

She responded, "All these years I've kept house, cooked meals, mended clothes, cared for the children. . . ."

The judge interrupted, "He finds fault with what you do?"

She promptly replied, "No, it's not that. But in all these years never once has he said, 'You've done a good job.'"

These words are so simple to say, yet so often left unsaid! And we're so guilty, aren't we, of just taking each other for granted!

Praise Changes Persons

A *Heart to Heart* listener says she had never heard praise in her home.

She resolved to be different, but found it impossible to express feelings of appreciation to her husband.

One day, in desperation, she asked God to help her. He gave her this idea: to begin repeating to herself such expressions as, "Thank you for being so kind to me" . . .

"I appreciate the way you provide for us" . . . "Thank you for helping with the children."

It wasn't long until she could sincerely express praise at the moment of action.

Her husband, in turn, began expressing his appreciation.

Optimism Toward Nation

This spirit of optimism and praise should reach beyond the home — even to our attitudes concerning our nation. I'll be the first to admit our nation isn't perfect. Simply because people are imperfect. There's much to be desired. But let's look through the eyes of an optimist:

Charles L. Gould says, "The vast majority of our people — regardless of race, creed, color, or economic status — are respectable, reasonable, responsible citizens."

"Last year, for example:

"More than 196,000,000 of our people were not arrested.

"More than 89,000,000 married persons did not file for divorce.

"More than 115,000,000 individuals maintained a formal affiliation with some religious group.

"More than 75,000,000 citizens, and corporations, paid more than \$160 billion in income taxes.

"More than 49,000,000 students did not riot or petition to destroy our system.

"More than 4,000,000 teachers, preachers, and professors did not strike or participate in riotous demonstrations. . .

"Never before in history has a people accomplished so much, given so much, and asked for so little.

"Society is far from perfect, but it is also . . . the

most enlightened, most unselfish, most compassionate in the world's history."³

Mr. Gould concludes by asking those who focus on the negative what they have done, or are doing, for the good in their loved ones, the nation, and the world.

God Loves Praise

No one can "cook up" a positive, optimistic approach. It is possible, however, with Jesus Christ's presence and power.

It's important to pray for our leaders. To pray for peace. Prayer is power, which moves God.

I also suggest you try praise. Praise God for the good in our country. Praise Him for the true, the honest, and pure, the beautiful. Praise Him for Jesus Christ. His love. His forgiveness. God loves your praise.

Try praise at home. At the job. Everyone loves to receive your praise. They need it.

Homemaker, if you feel down in the dumps, if you question that life is worth living, if you are fearful of the future, try praise! 

1. *Family*, Summer, 1969, p. 11.

2. *Ibid.*

3. *Sunshine Magazine*, January 1972.

Church Circus

by Jane Miller

*We have put the ban
On a man
In the church.
We are duly grieved.
We are piously disturbed.
We are righteously incensed.*

. . . and the show goes on.

*Proper remarks,
Necessary comments,
Acceptable procedure
By each of us,
Which means you and I. Yes,
We know what to say*

. . . and the show goes on.

*After all,
If we were to stop
This churchiot
It would leave
People stranded.
And anyone knows*

. . . the show must go on.

*He's had his chance,
And God knows, we tried,
We prayed.
We are sorry.
But at least
We are clean.*

. . . and the show will go on.



Join us in planning ahead for Fall Missions Week ^K

This fall congregations will be encouraged to consider what it means to be a church in mission — for the next two years. Our church through its congregations needs to call members increasingly to discipleship. People are needed in many areas of mission.

Conference and churchwide mission personnel are talking — and acting to help communicate what church and missionaries are all about.

Materials this fall will share the thinking and doing of groups and individuals at work in various settings, sharing something of what's making us disciples today. Praise God for His mission through the church.

Ways to Be Involved Right Now

- Pray for workers you know overseas and at home, for Missions Week planners.
- Decide a special financial giving goal for the Missions Week offering.
- Consider how your congregation is or can be discipling today.
- Help others be ready.

November 4-11



**Mennonite
Board of Missions**

Self-Help Stores Open in Calgary and Clearbrook

Two more Mennonite Central Committee self-help stores have been opened in western Canada this summer, one in Calgary, Alta., and the other in Clearbrook, B.C.

The Clearbrook store, which is located in the former post office building on Clearbrook Road, has been named MCC Sales. Its official opening date was on July 21. During its first two weeks of operation sales amounted to \$1,200.

Mary Thiessen manages the store, and she has also been named director of the MCC (British Columbia) self-help program, which sells items made by persons in Haiti, India, Israel, Taiwan, Jordan, and several of Canada's native communities.

The MCC (Alberta) store is located at 1009 First St. S.E. It also opened for business in July. Jacob Retzlaff, secretary of the provincial MCC, has indicated that the store will be open throughout the workweek, except on Mondays.

Both stores are prepared to receive donations of good used clothing and other household items for sale.

The income from these stores is turned over to the Mennonite Central Committee for its worldwide relief and service program.

At the B.C. store opening, the provincial MCC's chairman, Siegfried Bartel, told the audience that it is much more practical to convert some contributed items into cash than to send them abroad. Vernon Reimer, executive director of MCC (British Columbia) expanded on this idea by noting that cash can be sent to an area of need much more quickly than material aid, it helps people in the emergency area to get work, it provides the stricken region with much-needed foreign exchange, and it enables MCC to purchase the type of clothing which is suitable to the area. Western-style clothing is not appreciated in many countries.

The stores in Calgary and Clearbrook are part of a network of outlets which has sprung up in western Canada as a result of MCC's de-emphasis on material aid. The first store was established in Altona, Man., in early 1972. Soon thereafter several other stores were opened in vari-

ous Manitoba communities and in Saskatchewan.

MCC spokesmen have indicated that despite the lessening demand for some material aid goods, especially clothing, they continue to need the following items: sheets, lightweight quilts, towels, school supply kits, sewing kits, health kits, and yard material.

Manitoba MCC Surpasses Its Aid Budget

With several months still to go in its fiscal year, Mennonite Central Committee (Manitoba) has already surpassed its 1973 budget for overseas relief and service. Its board of directors decided at its quarterly meeting last week to add an additional \$40,000 to its international program. Of this amount, \$5,000 was earmarked for the emergency relief program in drought-stricken sub-Saharan Africa.

The Manitoba MCC's total contributions to overseas work now amount to \$173,000 for the year. Additionally, it coordinates and supports a growing number of projects in the province, including an expanding program for offenders.

Manitoba Mennonites, who number approximately 25,000 are also supplying 74 volunteers to the work of MCC.

Ontario Cast to Tell Story in South Bend

Amish Mennonites from Ontario, Canada, will set foot on the Morris Civic Auditorium stage in South Bend in early October to tell their story.

They will perform the original three-act historical pageant, *This Land Is Ours*, produced for the 1972, 150th anniversary celebration of the coming of Amish Mennonites to Ontario from Bavaria, Germany.

"Not only did children and young people of Amish and Mennonite heritage receive their best history lesson ever, but hundreds of outsiders also got their first best taste of what it is really all about with these plain people," said an editorial

writer of the production last year.

The pageant, written and produced by Urie A. Bender, a former resident of Elkhart, Ind., played before six sellout audiences at the Avon Theatre, Stratford, Ont., last October. Following repeat performances at Stratford on Sept. 28 and 29, the cast of 84 farmers, housewives, teenagers, and young children, principally from the Western Ontario Mennonite Conference, will travel to northern Indiana for performances at Morris Civic Auditorium on Oct. 6 and 7.

Three performances are planned—a matinee Saturday and Sunday at 2:30 p.m., and Sunday evening at 7:30 p.m. A Saturday evening performance could not be scheduled. For information write Amish Mennonite Pageant, c/o Arnold Roth, 19503 Kern Rd., South Bend, Ind. 46614.

Church Emerging in Central America

"I praise God for the emerging church," said Paul Landis, secretary of the Lancaster Mennonite Conference, on its return from a nine-week teaching mission trip to Central America. Landis spent June 10 to Aug. 14 visiting churches and mission points in Jamaica, Honduras, Guatemala, and Belize (formerly British Honduras). He was accompanied by his wife, Ann, and children, Michael and Marie, and also by another son, Steve, who joined the family in Honduras after participating in a chorus tour.

Landis identified several challenges facing the church in Central America.

"There exists a need for intercommunication among leaders of the churches with an Anabaptist heritage in the Caribbean-Central American area," he said. "Each emerging group has contacts with its North American constituency, but all of them lack contact and sharing with each other. Hopefully future sharing groups will help in this."

"There is also a definite need to have the church of Central America present a united and simultaneous witness to the governments of their countries about our position of love and nonresistance," added Landis.

Landis' itinerary included a two-week seminar for pastors and church leaders in Jamaica, with John R. Mumaw and Landis serving as resource persons. This was conducted by invitation of the Virginia Mennonite Board of Missions.

"I thank God for the fine group of young dedicated brothers and their wives who are taking seriously the call to the ministry and challenge of building the church in Jamaica," said Landis. "It was a real challenge to see them digging into

the Scriptures and wanting to discover the meanings and applications to the church today."

Missions Spark Commitment



Homer Kandel (left) and Alex Leonovich.

Radio knows no boundary, Alex Leonovich, overseas secretary for the Slavic Missionary Service (SMS), told the Farmertown (Ohio) Mennonite Church during a missions emphasis week, Aug. 5-12.

"Radio is able to penetrate and get into places where persons cannot go," Leonovich said, referring to the Russian language broadcast, *Voice of a Friend*. Speaker Vasil Magal is supported by both SMS and Mennonite Broadcasts, producer of the program.

There are more than 38,000,000 short-wave sets in the USSR, Leonovich said.

He noted that millions listen to short-wave broadcasts to find programs other than those released by the government-controlled press.

Speaking about his visit to Russia, he quoted the words of one brother, "When you return to your country, thank the people who are making the gospel broadcasts possible."

Other speakers during the week included Peter Deyneka, founder of the Slavic Gospel Association of Chicago; John Hostetler, missionary to South America; Henry Hershberger, missionary to Australia; and Jack Koziol, radio missionary to the Philippines.

The missions week emphasis preceded the congregation's annual faith-promise commitment to missions which climaxed on Sunday, Aug. 12.

Missions commitments for the following year are up from \$64,000 to \$80,000, a 25 percent increase, notes Homer Kandel, pastor of the congregation. The Farmertown congregation is sharing in the *Voice of a Friend* ministry.

Peace Spots Interest Church Group

The Mennonite TV spots on peace and nonresistance caught the attention of a number of Lutherans in Yakima, Wash., according to Ted Koontz, associate executive secretary of Mennonite Central Committee.

The Lutherans, who were questioning their denomination's stance on war, were looking for a peace curriculum for children. After seeing the spots, they contacted the Mennonite Brethren.

Since then, the Mennonite Brethren have sent Tim Epp, a first-year student at Mennonite Brethren Biblical Seminary, to work with the group and perhaps begin a congregation, according to Loyal Martin, executive secretary for the Mennonite Brethren churches in the U.S. The group is currently meeting in the YMCA building in Yakima.

Bill Neufeld, Pacific District minister,

and Loyal Martin, director of Christian education for the Mennonite Brethren, are working with the group to find an adequate peace curriculum for children.

"This kind of experience should be helpful in dispelling the view that our peace position is a major hindrance to church planting and must, therefore, be hidden," said Koontz.

Newsletter on Women in Church and Society

The Peace Section's Subcommittee on Women in Church and Society has prepared its first report — August 1973. This is anticipated to be an occasional report or newsletter dealing with the concerns of women. Serving on this subcommittee are Dorothy Nyce, Laura Oyer, Ruth Stoltzfus, Luann Habegger, Lois Keeney, and Ted Koontz.

In addition to preparing occasional re-

Summer Volunteers Assist Wilkes-Barre Cleanup



The Wilkes-Barre VS group before phaseout

Twelve persons recently wound up a two-month term of Voluntary Service in Wilkes-Barre, Pa.

Following up on the immediate work of Mennonite Disaster Service (MDS) these VSers were appointed by Mennonite Board of Missions, Elkhart, Ind., to assist in a cleanup project sponsored by Wilkes Community Effort (WCE) at Wilkes College.

According to WCE director, Rebecca B. Jost, the VSers filled a definite need in Wyoming Valley as they expanded their work in flood recovery to include various community services. In addition to cleaning, scraping, and painting, VSers pro-

vided reading services for individuals at the Pennsylvania Bureau for the Visually Handicapped and cooperated with various projects of the American Red Cross. They worked at a nearby state mental hospital and offered sitting services to flood victims who had elderly parents living in their homes.

So welcomed were their services by the Wilkes-Barre community that VSers were reciprocated with meals from local restaurants and granted free access to various community events. The summer volunteers came from seven different states and one Canadian province. ●

ports or newsletters, the subcommittee will also study the involvement (or lack of it) of women in the life of the church. One very specific and immediate task is to help plan the 1973 Peace Assembly, which will deal with the role of women in church and society.

Shertz, Sherk Receive Commendation

A copy of a House of Representatives Citation was delivered to Richard Shertz and Norman Sherk at Eastern Mennonite Board headquarters by Representative George W. Gekas of the Commonwealth of Pennsylvania on Aug. 13. The Citation recognized the services of the Lancaster Mennonite Disaster Service unit in the Harrisburg area after Hurricane Agnes hit there in June, 1972.

Shertz is chairman of the Lancaster MDS unit, and Sherk is secretary-treasurer.

The Citation commended MDS for its untiring efforts to put flood areas back on their feet as part of "Operation Comeback." "Operation Comeback" was

an organization which aimed to help people move back into their flood-ravaged homes. Gekas was a prime mover in its formation.

Gekas said, "The people of Dauphin County who were assisted by the Lancaster Mennonite Disaster Service unit can never repay these people, but we can at least note their unselfish contributions to us." He continued, "The Lancastrians didn't wait for the government to move; they didn't wait to be asked; they saw a need and responded in truly an exemplary manner."

Tailoring and Carving Incentivated, Philippines

Three new projects opened with MEDA (Mennonite Economic Development Associates, Inc.) funds in the Philippines are well under way, according to James Metzler, missionary in the Philippines.

The Grace Tailor Shop, with 13 machines and two cutters, is making 14 uniforms a day for high school and college students. Over 200 orders have been filled. Half the equipment is being used in

Pastor Rosario's home and half at a downtown shop opened in Laguna's capital.

Two double-story houses have been erected beside the piggery for the poultry project, which is scheduled to start 1,000 chicks every other week. The chicken houses were built from a three-year-old chicken house which was purchased and disassembled.

The first full week of wood carving resulted in over 100 pairs of hanging monkeys ready for delivery. Sales are no problem, according to Metzler; Japan has just given Filipino carvers an order for one million small lions. The project has hired some trained carvers from the beginning, but three Missions Now youth are already training in the program.

Health Facilities Serve Well, Kenya

The Tom Mboya Memorial Health Centre on Rusinga Island, Kenya, has been operating since the end of May and is now receiving up to forty patients daily, according to a report from Elsie Cressman,

CARE ONE FOR ANOTHER

Through the death of a three-year-old son and medical expenses for a daughter, Darrel and Marian Hostetler became more aware of caring-sharing brotherhood.

When fire demolished their barn and damaged their house, Bob and Gloria Friesen found how good it felt to be a part of a people who care.

When age and health would have demanded a high rate and long waiting period with an insurance company, Matilda Showalter was able to enroll in a Mennonite Aid Health Plan with immediate coverage because her congregation cared.

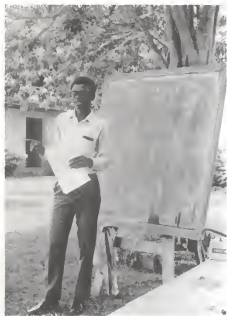
To help your congregation think about how it expresses care, a six-session study, with pupil book, leader's guide, and audiovisual kit, is now available. One suggestion for use is to follow up the 1972-73 mission study, *Communicating Good News*, with *Care One For Another*.

Order from Mennonite Publishing House
616 Walnut Avenue
Scottsdale, PA 15683
or Provident Bookstores



- | | | |
|------|--------------------------------|--------|
| 6157 | Care One For Another (pupil) | |
| | by Carl Kreider | \$1.50 |
| 6158 | Care One For Another (leader) | |
| | by Howard Raid | 1.50 |
| 6159 | A-V kit — The Feeling's Mutual | |
| | (Two filmstrips and a record) | 7.95 |

or **Faith and Life Press**
722 Main St., Box 347
Newton, KS 67114



Ebenezer K. Nimo, conference secretary and secretary for Home Bible Studies, teaching a course in church administration at MLTI.

Eastern Board missionary who is nursing sister in charge at the Centre.

The buildings were given a final inspection by the architect and the keys handed over to Elsie and the staff on May 21. By the close of the following day the maternity unit was ready to receive the first baby, who happened to be a son born to a brother of the late Tom Mboya.

The Rusinga Island Health Centre was begun by Tom Mboya, a former minister of Health and Economic Development, who aimed to build a hospital. Just as the building was being completed in 1969, Mboya was assassinated, and his widow invited the Mennonites to continue the work. Eastern Mennonite Board, with funds from Bread for the World, Germany, completed work on the facilities, built housing for the staff, and channeled water to the site.

The government of Kenya plans to manage the Health Centre after a period of three years.

Jordan Requests Drought Aid

The government of Jordan, facing a national drought emergency, has requested Mennonite Central Committee and other voluntary agencies operating in the country to increase their volume of donated material aid commodities. This increase is needed to help fill the gap in food production resulting from limited rainfall and crop failures in Jordan over the past year.

Urbane Peachey, MCC director for

Jordan, is redirecting some of the present program budget toward development projects in drought-stricken areas. MCC has approved an additional \$15,000 for community work programs to provide jobs for many people and to put cash into their hands to buy food.

Peachey reports that Jordan's 1973 grain harvest was 40 percent of the past five years' annual average. Pastures are exhausted. Cattle, sheep, goats, and camel herds are in bad condition. Meat prices dropped temporarily as herdsmen ran out of feed and marketed their animals. The government expects high animal mortality rates through 1973. The retail price of barley had risen from its normal market price of \$79 a ton to \$127 a ton in April.

"The programs we develop will enable us to temporarily assist self-help and development activities in drought-stricken areas," said Peachey. "It introduces a minimum of welfare or relief machinery."

LaBour Trust to Goshen College

Goshen College has received \$70,294.13 from the estate of Mrs. Beatrice Violet LaBour, a former Elkhart resident. The bequest will go to the college's Division of Nursing.

The gift was part of the Beatrice LaBour Trust and is designated to Goshen College for scholarship aid to students who are preparing for the nursing profession.

Mrs. LaBour, who died in 1972, was the wife of Harry LaBour, of the LaBour Pump Company in Elkhart. Mr. LaBour died in 1965. The couple were residents of Elkhart until 1962, when they moved to Chicago.

LaBours had one son, Ralph, who now lives in Oklahoma; and one daughter, Mary, who lives in Chicago.

The bequest to the nursing program at Goshen College came as part of Mrs. LaBour's interest in nursing programs.

Service Through Music

A Christian musical group known as the "Cross Reference" recently completed a cross-country tour and has now begun serving on a basis in Boise, Idaho.

"Cross Reference" is composed of four fellows who came together during the spring of 1973 in Phoenix, Ariz. Lead singer for the group is Steve Conrad, Wakarusa, Ind. Other members are Jerry Esh, Phoenix, Glenn Hershey, and Dave Stoner, both of Lancaster, Pa.

"God has given us gifts in the area of music," says Conrad, "and we want to be of service. I feel there are many creative ways God can be glorified through music."

The four fellows entered Voluntary Service on July 30 and immediately embarked on a monthlong tour during which they gave performances in Arizona, New Mexico, Kansas, Indiana, Ohio, Pennsylvania, Virginia, Michigan, and Illinois. "Cross Reference" played at both Menno-



Members of Christian musical group, "Cross Reference," serving on a VS basis in Boise Idaho. Left to right: Dave Stoner, Jerry Esh, Glenn Hershey, Steve Conrad.

nite General Assembly in Harrisonburg, Va., and Mennonite Youth Convention, Grand Rapids, Mich.

In early September, the group joined Steve and Karen Beiler, Leola, Pa., a VS couple who arrived in Boise on May 15. Though the members of "Cross Reference" will be deeply involved in their musical ministry through a Christian coffeehouse, the fellows also plan to be engaged in such community projects as drug counseling, photography instruction, teacher's aide work, and recreation leadership.

Church Home for Students, Young Adults

A place of fellowship and mission for students and other young people moving to the city is often available, said Virgil J. Brenneman, "but many times it happens that the two are unaware of each other."

Brenneman, secretary for student services at Mennonite Board of Missions, Elkhart, Ind., is interested in helping persons get acquainted with emerging fellowships or local congregations. In some locations, congregations have emerged from student and faculty groupings. Congregations at Columbus, Ohio; State College, Pa.; Champaign-Urbana, Ill.; and other places have grown out of such groupings.

In some locations persons are meeting because of a common cause for brotherhood, peace, justice, and small-group fellowship. Some of these areas are Ames, Iowa; East Lansing, Mich.; and Millersville, Pa.

Congregations near or accessible from campus can stimulate students and other young people; some need the gifts, talents, and strengths of these persons, Brenneman said. He suggested that pastors write to other pastors in the cities where their members are studying or moving. For information on whom to contact in various centers write, Student Services, Box 370, Elkhart, Ind. 46514.

President's Annual Report to EMC Board

In reviewing the past fiscal year as part of the president's annual report to Eastern Mennonite College board of trustees, comptroller Dwight O. Wyse and Harvey A. Driver, acting director of development, reported that the contributions goal of \$325,000 was exceeded by \$26,000. The three largest sources of gifts were Mennonite churches, alumni, and friends/businesses, said Driver.

Operating on a \$2.6 million budget, EMC was able to close the fiscal year with only a small deficit, Wyse noted.

President Myron S. Augsburger presented a list of five-year goals which included an enrollment of 1,050 and an endowment fund of \$4.5 million by 1977-78. He also called for renovation of the chapel and the construction of a field house and a fine arts building within the next five years.

The trustees will act on the proposal at their next meeting in November.

Principal Samuel O. Weaver reported "an outstanding year financially" for Eastern Mennonite High School. He anticipates a 20 percent enrollment increase. "People are looking for an alternative to public schools," he said.

Board chairman Dewitt Heatwole paid tribute to former chairman John H. Alger, a 50-year veteran of the trustee board who died last July at the age of 80. The Broadway resident, who headed the EMC board from 1936 to 1963, was elected honorary life member in 1968. The trustees responded by passing a resolution extending condolences to the Alger family and thanking them for sharing his time and talents with the college.

The EMC governing board also heard a proposal for a churchwide thrust on education which was formally presented to the Mennonite Church's General Assembly which met from Aug. 7 to 12 in Harrisonburg. "Our congregations must see, more than ever, that our Mennonite schools are a very important part of our brotherhood," said Albert J. Meyer, executive secretary of the Mennonite Board of Education.

Walter E. Schlabach, a Harrisonburg physician, and Richard Showalter, a pastor and schoolteacher of Waynesboro, Va., were elected to the board. Two Pennsylvanians were also elected to the board of trustees—Rohrer Eshleman, a physi-

cian from Lancaster, and attorney Joseph Lapp of Souderton.

Five members were reelected: trustees vice-chairman Harry Kraus, a physician from Newport News; W. LaMarr Kopp, dean of the College of Arts at Pennsylvania State University; Lancaster businessman Dale High; accountant Delbert L. Seitz of New Holland, Pa.; and Bishop Levi Hershberger, Jr., of Mt. Eaton, Ohio.

EMC Mideast Study Tour Planned

Eastern Mennonite College has announced plans for a "Holy Land Study Tour" that will take participants to six Mideast countries next spring.

Scheduled for Apr. 5 to 17, 1974, the tour will feature Myron S. Augsburger as Bible study leader. Norman Derstine, director of church relations, will serve as host.

Derstine called the "Biblical Studies in Bible Lands" excursion a "unique experience" because of the way it has been structured.

"Guests will fly by jet to the Mediterranean area where they will board a cruise ship," Derstine explained. "The ship will become a floating hotel that travels at night and arrives early morning at the next destination."

"Augsburger's Bible seminar on board ship will help 'tie together' the sights and experiences of each historic place visited," Derstine added.

The itinerary, which covers Greece, the Greek Isles, Cyprus, Israel, Lebanon, Syria, and Turkey, coincides with the Easter season.

Complete tour details are available by writing to Norman Derstine at EMC.

mennoscope

On Aug. 12 the congregation of West Zion Mennonite Church, Carstairs, Alta., honored their pastor and his wife, Gordon and Mildred Buschert, for 25 years of service. Following a fellowship dinner, a short service was held chaired by David Steckly, chairman of the ministerial committee. A number of members gave a word of thanks and much reminiscing was done. The youth group sang. Merle and Janet Hartzler sang a duet. Linford Hackman of Edmonton, who had served with Brother Buschert for a number of years, also sent greetings. The Buscherts were presented with a tape recorder and a bronze

plaque commemorating 25 years of service.

Dave Miller, regional director for Voluntary Service with Mennonite Board of Missions, Elkhart, Ind., since Sept. 1, 1971, has accepted assignment as VS placement counselor in the Board's personnel office. Miller will also function as overall coordinator of district conference mission-service counselors.

Seventeen persons participated in a conjoint Mennonite Voluntary Service orientation at Eastern Mennonite Board of Missions headquarters, Salunga, Pa., Aug. 13-17. The orientation was directed

by Eastern Mennonite Board and Mennonite Board of Missions, Elkhart, Ind.



Lowell Byler



Miriam K. Byler

A husband-wife team from Hesston, Kan., will join the music faculty this fall at Eastern Mennonite College. Lowell and Miriam K. Byler will serve as visiting instructors for one year while on leave from Hesston (Kan.) College. Mr. Byler will teach voice and direct EMC's Touring Choir and his wife will teach piano.

The Robert Otto family flew from New York on Aug. 24 returning to their field of service in Belgium. Address: 117 rue General Gratty, 1040 Brussels, Belgium. The Ottos serve with Mennonite Board of Missions, Elkhart, Ind.

The Charles Shenk and Hiroshi Kaneko families left San Francisco on Aug. 29. The Shens return to Japan for a fourth term of service; the Kaneko family has served with HCJB in Quito, Ecuador, since 1969 and is returning to Japan for a year of furlough.

Mr. and Mrs. Paul Swarr reported on Aug. 21: "We've very much enjoyed a good summer here in the States, living mostly out of our Plymouth and suitcases for two months. It has been a good family experience to share in gatherings such as South Central Conference in Kansas and Assembly 73 in Virginia. Departure is just around the corner. We expect to leave from Philadelphia for London on Aug. 30, spending the weekend with friends in England, then arriving in Israel on Sept. 3. It will be good to return home." The Swarrs return to Israel for their fifth term. Address: 13 Shaanan Street, Ramat Gan, Israel.

Dorothy Sauder was scheduled to leave the U.S. on Aug. 24 for her third term as cook at Pine Grove Academy, Apartado 143-C, Tegucigalpa, D.C., Honduras.

Lois Stahl, missionary in Germany, and her daughter, Rachel, were scheduled to arrive in the U.S. on Aug. 27. Their address is 1916 Lincoln Highway East, Lancaster, Pa. 17602. Omar is planning to arrive on Oct. 2.

Two isolated communities of Choctaw Indians in southern Mississippi are urgently needing adult education teachers. In a letter to Dave Miller, Voluntary Service regional director with Mennonite

Board of Missions, Elkhart, Ind., Tribal Chairman Phillip Martin pleaded for more "high caliber, dedicated persons" like those sent in the past. When a VS unit was established near Philadelphia, Miss., in Sept. 1972, teachers Ora and Alta Keiser volunteered. "Most of the adults in these communities now know their alphabet and can read and write simple words," said Martin. "But the Keisers are leaving, and unless volunteer teachers can be found to replace them, Tucker and Standing Pine will go back to their isolation. We hope we don't need to put the school books up on the shelf."

Fourth Annual Conference Rally for Allegheny Conference will be held at the Spring Cove Junior High School, Roaring Spring, Pa., Sept. 29, 30. The *Mennonite Hour* speaker, David Augsburger, Harrisonburg, Va., will follow the theme of his recent book, *Communicating Good News*.

Special meetings: Paul Roth, Home Bible Study counselor for Mennonite Broadcasts, will lead a series of spiritual life meetings at the Yellow Creek Mennonite Church, Goshen, Ind., Sept. 16-21.

Ella May Miller, speaker on *Heart to Heart*, will speak at two Mennonite churches in Montgomery, Ind., in late September. Sept. 22, she will address women's meetings at the Providence Mennonite Church at 10:00 a.m. and 1:00 p.m.; Sept. 23, she will speak during the morning service at the Berea Mennonite Church at 9:30 a.m., and again at the Providence Church at 2:30 p.m., during a meeting for families. She will also share in a missionary program at the First Church of God, Chambersburg, Pa., Sept. 30, at 7:30 p.m.

New members by baptism: one at Roanoke, Ill.

Change of address: Paul M. Zehr from St. Petersburg, Fla., to 1075 Gypsy Hill Road, Lancaster, Pa. 17602. Tel. (717) 464-3923. Earl Schwartzentrubers, 1716 S. 13th St., Goshen, Ind. 46526.

readers say

Submissions to Readers Say column should comment on printed articles.

Many of the people in the Mennonite community are being swept into the tide of enthusiasm that is being generated by the crowds attending the "Basic Youth Conflicts" seminars sponsored by Bill Gothard across the country (C.H., Aug. 28). The crowds are impressive. The contents of the seminar Bible based. The stance of the persons in control, humble, simple, yet goal-oriented, yet I came away from a week-long involvement asking some deep questions.

Let me backtrack and identify some of my own pilgrimage into involvement in the seminar. A number of our close friends whom we loved and respected attended and received some help. They encouraged us to go also. Several families from the congregation where I am serving were interested in attending and requested that

my wife and I join them in the week-long involvement. As I am committed to involvement with my people we attended the seminar in Philadelphia last year.

One year later some of the impressions I received are still with me. Some of the nagging questions also keep coming to the surface. In the interest of a wider discussion (not for the intent of promotion or demotion of the seminar) I want to attempt to identify and focus some of the questions that bother me.

As I stated above, the crowds are impressive. Mennonites, Baptists of all varieties, independent churches, Pentecostals, and it seems anyone that is interested in a Bible-based, simplistic approach to life and its solution find themselves drawn to the dynamic that is released in the seminar. Yet some questions keep focusing for me.

What about civil religion? Most of the honest, informed Christians that I am acquainted with are saying that the current Christian community which we are a part of is being seriously threatened by the tide in America that equates Christianity with the American way of life. Does not the seminar and its thrust, particularly the position Bill gives to the government in the "Chain of Command" feed right into this dilemma?

Mennonites historically have rejected a "flat" approach to biblical interpretation, yet we fall headlong for a system that uses this approach. Does not Bill Gothard's superimposition of the Proverbs over the New Testament community imply a "flat" approach to biblical interpretation?

What about two-way communication in the Christian community? The communication in the seminar was strictly one way. This is understandable perhaps in light of the crowds attending; however, what steps are we as participants taking to process some of the contents of the seminar and bring it into a meaningful life-related context?

If we fail to discuss the content of the seminar in a meaningful way in our marketplace, do we do injustice to Bill Gothard as a person? Without discussion and dialogue in the marketplace Bill's system becomes the final authority and Bill as its chief resource person becomes a "far-removed" high priest without any recourse to a brotherhood on the pathway of pilgrimage.

I expect that I will attend the seminar again, particularly as long as some of my brothers are attending; however, the questions above are still emerging in my thinking. Can some of my brothers help me? — John L. Freed, Harleysville, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bailey, Duane and Rhoda (Somers), Sarasota, Fla., first child, Michele Rene, Aug. 19, 1973.

Bauman, Clifford and Isabelle (Dolphin), Waterloo, Ont., second child, first son, Steven Dennis, July 9, 1973.

Carr, Richard and Marilyn (Bartholomew), North Lima, Ohio, first child, Richard Dale, Jr., Aug. 12, 1973.

Gingrich, Robert and Shirley (Merner), New Hamburg, Ont., first child, David Ross, June 30, 1973.

Hersberger, Larry and Marilyn (Wenger), Mt. Pleasant, Iowa, first child, Tara Diane, Aug. 21, 1973.

Kaufman, Paul and Gwen (Kauffman), Minot, N.D., fourth child, third son, Joel Edwin, August 15, 1973.

Kramer, Levi and Edna (Brubacher) Hawkesville, Ont., 6th child, second son, Kevin James, Aug. 9, 1973.

Liechty, Steve and Nancie (Ebert), Spencer-

ville, Ind., third child, second daughter, Sherrie Lynn, Aug. 10, 1973.

Martin, Earl and Deloris (Witmer), Port Charlotte, Fla., first child, Rodney Duane, Aug. 17, 1973.

Martin, Warren E. and Dorothy Ann (Kennedy), Greencastle, Pa., second child, first son, Curtus Eugene, July 22, 1973.

Murphy, George and Frances (Hoyman), Newport News, Va., third daughter, Amy Janette, June 15, 1973.

Schweitzer, Harvey and Bonnie (Nitzsche), Beaver Crossing, Neb., first child, Cedric Lee, Aug. 11, 1973.

Steiner, Glenn and Arneida (Shank), Davisville, Pa., second daughter, Janna Kaye, Aug. 7, 1973.

Weaver, Richard and Ruth (Slabagow), Shirati, Tanzania, third child, second daughter, Valerie Sue, Aug. 18, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bisson — Gingrich. — Andre Bisson, Kitchener, Ont., Catholic Church, and Esther Ruth Gingrich, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, Aug. 11, 1973.

Bowman — Bolton. — Robert M. Bowman, Moorefield, Ont., Berea cong., and Elizabeth Rosina Bolton, Hespeler, Ont., Missionary Church, by Andrew Jones, Aug. 18, 1973.

Butti — Stalter. — Jim Butti and Linda Stalter, both from Wadsworth, Ohio, Bethel cong., by Aden J. Yoder, Aug. 4, 1973.

Christiner — Zook. — Thomas Le Roy Christiner, Freeport, Mich., and Carol Jean Zook, Lake Odessa, Mich., both from Bowne cong., by David Zook, grandfather of the bride, June 30, 1973.

Derrick — Glick. — Ted Derrick, Camp Hill, Pa., Christian and Missionary Alliance, and Ann Louise Glick, Atglen, Pa., Christiana cong., by Herman Glick, father of the bride, Aug. 18, 1973.

Fewkes — Gerber. — Michael D. Fewkes, Kitchener, Ont., Baptist Church, and Linda Diane Gerber, Baden, Ont., First Mennonite cong., by Robert N. Johnson, Aug. 11, 1973.

Hill — Nofziger. — John Hill, Goshen, Ind., and Nadine Nofziger, Goshen, Ind., Lebanon, Ore., cong., by Millard Osborne, June 16, 1973.

Hoover — Herr. — Nelson C. Hoover, Ellettsburg, Pa., Bossler cong., and Elaine L. Herr, Lancaster, Pa., Willow Street cong., by Clayton L. Keener, Aug. 18, 1973.

Hosteler — Martin. — John Hosteler, East Union cong., Kalona, Iowa, and Naomi Martin, Columbiana, Ohio, Midway cong., by Ernest D. Martin, May 19, 1973.

Huber — Herr. — J. Larry Huber, East Petersburg, Pa., East Petersburg cong., and Carol J. Herr, Manheim, Pa., Lititz cong., by H. Raymond Charles, Aug. 24, 1973.

Jacobs — Sultan. — Carl Jacobs, North Lima, Ohio, North Lima cong., and Jo Ann Sultan, Youngstown, Ohio, by Richard Bartholomew, June 29, 1973.

Leatherman — Landis. — John P. Leatherman, Deep Run cong., Perkasia, Pa., and Lena Landis, Franconia cong., Telford, Pa., by Floyd Hackman, Aug. 25, 1973.

Lichty — Hiehn. — Clifton B. Lichty, Kitchener, Ont., First Mennonite cong., and Jacqueline Anne-Marie Hiehn, Kitchener, Ont., Catholic Church, by Robert N. Johnson, Aug. 18, 1973.

Litwiler — Shetler. — Merlin Litwiler, Phoenix, Ariz., Manson cong., and Cindy Shetler,

Kalona, Iowa, Kalona cong., by Carl L. Smeltzer and Robert K. Yoder, Aug. 18, 1973.

Mast, Theodore L. — Theodore L. Mast, Greenwood Del., Greenwood cong., and Hannah Elizabeth Martin, Mercersburg, Pa., Williamson cong., by Mahlon D. Eshleman and Alvin E. Mast, Aug. 5, 1973.

Nelson — Yoder. — Jack Nelson, Shipshewana, Ind., Methodist Church, and Cheryl Yoder, Lagrange, Ind., Plato cong., by Donald E. Yoder, Aug. 11, 1973.

Nolt — Eby. — Philip E. Nolt, New Holland, Pa., Groffdale cong., and Margaret E. Eby, Millersville, Pa., Maple River cong., by William Wickes, Aug. 4, 1973.

Nunemaker — Harweger. — Dale Nunemaker, Dixon, Ill., Science Ridge cong., and Merriann Harweger, Paxton, Ill., by Carl P. Hass, July 21, 1973.

Piriak — Bartholomew. — Robert Piriak, Salem, Ohio, and Patricia Bartholomew, North Lima, Ohio, both of the North Lima cong., by Richard Bartholomew, father of the bride, July 1, 1973.

Rohrer — Yoder. — Melvin J. Rohrer, Wadsworth, Ohio, Bethel cong., and Marjory Ellen Yoder, West Liberty, Ohio, South Union cong., by Howard S. Schmitt and Aden Yoder, July 28, 1973.

Weber — Heintz. — Stuart K. Weber, Alma, Ont., Berea cong., and Lois D. Heintz, Gowans-town, Ont., Moorefield cong., by Alfred Polzin, June 2, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Berkshire, Olive, daughter of William and Rebecca (Johnson) Townsend, was born at Mason-town, Pa., Apr. 4, 1886; died at Hanover House, Massillon, Ohio, Aug. 15, 1973; aged 87 y. 4 m. 11 d. On June 1, 1912, she was married to Jacob L. Berkshire, who survives. Also surviving are 3 sons (Jacob Lloyd Jr., Eugene, and James), 3 daughters (Mabel — Mrs. Melvin Hartman, Margaret — Mrs. Kermit Thomas, and Betty), 2 sisters, and 3 brothers. She was a member of the Smithville Mennonite Church. Memorial services were held at Orrville, Ohio, Aug. 17, in charge of Carl J. Rudy; funeral services were held at Mason-town, Pa., Aug. 19, in charge of Paul Roth; interment at Mason-town, Pa.

Good, Anna, daughter of David and Hettie (Shope) Martin, was born near Bainbridge, Pa., June 20, 1894; died at her home near Bainbridge, Pa., Aug. 11, 1973; aged 89 y. 1 m. 22 d. On Nov. 16, 1905, she was married to Martin Good, who survives. Also surviving are 4 daughters (Minerva M., Dorothy M., — Mrs. Harold Risser, Esther E. — Mrs. Samuel Keener, and Edith M. — Mrs. Paul Rohrer), one son (Ira M.), 22 grandchildren, and 15 great-grandchildren. She was a member of the Mennonite Church, where funeral services were held Aug. 14, in charge of Jay Bechtold and Russell J. Baer; interment in Good Cemetery.

Hernley, Mabel Ruth, daughter of Smith and Minnie (Snider) Stouffer, was born at Scottsdale, Pa., Apr. 14, 1905; died at the Erick Community Hospital, Mt. Pleasant, Pa., Aug. 25, 1973; aged 68 y. 4 m. 11 d. She was married to Elam R. Hernley, who survives. Also surviving are 2 daughters (Elva Ruth — Mrs. Willard Markley and Marilyn Louise), one son (Charles R.), 10 grandchildren, 2 great-grandchildren, one brother (Arthur C. Stauffer), and 2 sisters (Mrs. Martha Sherrick and Mrs. Grace Cotson). She was a member of the Scottdale Mennonite Church, where funeral services were held Aug. 28, in charge of Gerald Studer; interment in the Scottdale Cemetery.

Hofstetter, Christian, son of Christian and Anna (Beugli) Hofstetter, was born at Dalton, Ohio, Jan. 25, 1885; died at his home near Silverton, Ohio, Aug. 9, 1973; aged 88 y. 6 m. 15 d. On Dec. 18, 1926, he was married to Mary Roth, who survives. Also surviving are 4 sons (Donald, Ralph, Harold, and Merlin), and one daughter (Catherine). He was a member of the Zion Mennonite Church, Hubbard, Ore., where funeral services were held, Aug. 14, in charge of John E. Gingrich; interment in the church cemetery.

Neff, Velda, daughter of Harvey and Ruby (Miller) Handrich, was born at Mio, Mich., Jan. 29, 1931; died of cancer at Mercy Hospital, Jackson, Mich., May 1, 1973; aged 42 y. 3 m. 2 d. On Sept. 2, 1949, she was married to Curtis Neff, who preceded her in death May 18, 1971. Surviving are 3 sons (Stanley, Steven, and Timothy), 3 brothers (Vernell, Darrel, and Ronald), and 2 sisters (Twila — Mrs. Boyd Kaufman and Carol — Mrs. James Gerber), her father and step-mother (Mabel Yoder Handrich). Her mother preceded her in death. She was a member of the Liberty Mennonite Church where funeral services were held May 4, in charge of Oscar Leimbach and Dwayne Swartzendruber; interment in the Hillside Cemetery, Addison, Mich.

Reber, Sarah, daughter of William and Delilah (Swartzendruber) Kreider, was born at Hubbard, Ore., Dec. 24, 1880; died at Kalona, Iowa, Aug. 20, 1973; aged 92 y. 6 m. 27 d. On Nov. 7, 1901, she was married to George Reber, who preceded her in death Feb. 25, 1957. Surviving are 2 sons (Walter and William), one daughter (Eunice — Mrs. Ora Marner), 5 grandchildren, 12 great-grandchildren, 8 great-great-grandchildren, and 4 sisters. She was preceded in death by one son (Virgil) and one daughter (Dellah). She was a member of the Lower Deer Creek Mennonite Church, where funeral services were held Aug. 23, in charge of Dean Swartzendruber and Robert K. Yoder; interment in the Lower Deer Creek Cemetery.

Yoder, Kathryn Pearl, daughter of D. D. and Jeannette (Hosteler) Miller, was born in Middlebury, Ind., Sept. 20, 1900; died at her home in Kalona, Iowa, Aug. 18, 1973; aged 72 y. 10 m. 29 d. On Dec. 24, 1923, she was married to Ray A. Yoder, who survives. Also surviving are 2 sons (Robert K. and Robert D.), 2 daughters (Kathleen Jeannette — Mrs. Dean Swartzendruber and Marjorie Ann — Mrs. Nelson Waybill), 15 grandchildren, 4 brothers (Orie O., Ernest E., Wilbur W., and Samuel S.) and 4 sisters (Ida — Mrs. Ben F. Schertz, Clara — Mrs. Art Augsburger, Alice — Mrs. Chancey Oesch, and Mabel — Mrs. William Jennings). She was a member of the Lower Deer Creek Mennonite Church, where funeral services were held Aug. 20, in charge of Dean Swartzendruber and Morris Swartzendruber; interment in the Lower Deer Creek Cemetery.

Cover photo by H. Armstrong Roberts.

calendar

Washington-Franklin (South) Conference, Reiff Church, Hagerstown, Md., Sept. 13.
Lancaster Mennonite Conference at Mellinger Church, Lancaster, Pa., Sept. 20.
Fourth Annual Conference Rally for Allegheny Conference at Spring Cove Junior High School, Roaring Spring, Pa., Sept. 29, 30.
Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.
Rocky Mountain Fall Conference, Colorado Springs, Colo., Oct. 7.
Franconia Conference Assembly, Franconia Meeting-house, Franconia, Pa., Oct. 6.

items and comments

Boys Town \$217 Million

Contributions to Boys Town in 1972 were nearly \$15 million less than the total received in 1971, according to a report issued by the institution.

Nonetheless, the net worth of Boys Town investments and property increased by \$9.2 million.

The annual Easter and Christmas appeals were suspended last year after local newspapers disclosed that Boys Town had a net worth of over \$200 million, including \$180 million in investments.

The current report shows the net worth at \$217.3 million.

Registration or Nonregistration?

Just how many men are not registering is not known by the Selective Service System. The nationwide average last year was somewhere between 9 and 12 percent of the total 18-year-old pool of approximately 2 million men. This year some State Directors report a diverse range of nonregistration from zero in Minnesota to 30 percent in Illinois. The most widespread failure to register is found in the West and New England, and the best compliance with the registration law is found in the Midwest despite Illinois.

Predicts Ordination of Women in Indonesia

A teacher at a seminary in Indonesia predicted that women will soon become pastors of Protestant churches in the island nation.

Lawrence Yoder made the observation while on furlough from the Akademi Kristen Wijata Watjana, a Mennonite institution in Java.

Christian groups in predominantly Muslim Indonesia are growing rapidly. Society there has traditionally discouraged public roles for women.

Mr. Yoder, a clergyman of the Brethren in Christ denomination, said some Indonesian women already fill pulpits and that six of the 38 students in his seminary are women.

"They want to be pastors," he said of the female students. "It's not a money-making thing. Their future is uncertain, but they want to be pastors."

Will Hear Americans United Case

The United States Supreme Court agreed on June 4 to review the case of Americans United vs. Walters, which challenges the revocation of the tax exemption of Americans United for Separation of Church and State by the Internal

Revenue Service. Deprived of its tax exemption in 1969, Americans United leaders filed suit charging that the action taken by the Internal Revenue Service was unjust and capricious. AU attorneys pointed to the fact that large organizations like the United States Catholic Conference spend millions of dollars annually in lobbying activity. Far from having their tax exemptions canceled, they have never even been questioned.

Watergate Figures "Harassed" His Denomination

"Harassment" of his denomination because its book agency published the *Pentagon Papers* was linked to the Watergate scandal by Dr. Robert Nelson West, president of the Unitarian Universalist Association.

In an address to the Association's 1972 General Assembly, the clergyman said some of the persons who directed the U.S. government investigation of Beacon Press were the same as those named in various aspects of the Watergate case. Dr. West said:

"It's difficult to remain calm when I remember that while they were accusing us of criminal activity and threatening to prosecute our staff member and preaching law and order, they themselves apparently were involved in the violations of a number of laws of the U.S. in a deliberately secretive way—in activities which eat away at our democratic institutions."

Sees Religion Major Force

Religion will be the central force shaping American culture in the 1970s, Dr. Martin Marty said.

The professor of modern church history at the University of Chicago addressed summer school students at Colorado College.

"I see religion not at the edges of cultural change, but right at the center," he said in an interview. "I don't think Americans realize the many ways that the most profound decisions of our lives are decisions about which we reflect religiously."

"I predict that a great deal of pro and con talk on Watergate, for example, will turn out to be explicitly religious—a discussion of morality, guilt, and the purpose of life."

"We're obviously a culture in which people want to sit back, relax, and perhaps drop out a little. We're a little exhausted from having been preached at

too much. There have been too many movements.

"There's a lot of apathy, a lot of nostalgia, a lot of coasting and a lot of sitting back and waiting to see whether something will happen."

According to Dr. Marty, we are making use in the 1970s of lessons learned in the previous decade.

Asked about his interpretation of recent declines in church attendance, Mr. Marty put much of the blame on long weekends and apartment living.

"The single-family suburban home, the old farms, and small towns produced the largest number of churchgoers we've ever known," he observed. "But now, anywhere you go, you'll find young people in 'swinger apartments' and older people in retirement communities."

"They don't stop being religious, yet the existing forms of parishes and congregations are less attractive to them, or they don't have a need for them. I don't think this is something that's fully understood."

Tolerance on Sex, Nudity Is Growing

American views on premarital sex have changed significantly—toward more tolerance—since 1969, the Gallup Poll reported in Princeton, N.J.

While 68 percent of those surveyed four years ago said sex before marriage is "wrong," only 48 percent gave a negative answer in the 1973 poll.

Roman Catholic attitudes changed more than Protestant ones, the Gallup organization said. In 1969, 72 percent of the Catholics and 70 percent of the Protestants thought premarital sex wrong.

This year, 45 percent of the Catholics gave a negative reply, compared with 53 percent of the Protestants questioned.

Gallup also found more tolerant views toward nudity in magazines and on stage. Fifty-five percent are against nudity in magazines, compared with 73 percent four years ago. This year, 65 percent are against nudity on stage, down from 81 percent in 1969.

Only 59 percent now oppose topless waitresses, compared with 76 percent four years ago.

In 1973, 29 percent (compared with 49 percent in 1969) of those under thirty think premarital sex is wrong. Sixty-four percent of those over 50 are opposed to sex before marriage, compared with 80 percent in 1969.

While 74 percent of the women (as compared with 62 percent of the men) said premarital sex was wrong four years ago, today only 43 percent of the women (and 42 percent of the men) give a negative view.

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Loving Critics Are Needed

Somewhere I came across John W. Gardner's prophetic allegory in which he imagines some observations of twentieth-century scholars regarding twentieth-century education in America. I think his comments can apply to all organizations and for us the church organizations.

"The twenty-third-century scholars made another exceptionally interesting observation. They pointed out that twentieth-century institutions were caught in a savage cross fire between uncritical lovers and unloving critics. On the one side, those who loved their institutions tended to smother them in an embrace of death, loving their rigidities more than their promise, shielding them from life-giving criticism. On the other side there arose a breed of critics without love, skilled in demolition but untutored in the arts by which human institutions are nurtured and strengthened and made to flourish. Between the two the institution perished.

"The twenty-third-century scholars understood that where human institutions were concerned, love without criticism brings stagnation, and criticism without love brings destruction. And they emphasized that the swifter the pace of change, the more lovingly man had to care for and

criticize their institutions and keep them intact through the turbulent passages."

What we need are loving critics if we are to live. When an institution reaches the place it does not welcome criticism it is likely past its time of usefulness. Institutions as well as individuals need to live in a certain amount of tension if a worthy work is performed. And an institution which is relevant and living with reality desires loving critics.

Loving critics are, of course, different from unloving critics. It's easy to knock props out. A loving critic seeks to put props under to strengthen and improve. Uncritical lovers, on the other hand, are finally a hindrance to real advancement and vitality. They do not notice that props have a way of deteriorating, and need to be replaced at times with better ones and the building itself needs improvements and modernization to be useful.

Let's help the church by being loving critics whose goal is to build up the church. Too often the church has praised its uncritical lovers to its own death. It has known pretty well how to take care of its unloving critics. The church must learn how to better encourage and use the loving critics if it is to be strong. — D.

Success and Failure

I have observed that failure often comes from our inability to handle success. Many persons can handle poverty. But they fail with success and prosperity. They manage with care when cash comes slow. But finally, after great struggle, the cash becomes more plentiful. Now the test of stewardship starts. Many fail in prosperity. As an old proverb says, "What we make may make us, but what we spend may well destroy us."

Many become selfish with success. Success causes many to shirk their duty to share. Material success causes many to think less of persons like they themselves one time were. It has a way of blinding the eyes to need and binding the heart with unconcern. Failure comes from inability to handle success.

In the professions the same thing can happen. Here is a person who excels professionally. He moves with a real degree of accomplishment. Perhaps he is a mechanic. He starts well. He is trusted because he is honest and trustworthy. He would not think of selling his soul for dishonest work.

Then, after he becomes a masterful mechanic and men trust him he starts to cut corners. He charges for time which

doesn't belong to him and he operates a shady business. He misuses his trust and finally fails. His failure came from his inability to handle success.

Now it seems, particularly in the spiritual realm, failure after success happens time and again. Here is a capable and energetic minister. He began his ministry and he ministers with great faithfulness and fruitfulness. He is successful in moving people for God and for good.

Then it happens. After attaining significant success he seeks to attain in his own strength. He takes the credit to himself. He may become complacent with prestige and position. His ability to move others for God may turn to domination of others for selfish purposes. He drives people instead of leading them. He manipulates people instead of ministering to people. His failure comes from his inability to handle success.

So regardless what our work is we must be aware that our greatest strength or ability is also our greatest temptation. We may use any ability or strength for self. And always the deed done for self dies at the doing.

We should pray that God will help us handle our success. Because failure often follows outstanding success. — D.



GOSPEL HERALD

September 18, 1973

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We Changed Our Minds About Indians

by Willard and Elma Waltner

The opening session of the Northern District Conference of the General Conference Mennonites was drawing to a close. An usher walked up the aisle and handed the conference president a note. He paused to read it, then announced, "we've just had a call from Mitchell. The bus bringing the group from the churches on the Northern Cheyenne Reservation in Montana is there now and will be arriving in an hour or so." He then proceeded to end the meeting and dismiss the assembly.

Those of us who were to host people on that bus waited around rather nervously. What would they be like? Would we be able to make conversation with them? After all, they were *Indians*, and the unhappy episode at Wounded Knee in the western part of South Dakota, which had made international headlines, was still much a topic of conversation and heated discussions with divided opinions.

When we at Salem Church, a rural Freeman, South Dakota, congregation, had invited the Northern District Conference to hold the 1973 session in our church, we'd had no idea we would be asked to take in half a hundred Indians. True, we'd been vaguely aware that the selected theme for '73 was "Indian Background and Culture." It had seemed appropriate that Joe Walks Along, pastor of the Petter Memorial Church at Lame Deer, Montana, had been asked to be the conference speaker. Joe had been attending our district conferences for quite a few years and who was more qualified to speak on the theme—but we hadn't expected more than the usual two or three Indians to attend the conference.

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Then we'd begun hearing rumors. There were about twenty Indians coming to the conference. They wanted to camp somewhere. Conjectures ran rampant, opinions pro and con were offered.

On the Sunday before the session was to convene, Pastor Ulrich told the congregation, "Brother Joe has felt honored to be asked to be the speaker. He wanted the members of his congregation to share the experience and joy of attending the conference, so a group of them will be with us. They want to camp and several sites have been offered for them to put up their tents. I trust you will remember these are our Christian brothers and will make them welcome and glad they came."

So that was that. Arrangements seemed to be well under control.

That was on Sunday. On Monday the head of the conference housing committee answered her phone.

"I hope you have a chair handy; you'll probably want to sit down," the Overall Chairman for conference arrangements greeted her.

It seemed that instead of the expected twenty, about fifty Indians were coming by bus plus several additional carloads. Only one couple (and they were white) would be camping, the rest requested housing. More than half of the group were children.

Certainly an unexpected development but she was equal to it. The day of the morning spent on the phone resolved the housing situation, with spare accommodations just in case they were needed. By now we wouldn't have been surprised at anything.

So there we were, waiting for the bus to come, each of us wondering what "our Indians" would be like. At 11 o'clock one daddy said to his wife, "Do you want to take the children home to bed while I wait for them?"

She looked at her youngsters, 8 and 6, who had been asking every five minutes, "Will they come soon?" then smiled and shook her head.

"No, they can wait too. They'll want to see them and are so excited they wouldn't go to sleep until you come anyhow."

"They're here!" The word passed quickly through the foyer and as we hurried to the door, our Northern Cheyenne Indian brothers and sisters; who in the next few days we would learn to know as "friends" as well, came off the bus. Half-silhouetted figures of adults and children materialized into people as they came into the narthex to register. Hosts crowded forward to meet their assigned guests.

Through the rest of the weekend we learned to know and appreciate these "first Americans" and to realize that, except for a few unimportant things such as color of skin or expressions of speech, we "East Freemanites" were more alike than different from our guests. As we visited, it came out that Indian parents too, were concerned for the future of their children, young people had dreams and ambitions,



Two-month-old Victor Walks Along, Joe's youngest son, was the smallest visitor at the conference session. Surveying proceedings from the safe vantage of his mother's arms, he seemed to consider the entire thing as serious business.

the children were as full of life and as curious about everything as were the youngsters we dealt with every day. The toddlers and babies charmed everyone with their innocent helplessness and need to be cuddled and comforted. The darling of everyone was two-month-old Victor Walks Along with his chubby, serious infant contemplation of the world seen through beady black eyes, and his mop of raven hair "almost long enough to braid."

Visiting late after the evening sessions, hosts and guests alike learned that many common misconceptions they'd had about each other's cultures were without foundation except hearsay and simply not true.

"I always thought Indians were quiet and uncommunicative, but that certainly wasn't true of the mother and her children who stayed with us," one host mother remarked. "We stayed up late talking and I'm not sure I could face

GOSPEL HERALD

Volume 66 Number 37

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The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

the problems she has. She's my age and has five children to raise by herself without the help of a daddy."

Another woman, whose guests were an elderly Indian couple, admitted that language was a bit of a barrier to easy conversation, particularly with the woman who was used to using Cheyenne in everyday conversation. But in spite of it, they were able to understand each other and "she was so sweet I could have adopted her as my own grandmother."

We found our own guests most charming as we visited after the evening sessions and over the breakfast table. Their quiet gentleness, sly humor, and soft laughter a contrast to the more forward and boisterous ways of our accustomed conversation with friends and neighbors. And their joy and appreciation of the opportunity to attend this conference were evident in both what they said and in their attitudes.

Any apprehensions that we, as a host congregation, may have had were quickly dispelled as our Indian brothers and sisters took part in the conference sessions. In his first presentation, Joe Walks Along used as his text Ephesians 2:11-22, which speaks of people of all cultures becoming one in Christ. He told us, "We are here not to agitate or to rub the wrong way. We are here as believers in Christ. . . . We are here to pray with you and to visit with you. . . ." And as the sessions followed one another they did just that.

Though he was official conference speaker, Joe Walks Along did not use up the allotted time with his message alone. He wanted his people to share in this conference. We, the white Mennonites, were moved and humbled as the Cheyenne brothers and sisters in Christ shared their faith with us and told us, sometimes in halting words but undeniably sincere emotions, what their faith meant and had done for them.

Teddy Risingsun, whom we as a community had known from before when he attended our Freeman Junior College, was one of them. He is now a member of the Busby (Montana) congregation and director of the bilingual education program at Lame Deer and vice-chairman of the Busby Church Council. Testifying to Christ's help in overcoming personal problems, he also expressed thanks for education received from the "white strangers," which was responsible for changing his attitude toward white people. For the Indian, he said, there is only one answer—Jesus Christ. Our contributions to the Indian Mission program give us a part in this. If we can help one Indian person in this way the money is well spent—and he, himself, is living witness to this.

Another day we heard James Shoulderblade, pastor of the Birney, Montana, congregation, tell of some of the activities of the Northern Cheyenne Tribal Council, of which he is a member. We listened to Vicky Whiteman, a Pine Ridge (South Dakota) Sioux, who married a Northern

Cheyenne man, tell of the turbulences of her life and how she finally found peace through Christ with the help of missionaries working on the reservation. She told us, "I have never spoken of my faith to such a large group before—and a group of white people at that. But when Joe asked me to share my faith with you I felt I must, and I would receive the help to do it,"—and she proceeded to do so.

Would I have been able to stand before a conference of Indians and do likewise, had the situation been reversed?

When Joe introduced Oliver Risingsun, he said, "When I asked Oliver to take part in this meeting, he said to me, 'Joe, you know I have one problem. When I begin to talk about what Christ has done in my life, I can't stop.' But he promised me he would be brief. I am not sure just what



Abe Krause, of the Education Committee, presented Joe Walks Along with a complimentary copy of C. J. Dyck's recent book *Twelve Becoming*, an account of twelve Mennonite disciples from the 16th to the 20th centuries. Joe is included as one of these disciples.

that means." Oliver, an older and much respected Indian Christian who had celebrated his golden wedding anniversary several months earlier, was brief in his remarks in length of time, but his few words and his attitude spoke volumes of a radiant faith.

On several occasions we were privileged to hear the Cheyenne singing group. The Cheyenne words fell unfamiliar on our ears but there was no mistaking the hymns. "Stand Up, Stand Up for Jesus," "Nearer, My God, to Thee," "Pass Me Not, O Gentle Saviour."

Certainly, those of us who had the privilege of learning to know "what Indians are really like" and realized that our differences are minimal through this personal contact at the conference, will look at the "Indian Problem" through new eyes.

Communion: Closed, Close, or Open

by David N. Thomas

Each believer shall examine himself so as not to partake of the sacred emblems carelessly or while living in sin. The church shall invite to the Lord's table only those who have peace with God and with their fellowmen, and who share with faith of the church." (Mennonite Confession of Faith, 1963.)

Historically the Mennonite Church has observed "close" communion. H. S. Bender defines it thus: "By close communion is meant restriction of admission to the communion table to members of the church administering the communion, and possibly related churches." Too often our first response to close communion is that it is a judgment on Christians of other denominations. The basic intent of close communion is for discipline within the brotherhood and not as judgment to others.

J. L. Stauffer wrote, "Close communion should not be interpreted as a pharisaic exclusiveness, but rather as an expression of loyalty to the truth of God's Word. It becomes the responsibility of the Christian Church to exclude from the communion service those that she could not admit as members of the church. Close communion is drawing the line at the place of least difficulty, with the minimum of discrimination against other professing Christians and with the least possibility of misunderstanding."

Commenting on 1 Corinthians 10 and 11, H. S. Bender says: "The meaning of Paul's rebuke is that the sin of pride and selfishness is a denial of Christ's body and requires the exclusion from the Supper of those who are guilty of this sin. Here is the true ground and necessity for close communion—fellowship with Christ in Supper means fellowship with the persons who partake of the Supper. Those who violate the body of Christ in act cannot partake of the body of Christ symbolically. To eat the bread and drink the cup is a declaration that one lives by feed-



ing on Christ, that Christ's life is the basis for one's living, that one is therefore committed to follow Him, that one is a member of His body. Only those can honestly partake of the Supper who mean this. If the Supper is merely for the private edification of individuals worshipping Christ by remembering His dying grace and love, then, to be sure, close communion has no meaning or justification. But if it represents a common life and common discipleship, that life must be expressed both in the symbol and in the act. Since it is the church as the body of Christ that determines the nature of the discipleship, the church must determine the boundaries of the communion table. So one's theology of the Supper and his understanding of the meaning of fellowship in the body of Christ will determine his position on close communion."

Paul M. Miller says, "Because Mennonites believe that Christ mediates His presence and power through the Holy Spirit bearing fellowship they insist that the fellowship group must be kept pure by mutual discipline before partaking of the emblems of Christ's poured out love and life in the Lord's Supper."

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The teachings of the New Testament and the concept of a disciplined brotherhood clearly point to a communion fellowship of those of a common faith. Not an "open" communion where only the individual conscience determines participation, neither a "closed" communion that eliminates the weaker brother or gives no consideration to one needing fellowship.

Paul's command to "purge out . . . the old leaven" (1 Cor. 5:7), his declaration that "ye cannot drink the cup of the Lord, and the cup of devils" (1 Cor. 10:21), his solemn warning regarding "eating and drinking unworthily" (1 Cor. 11:29), support a restricted communion, cautions against partaking of the sacred emblems carelessly, and excludes those living in sin. A historian wrote, "If we are to remain in the Anabaptist tradition at all we simply cannot abandon close communion."

Extremes to Be Avoided

It is the devil's strategy to push men to extremes. For a church to be a disciplined brotherhood and at the same time a redeeming fellowship presents a tremendous challenge. Some are overconcerned and fear that the church's witness and ministry to the weak will dilute the stream of its devotion, while some have little concern for the purity of the church and are content to reduce the standard for Christians to the standard of Christians.

Some are willing to commune with anyone professing Christianity regardless of conduct, while others decline from communion for reasons not justified by New Testament standards. Extremes have always worked havoc in the church and have been the root of much division. These extreme attitudes violate all the principles of Christian brotherhood and rob the communion service of its intended meaning and blessing.

Daniel Kauffman declared that "Two things to be avoided in every church are liberalism, which takes little or no account of the personal life, faith, and conduct of members, and legalism, which insists on emphasizing technicalities to an extent that spirituality is crowded out. The first leads to anarchy, the second to formalism."

H. S. Bender wrote, "Two dangers threaten the full development of the potential of fellowship and brotherhood and its right expression in the life of the church. The one is individualism, the other, institutionalism. Individualism is the overgrowth and perversion of the sense of personal responsibility and importance which results in withdrawal from the common life, going one's own way, refusal to receive the admonition and counsel of the brother or brotherhood, insistence upon one's own rightness, disinclination to sharing. In its full growth individualism breaks the bonds of common life. It turns the rightful and needed sense of individual responsibility before God, and the need for personal experience of Christ and the Holy Spirit, into the corrupted spirit of self-exaltation.

"On the other hand the development of a faulty church

polity and organizational structure which excludes the individual from sharing responsibility in the common life and relegates the direction and ordering of the affairs of the church to a few, whether in the local congregation or in the larger relationships of the church, is bound to have the effect not only of encouraging the passivity of the individual but a loss of interest in and sense of responsibility for the welfare of the brother and of the church as a whole. The result is a breakdown in fellowship and a denial of the very nature of the church."

Conclusion

Every communion service should be an experience of worship, joy, fellowship, remembrance, and commitment. The service should be conducted in a reverent, unhurried, well-planned manner.

The congregation should be prepared spiritually for the communion service. Those openly polluted by sin should be excluded from the service. To avoid distraction from all that communion should mean, all necessary discipline or excommunication should be administered apart from the communion service.

The call to self-examination and the solemn warning regarding eating and drinking unworthily must be heard. If this is minimized, the indifferent commune carelessly.

If it is overemphasized the true meaning of Calvary is lost and sincere sensitive persons are disturbed rather than blessed.

Every member should be involved in maintaining the life and purity of the body. According to 1 Corinthians 11:28, 31 we need to examine and judge ourselves. Nothing makes us so blind to sin as when we are the owners. What self-examination reveals should be brought to the cross for cleansing. Every member also shares a responsibility to the weaker brother who may be overcome in a fault. It is human to criticize and withdraw. It is brotherly to seek to restore in meekness.

When communion brings to our remembrance the suffering and death of our Lord and what our salvation cost; when communion enriches our present relationship to our living Lord; when communion strengthens the bonds of the spiritual unity and fellowship of the body of Christ, we then experience the source, the blessing, and the witness of Christian brotherhood.



Word and Spirit

I've observed that it is possible to develop a sensitivity group with temporary warm feelings of closeness. However, it is impossible to create Christian community except the Holy Spirit uses the Word within us. When the Word of God is shared and responded to, a fellowship follows which will never flow forth from any other feeling or kind of commitment. — D.

Heartbeat Again

by Emily Sargent Councilman

Long before six that Sunday morning I was on my way to Baptist Hospital, and driving fast. I would not be permitted to see Bob until six-thirty except in an emergency. They had my phone number in Intensive Care and also at the desk in the hall outside. Surely they would have called if there had been danger, if . . . The "if" kept echoing through my mind as I hurried through the dark city streets in spite of the fog, keeping the speedometer on thirty-five, making the first stoplight barely in time before caution yellow flashed to red.

Just two more lights, then the underpass at the foot of the hill. This early I would be able to get a parking place inside the lot not far from the ground-floor entrance where the elevator goes straight up to fifth.

Pressed by an inner urgency beyond any one of the past fourteen days, I drove faster, forgetting the speed limit. My eyes strained as I met and passed cars, their dimmers and red taillights fanning out in the fog, their drivers only blurred shapes within moving shadows.

These other drivers — were they going to work, leaving normalcy at home? Husband, wife, children, safe at home? So short a time ago was our home thus for Bob, for me. Could some of these, too, be on their way to some strange hospital where one much loved holds onto life's breath with weak heart and lungs? Bob was one of the fortunate ones, in an intensive care unit with around-the-clock monitoring by trained people and modern machines providing a screen with every heartbeat recorded, its sound track giving out each irregular beep, beep, beep-beep; with doctors, nurses, skilled and mercifully calm, ready to act in any emergency, to do all that could be done, to fight for the ebbing life of one no longer able to fight for himself. How do they learn to accept what they cannot do? How do I?

Thank God for giving Bob a chance, for letting this happen to him now, not ten years ago, when there were no surgeons like Dr. Hudspeth to replace a damaged heart valve. No specialists like Dr. Sawyer to discover both his peril and his chances. No hospitals equipped for open-heart surgery.

I did not make the last stoplight in time. Do they stay on red forever? More waiting now.

Let me find him alive and better than six hours ago,

dear God. Trying to cough, to move, to talk as they want him to, as they say he *must*. If only I could see him longer than the five minutes allowed every hour under the perpetual glare of fluorescent lights. In the confusion of constant surveillance, mechanical and human, his body bound down by ropes of tubing and the heaviness of his weakness, his mind inert under the shock of surviving for this unbearable impotence. His will exhausted from fighting, still without strength, a battle expected to be won merely by returning to consciousness.

Thirty-five years of closeness in marriage had taught each of us how to fight for the other when it was needed. Both of us in different ways learned to be whole together. Looking back through the fullness of our separate sharing, I know that nothing had ever been unspeakably bad except the few times when he had tried to keep something from me — mistaken male logic that thought not knowing would keep me from unnecessary worry. Of course I knew enough to experience alienation, and I died a little each time. It's been a long time now since he tried to keep worry from me in that way. Neither of us could survive that kind of separation.

Never sick himself (he denied ever having as much as a headache), he cherished me through all my sicknesses. And he knew, with instinctive wisdom, that he must let me find my own way in things of the spirit, in the practicing of my commitment to self and family and others — to God. He stood by me in all my crusades. We stood together in his calling to the Christian ministry in each church with its differing human needs. It took me much longer to learn to accept his way always as the right way for him. Then we found that Robert Browning was right: The last years were the best, and with the best yet to be. Everything before us, until that day, six weeks before, when I found him lying unconscious on the floor, blue and gasping for air.

Finally! The light turned green. Up the long hill, into the parking lot and, yes, a space near the door. Along with nurses and assistants in their surgical green, I waited impatiently for the elevator. Other operations today. Was it only three days ago that I came even earlier than this to see Bob before the surgery that was to give him a chance?

It did, thank God. They had told us the probability would

be a slight one, with his age against him, his weight, the sudden flare-up of diabetes. And the frailty which showed up the week before in heart catheterization studies. He went into shock afterwards. Was that from his seeing for himself on the screen the mere thread of blood squeezing through the clogged aortic valve from his heart? From the three hours' ordeal they had expected to take one or two? Did he sense then what his conscious mind could not yet accept: the imminence of death?

The elevator—where was it? Exasperated before my foreboding, I wished I had taken the stairs. How much longer?

Bob had faced death, and surgery—his only hope for life. He made immediately the only choice he could have made, for life, not death. After his decision there were four days of preparation. The doctors had told us the facts so that we could learn to face them, accept them—the probability of only a few weeks to live as an invalid without surgery, but with it, if successful, more years of health and useful living. After his decision they began to make preparations of many kinds. Therapists taught him the types of breathing he would need to avoid surgical pneumonia, how to cough in order to clear his lungs despite intense pain following surgery. All kinds of lab tests were made to help the surgeons, such as a check on his bloodclotting time.

Perhaps as important to his readiness were the four days I was permitted to stay in his room with him. Together, we learned to look at the nearness of death, accept him where he hovered, and confront him where he threatened, his terror over both of us. We clung together, I for his sake, he for mine. And we found strength in the unity of our confrontation. We gained a closeness, even a transcendent joy, at moments, greater than we had ever known.

The second day Bob said, surprise and release in his voice, "Why, we have known this would come someday, and I have always wanted to be the one to go first. Remember? We have always believed you could get along without me better than I could without you." And, yes, I knew he was right. Now we must take only this one step ahead, thankful for those few days' grace.

Once we admitted certain fear, shadows could no longer terrify. Yes, afraid, terribly, horribly afraid of the physical separation that could come, of his severance from life when there was so much left to do, to be. And then we began to savor the goodness of those remaining days, hours, moments, knowing we were together and in God's hands, whether Bob was to live or die. Those were good days, the best we had ever known, in spite of, perhaps because of, the imminence of death.

At last, the elevator. And no stops on the way up. The others stayed on when I got off at five and hurried to the end of the corridor and the doors to Intensive Care. Although it was still twenty minutes before the half-hour, I could, at least, stand out of the traffic at the right of those double doors and look through the small glass at the

top toward Bob's cubicle in the left corner. But something in me was already prepared for my first glimpse through the glass—the six heads bending over his bed, and other figures in green or white hurrying in and out.

Without thought I pushed the door in, almost running to my husband. Dr. Ferguson, who had stayed all night with him after surgery, stopped me with a kind but firm, "Give us a minute, Mrs. Councilman. The danger is over for now." I saw weariness and relief in the face turned toward me and I began to breathe again. He went on, "Please wait outside. We've almost finished. I'll call you."

Straining to get just one glimpse of Bob, I backed away and once more put the doors between us.

One minute. One minute for breathing thanks. For yearning toward the one who was myself, still alive, lying across that twenty-five feet of space that could not separate us. One minute for realizing that there was nothing I could do for him now in there. One minute for perceiving: the gift of life this time. For remembering the gifts we had given each other through all our years together—birthdays, anniversaries, a letter each time for me, a poem for him. Others received the small material gifts we could give, but for each other, offerings had to be more creative, a deeper portion of ourselves, words. This time, the gift of life—Bob's life.

Two years ago we were at Windy Hill Beach a few days before his birthday. At twilight we were sitting on the porch of the cottage we always rented for our vacation in off-season. We were tasting the salty spray of the breakers, near at high tide, and attuning ourselves to the rhythm of the breakers' cadence unevenly spaced but true to some inner pattern of design. The last of the sunset colors reflected in sky, on sea, and sand, had faded, leaving only the constant motion of the white ribbons of foam accompanying each wave reaching the shore, barely discernible through the gray of enveloping dark. The omnipresent sea promised eternity in its heaving darkness and its moving whiteness, in its reechoed counterpoint of sound. We needed no words. We were together.

When it was quite dark, Bob said, "If you should die, I could never come back to this place again, never again." And I said, "Oh, I think . . . I would have to come back, if you should die."

The next morning he went home for weekend responsibilities at our church, to return again on Monday, and I stayed on. After he had left I began to hear his words, my words: if you should die . . . if you should die . . . During the forty-eight hours of his absence I lived, in some sense, our final separation. Except for brief hours of sleep, I experienced that loss. Or so I thought. Walking by the sea at dawn, in sunlight or rain, at dusk, I found the experience taking form in a poem. When he returned I had it ready for him. It was his birthday. We both wept a little—good tears, as I read it to him, secure in our nearness, our love.

The writing of the poem had prepared me, I believed, for

my grief if he should be the one to go first. And I hoped, if he were left without me, the poem would be a help to him. It enlarged us both then, when we read it together, when we talked. . . . We had never been so close before.

Did I realize then? Did I really realize? Dear God, let it be so:

... a washing of peace,
as the sea on the incoming tide
fulfills the empty shore. . . .
The essence of our oneness still
remains,
you forever touching my shore,
I yours. . . .
Time and space can have no power
to bind
in Love's dimension.
Then
will I taste again
the quiet sweetness
of this twilight's pulsing hush
and fearing no
dark hours yet to come,
take home with me
full overtones of rapture
rolling
rolling,
toward my shore.

The busy figures leaning over Bob had been reduced to two when Dr. Ferguson's nod beckoned me. And when I reached Bob, he and I were almost alone, only technicians hovering in the background, checking dials, glucose, plasma. His weary eyes spoke relief and release as I covered his hand, white and vulnerable, with mine and touched his cheek with my own. His lips spoke slowly, making no sound, "I'm . . . better . . . now." Yes, I knew. Thank You, God. His eyes closed. I held his hand for five minutes while he slept.

Outside I asked the doctor, "What happened?"

"He hasn't been coughing enough, moving enough. He was drowning — we thought we would have to do a tracheotomy, but this danger is past for now. He gagged, and that saved him."

"And now?"

"The lethargy gives us concern. He has got to begin to cough more and move and talk. Another time like this. . . . He just can't give up now."

"No. I'll try to help. Thank you."

I dragged my heavy feet outside and against regulations, sat down in an empty wheelchair left in the corridor. From there I could keep in sight the doors to Intensive Care. In another hour I could go in again. I would have to be ready, ready to help. But how? They were afraid for him. "He can't give up now. . . . This lethargy. . . ." And, God forgive me, I had been afraid for him too, appalled by what the aftermath of surgery was affecting in him. We had been prepared even for death, but not for this tortuous way

back to life, with his body and spirit depleted of all power, unprepared for fighting an adversary never encountered before — consciousness of helplessness, of pain, this kind of pain.

Ready for death four days ago, he chose the gift of life. And during those nine hours of surgery when Dr. Hudspeth and his associates presented their best skill and concern, he too, with his body and spirit, even in unconsciousness, fought to live, helped the surgeons, drew strength from God. And I, waiting, and not separate from this part of him, prayed. We were ready. I did not weep.

He chose the gift of life, so much so that after surgery, while still unconscious, he surprised and gladdened the doctors when his heart took over from the heart pump without hesitation. No external stimulation was necessary.

At each step he chose the gift of life, the most precious gift he could ever give to me. How could I ever have doubted his will, his strength through God, to bring to completion this new life, no matter what the cost or how long the days ahead? He chose. But how far did he have to go into death without me? Where I could not go with him? And where was he now? Still out there beyond my reach? Beyond my capacity to help? Yes, in some sense, yes. He could not use in there now the obvious ways of my "helping" which could only hinder his return to health. Recovery depended on his using strength he did not possess, on his creating new strength for each halting step ahead.

Then what could I do? What could I give to him who, in choosing life, had given life to me? I could learn to withhold any help that would contribute to his inability to help himself. I could, I must, proffer my gift of faith in him that he could find within himself the needed strength. In our separate ways, we would continue to fight together for his life, working with the doctors, drawing strength from God.

It was seven twenty-nine. But I did not need sixty seconds to reach the doors to Intensive Care and Bob. I walked as if running, lightly and free, bearing the highest of all gifts; for me, his gift of life; for him, my faith in him, praise-wrapped. 

Peace, Peace, When. . . .

Promoting peace in faraway places, while clashing with those with whom we work and serve, is hardly honest. Yet there are those who seem greatly concerned about the government making peace but justify themselves for carrying about ill feelings, anger, and controversy with those they know. We should, of course, be interested in peace anywhere in the world but until we can live at peace with our "enemies" at home our clamor for the government to make peace and our claims for loving those far away ring hollow and are hypocritical. Jesus would probably say, "Remove first the beam from thine own eye. . . ." — D.

We Just Want to Make You Comfortable

by Simon Schrock

"We just want to make you comfortable," the advertiser says. The item he is promoting makes me more comfortable, happier, and life easier. Comfort, happiness, peace of mind, relaxation, enjoyment — buy it all through the advertiser. I have second thoughts that they just want to make me comfortable. That is not true. They really want to make me uncomfortable, and out of step. To get "with it," I must spend my money on their items to conform and feel comfortable. They want me to feel uncomfortable so I pour my money into their coffers to gain comfort.

The car dealer says, "we want to make you happy." He really wants to make me unhappy with my present car. My car is seven years old. It runs and serves me well. The "system" wants me to feel uncomfortable with it. Since it does not have many of the new "improvements" on it, they want to make me unhappy so I'll buy a new one and increase their profits.

Notice how clothing ads are designed for comfort and happiness. Last year the design was one style. This year something else. Have they really discovered a more comfortable and practical design? Nonsense. They are trying to make you uncomfortable in last year's outfit. If grandmother's feet were comfortable with big heels, why did mother need to torture herself on spikes? If they were so great, why does the "now" generation need to go to a style that looks like they came from grandmother's closet? Wide trousers to tight. Tight to bell bottoms. Wide ties to narrow — narrow to wide. Why? To make you feel uncomfortable in the eyes of the people. So to regain comfort you will spend your money into the system for them to use to make you uncomfortable again next year.

Brush your teeth with "sex appeal" toothpaste. Eat "sex appeal" food. Sport a "sexy" car, clothes, and colors. Then you are "with it." (With what?) The truth is you are hooked on their lust appeal. The advertisers know more about lust and how to appeal to the natural man than what sex really is. Their ads are lies. One brand of toothpaste does not give "sex appeal" over another. Neither do "milk drinkers make better lovers." The Bible does not suggest love coming in a glass of milk or tube of toothpaste. It's a devilish appeal to the lust of man to trick him into

spending his money. What foolish people are we that we don't know the difference in sex and toothpaste. Greed for money uses sin to get gain. Monkeys don't need money. They haven't been stupid enough to think toothpaste is sexy. Maybe they know more about sex than the advertisers. Things aren't sexy. It's the minds of men that are. Speaking of "sex appeal" toothpaste, I refuse the stuff. Sex is too sacred to connect it with a tube of toothpaste in order to get my money.

Brand A saves more time and work. More than what? Brand B is cleaner. Cleaner than what? You'll be happier with Brand C. Happier than what? That is the advertisers' way to make us unhappy, believing we can regain happiness by buying his gadgets. After the "new toy" novel wears off, and the monthly reminders keep coming, the uncomfortable, discontented feeling returns too. We've been hooked. Now we have many uncomfortable years to pay up.

I refuse to let the advertisers tell me when I need a new car. When this one doesn't serve me, then I'll start looking for what I need. I refuse to let them mess with my wardrobe. When my shoes wear out, then I'll buy others. I'll look for something practical, comfortable, and decent to serve Jesus in. After all, it's Him I'm dressing for. I refuse to spend the money God loaned me because some style designer across the ocean decided heels should be higher and trouser legs flared. That is the trick of the process — to make you feel out of tune with the world, unhappy, uncomfortable, and discontent until you spend money to fit in. It is to get you to release your money to the system. My life isn't dedicated to keep it going.

Some scriptural guidelines may help us to draw our spending into a more Christian perspective and resist the high pressures of the advertisers. First, "Seek ye first the kingdom of God." The things will be added. Do kingdom buying. Does it have anything to do with God's kingdom? Is the spending supplying needs He is providing, or is it to satisfy personal ego? Before you buy, consider God. Put Him first.

Second, love God with all your heart, mind, and soul. Can you imagine what would happen if the church put her time, energy, and money to work for Christ out of love for Him? I can't imagine what kind of community this would

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be. We may think we are removed from the heart of demonism. Perhaps. But we are drunk with affluence. Satan isn't choicy how he deceives people. Addiction to the world and its things is his stronghold in America. If Christians would love Christ with all their heart, then He would cast out the world demons that grip us.

Third, learn contentment. Paul said, "I have learned . . . to be content." His contentment didn't come from more things, but faith in Christ. While the world is striving for more wealth to buy the best comfort to enjoy the most pleasure, we need contentment. The Christian should relax in trust while the world rushes on to earn suicide. His energy should be channeled into service for Christ, and be content with fewer things. North American Christians become discontent after comparing themselves with society. If we must compare, then compare our luxuries with what the South American has to barely exist on.

Fourth, keep the conversation heavenward, "from whence also we look for the Saviour." Our way of life is from heaven. We are citizens of heaven. If so, we would do well to pay more attention to our citizenship, and less on temporal things. Differences that divide us are often caused by our discontentment because of another's wealth. Our conversations center too much on who is making the cash and how. The money-maker is projected as the real man, while the earthly poorer, but spiritual giant, is made to look like a welfare tagalong. This breeds discontentment and breaks down equality of brotherhood in Christ. We should provoke one another unto love. Sunday after-dinner conversa-

tion should inspire its young listeners to become strong persons for Christ.

To be a disciple means giving Jesus our undivided loyalty. He must be our way of life. No divided attention on time, money, and possessions. No using Him just as a first-class ticket to heaven. He wants all of you. The enemy of Jesus wants to make you uncomfortable so you will give him part of the attention and loyalty that belongs to Jesus alone.

Why make us uncomfortable? Why look at the ads, hear the commercials, and compare with others? It is a scheme to sap loyalty, trust, and contentment away from Jesus. Instead of loyalty to Him, we serve the gadget god. Instead of trusting, we watch the stock market. Instead of being content with the basic needs of life, we want a little more.

Now Mr. America is comfortable. Slouched in his lounge chair. Feet propped up. Drink and pretzels beside him. Comfortably watching the new, more satisfying color screen. He has it made. That is till a full-color commercial dances in front of him leaving him wanting one more comfort gadget. On his way to flop into his comfortable bed, he glances over his mail, discovers a discomfort — the monthly payments on the comfort gadgets. After he burps up his Pepsi of the "now" generation, it leaves him empty, uncomfortable, and sleepless. Ah — there must be more to life!

There is. It is found in being yielded to Christ, serving Him with all the heart, mind, and strength. Christians would do well to examine the real issues of life. Then the system wouldn't squeeze you into its uncomfortable mold. We would be content doing the things that please Christ. 

God's Broadcasts

by John R. Martin

Evangelical Christians affirm that God is a communicating person and that He has chosen to communicate with man. We affirm that God is in the communications business.

Hebrews 1:1, 2 tells us God has communicated with man first through the prophets and then through His Son — the living Word. Today God speaks to us through the written Word, the Scriptures.

God is a communicator. Several times in the New Testament God's communication took the form of a broadcast. Long before the development of radio in the early 1900s and the beginning of commercial radio in 1920, God did some broadcasting.

Several times God took to the airwaves. He had a message that was so important He produced a broadcast. He spoke from heaven in a way that all in the crowd could

hear. Significantly, these messages focused on Jesus of Nazareth.

One of God's broadcasts was at the baptism of Jesus. Luke describes the event with these words:

"Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, 'Thou art my beloved Son; with thee I am well pleased'" (Luke 3:21, 22).

The broadcast was brief — a mere radio spot.

The thrust was *recognize My Son*. "Thou art my beloved Son; with thee I am well pleased." God spoke the words so that all at the baptismal service could hear. It was a message affirming the deity of Jesus.

This fact was a key concern of God and Jesus during the earthly ministry. By His miracles and teachings, Jesus was communicating who He was. Part way through His

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ministry, Jesus asked His disciples, "Who do men say that the Son of man is?" This question was followed with a more personal one, "But who do you say that I am?"

I would submit that this question focuses on one of the key concerns of Jesus today. Who do you say that I am?

One of the recent "hits" was Jesus Christ Superstar. In the minds of the producers, Jesus was not a super Son. He was only a superstar. (This view fits well the current interest in astrology and the horoscope.) God wants us to know that Jesus was a super Son — His Son!

One of the new Family Life TV spots ends with the words, "Forgive. It's the Jesus way. It's God's way."

While the spot was being produced, a group of viewers were brought to the studio for their reaction. One mother whose daughter was involved in the Jesus movement asked, "What are you saying? That Jesus is God? Is this a special doctrine of your church?"

God produced a broadcast when He wanted people to recognize His Son. He thought it was a message worth broadcasting.

God broadcast a second message at the Mount of Transfiguration. Matthew records the happening in this way:

"Peter said to Jesus, 'Lord, it is well that we are here; if you wish, I will make three booths here, one for you and one for Moses and one for Elijah.' He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, 'This is my beloved Son, with whom I am well pleased; listen to him.'" (Mt. 17:4, 5).

Again the broadcast was brief — a radio spot.

The thrust was *hear My Son*. God spoke from the cloud so that all on the mountain could hear, "This is my beloved Son, with whom I am well pleased; listen to him." Because of who Jesus is and what He has to say, listen to Him.

Many are listening to deceptive voices today. The cults are speaking and people hear them. Those promoting spiritism, Satan worship, or astrology are speaking and people hear them.

Thousands are listening to entertaining voices, to *The Dick Van Dyke Show* or *I Love Lucy*.

Many are listening to reporting voices, to Walter Cronkite or Harry Reasoner.

But there is a voice that is not deceptive, that is more than entertaining, and that is more believable than Walter Cronkite. It is the voice of God's broadcast.

If God were to speak again today, what would He say? I believe He would broadcast the same message as on the Mount of Transfiguration, "Hear My Son." This is a message God considered important enough to broadcast.

A third broadcast took place at the birth of Jesus. Of course, this message was first in terms of chronology but third in terms of emphasis. This broadcast was more lengthy. It had traditional form, a message-music format. Here is Luke's report.

"And in that region there were shepherds out in the field, keeping watch over their flock by night. And an

angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, 'Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth peace among men with whom he is pleased'" (Lk. 2:8-14)!

The thrust of this broadcast was *follow My Son*. If you follow My Son in the path of peace, there will be peace among men.

The audience was shepherds. They were common folks who tended sheep. Why did God speak to them? Perhaps because Jesus came as the Lamb of God, the good Shepherd. Therefore, they could understand Him. (God selected the audience on the basis of the message.)

The message was peace. The broadcast was telling the world that God is a God of peace, that peace is the will of God, and that Jesus came to bring peace among men. To realize peace among men we must follow the Son.

God desired so deeply that the world know the message of peace that He decided to broadcast. It is a message that is needed during times of war as well as peace. It is needed in season and out of season.

God's method at times was to broadcast. And when He did, He had the message put in writing. God's procedure was to tie together broadcasting and printing. He spoke and it was recorded in Scripture. Printing radio messages for distribution is following God's pattern.

Yes, our God is a communicating God. He broadcast three important messages, Recognize His Son, Hear His Son and Follow His Son. He followed the broadcasts with a written record.

This was God's method and His message — a message needed by every audience and a message worth broadcasting. 

Wit and Wisdom

A harassed mother, who picked up her five-year-old at kindergarten, learned that the regular teacher was absent and that a substitute had taken over.

"How did you like your new teacher, dear?" she asked on the way home.

"Oh, she's smarter than Miss Brown. When we sang she played the piano with one finger. Miss Brown has to use two hands when she plays." . . .

Some Little Leaguers went to a Major League game and afterward one of the kids said the best thing the big leaguers had going for them was their mothers weren't in the stands yelling what they should do.

What About the Minister's Wife

by Henry H. Dick

How many churches in our conference are really sensitive to the needs of the pastor's wife? She is a person after all and needs to feel that the people really care about her . . . not only as the wife of the pastor, but as an individual. Somehow, amid the warmth of Christian fellowship within the church, a cold chill of impersonal attitudes makes many of us feel like numbers instead of names, machines instead of people, computers instead of people with compassion.

Recently I listened to a church moderator and a conference officer as they spoke words of commendation and farewell to a pastor who was moving on to another responsibility. The pastor handled it well . . . after all he was accustomed to being prayed for, complimented, and sometimes criticized. He had been a faithful pastor and deserved some of the comments.

Following the service one of the ladies came up to me and said, "How come nothing was said about the pastor's wife?" "Oh, I'm sure the sewing circle or a ladies group had a farewell for her," I responded. "I don't care about that," she said. "I still want to know why ministers' wives are so often neglected?"

This lady went on to share with me the faithfulness of this particular pastor's wife . . . how she had stood by her husband and probably had been a major factor in helping him win many people to Christ . . . how she had given up asking for the attention and energies of her husband that rightfully belonged to her and yet, to this point . . . no acknowledgment. "She's right," I said to myself. "We will just have to admit that we have overlooked the wives."

It may be that these comments will embarrass some of the pastors' wives reading this column. There is an aspect of being married to a minister that few wives wish to discuss. They find it embarrassing at best and a questioning of their Christianity at worst. They are embarrassed because they have the impression that most people in the church believe that their husbands are on 24-hour duty for "the Lord's work." Therefore, if she demands equal time in any sense of that expression she is diminishing the Lord's work and downgrading His call.

Probably the first to pay attention to this need is the minister himself. I can speak with some authority on the subject, having spent most of my married life as a minister. It is true that the minister's work demands his whole being and life if he is to be a dedicated and effective servant

of God. Usually such a man feels that he is not really getting his work done.

Modern times and a competitive society demand success that is measured by statistics and puts pressure on a minister. His wife finds herself both at the center and the edge of this sense of dedication and guilt. She knows her husband better than anyone in the congregation and often becomes his best critic. She helps him to see himself before God and man and to move again with courage and conviction.

Her personal needs following this identification with her husband's ministry and calling must be met. As ministers, we have responsibility to think about this and act upon it. Our work demands that we be sensitive, kind, thoughtful, self-effacing, efficient (and you name the other things we must be), day in and day out, toward all outsiders. We must also remember our responsibility to our own household, taking time for our wives and children.

The congregation also has the responsibility to see the minister's wife as a person. This should not be expressed in a fragmented interest in her health, her children, her husband, or her church assignments, but rather an interest in her. The Bible is a book for the whole man. Jesus Christ exhibited compassion for the total individual. He healed the body, cleansed the mind, settled the emotions, and saved the soul. He condemned the Pharisees who compartmentalized life into sacred and secular, into Sabbath and weekdays, into external and internal. Let's be like Christ by His grace and for His sake.

— From *Christian Leader*



Listening

I felt helpless
In face of need
So contacted God
To change a life
I observed.

God heard me,
Assured me
I was not helpless
For there is much
For me to do
. . . within. — Dorcas S. Miller

Mēn'·nō·nītes

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Augsburger Reports on East Asia Tour

"The Third World is at the cutting edge of the Christian church," commented Eastern Mennonite College president Myron S. Augsburger upon his return from a six-nation East Asia tour.

The educator-evangelist addressed interdenominational missionary conventions and visited national churches in South Vietnam, Indonesia, Taiwan, Hong Kong, South Korea, and Japan, July 3 to Aug. 6.

The one-month tour was also a "quest to discover the proper philosophy of missions for the 1980s," commented Augsburger.

He observed that the East Asian churches are entering a new "international phase" of development. Christianity was introduced to the Asians along with European colonialist expansion, the EMC president said. Then, during an "indigenous phase," the Asians took over the church structures in order to make Christianity more Indonesian, Japanese, Korean, or whatever the case.

"The international phase is marked by increased interest in intercultural exchange and fellowship," said Augsburger. Even as the Third World gains control of its own churches and begins to sponsor its own mission programs, American service personnel are finding a new welcome, he noted.

Accepting long-standing invitations from mission personnel, Augsburger addressed the Keswick Convention in Hong Kong, the Taiwan Missionary Fellowship, and an evangelical missionary conference in Japan. He spoke on the general theme of "Christian Discipleship," drawing from his latest book, *The Expanded Life: a commentary on Christ's Sermon on the Mount*—and materials by other contemporary writers.

Explaining that liberal vs conservative-fundamentalist theological lines are often more pronounced among overseas missionaries than in the United States, Augsburger said that he baffled his audiences by failing to fall neatly into either the liberal



Myron Augsburger

or the fundamentalist categories.

However, the EMC president reported a very positive response to his presentations. "Accustomed to a more pietistic approach, the missionaries seemed to welcome new insights and challenges on the meaning of discipleship," he said.

Augsburger pointed out that he did receive negative reactions to his remarks on war and peace. The Mennonite Church is one of the few Protestant denominations totally opposed to participation in war.

Augsburger began his East Asia tour with a two-day visit to the Mennonite Church in South Vietnam. Meeting many EMC alumni who are engaged in social service and evangelism, he noted that relations between the American Mennonite personnel and their colleagues in other Protestant programs are still strained. The Mennonite's antiwar stance clashed with other missionaries' support of the American war effort in Vietnam, he said.

In Indonesia, the educator-evangelist spoke at the Pati Bible Academy, at Mennonite churches, and on a radio broadcast. He was particularly interested in learning about the great Christian revival which has swept the country since the failure of a communist uprising eight years ago.

Prior to his participation in the Taiwan missionary convention, Augsburger met with 40 mission workers of the General Conference Mennonite Church stationed on the island. "These doctors, nurses, social workers, and pastors were some of the finest mission personnel I have ever met," he commented.

Hosted in South Korea by Lee Bong Kim, a Presbyterian pastor and Eastern Mennonite Seminary alumnus, the EMC president participated in a pastors' seminar in the capital city of Seoul.

"I was interested in the Korean pastors' reaction to the largest-ever Billy Graham Crusade which was held in their country recently," he said. "The crusade made Christianity a topic of everyday conversation, but the pastors carried a concern that the pattern of the evangelistic effort was so Western and designed with so much advertising and bigness to draw a crowd." The crusade did not really characterize the Korean church, he was told.

Commenting on his last stop in Tokyo, Augsburger called affluent, secularized

Japan "the most difficult" of all the mission fields he visited during his five-week tour. The Christian church is still very small and making slow progress, he reported.

"Missionaries are often underrated," he continued. "For the most part, they are high caliber, well educated, and very dedicated people."

Echoing a concern expressed by Asian church leaders, Augsburger proposed a "theological - education - by - extension" program for pastors in the Third World. Instead of bringing these persons to EMC and Eastern Mennonite Seminary, the college and seminary would send professors overseas on brief "teaching sabbaticals."

He called for increased attention to the worldwide mission of the church and the concept of the Christian as a "global citizen."

"I also have a new vision for EMC's opportunities to relate to the mission of our church," Augsburger said. "Our goal at this college should continue to be to train informed disciples," he concluded.

Out of Sight, Out of Mind in Vietnam

September 23 is being declared an International Day of Concern and Action for the thousands of civilians imprisoned in the jails of South Vietnam. Churches across North America are being asked to make this matter a special concern on that day. Congregations will be encouraged to pray for the release of those who are imprisoned and to express that concern to their Congressmen.

These prisoners are persons who were included in the terms of the cease-fire agreement. Article 8 (C) of the agreement states that Vietnamese personnel captured and detained in South Vietnam are to be released. Yet in South Vietnam prisons there continue to be at least 100 times the number of the United States prisoners of war who were released in accordance with the cease-fire agreements. The International Control Commission and the International Red Cross have not been allowed to even carry out inspection of the prisons where the civilians are held.

In the Indochina War, it has not only been the soldiers who have become war casualties. In this war, unlike any previous war, at least 80 percent of those killed have been civilians, not combatants. Hundreds of thousands of others have been maimed and made homeless as a result of the past nine years of war. These are, of course, the more obvious war casualties.

There is another large group of war casualties in South Vietnam about whom we know very little. These are the civilians who have been imprisoned for their dis-

senting views. It is for these war victims who are out of sight and out of mind that the Christian church is being asked to express its concern and compassion.

MCC has had a continuing concern for these civilian prisoners. A Vietnam Christian Service medical doctor was assigned to Con Son island in 1967 to help provide medical service to prisoners there. The concern for prisoners has continued. This year MCC personnel in Vietnam have written letters to inform people about the prisoner problem and have been exploring ways to provide financial assistance to the prisoners and their families.

They have also requested that information about these civilian prisoners and their treatment be shared with Mennonites and others in North America. For MCC, as for the International Red Cross, it is extremely difficult to find ways of assisting the imprisoned persons because of the political situation in Vietnam which keeps all information about civilian prisoners repressed.

Neither the United States government nor the Thieu government will make available any figures about civilian prisoners in South Vietnam. For this reason it is difficult to know how many are actually being held or how they are being treated.

A study commission under the Senate Judiciary Subcommittee on Refugees visited Indochina to investigate the situation in civilian prisons in South Vietnam. The commission reports that "there are thousands of civilian political prisoners in South Vietnam." The report goes on to say that these prisoners include not only civilians detained as "communist criminals," but also many other civilians from across the political spectrum.

But what about the group of prisoners who were not of communist persuasion or those among them who were falsely labeled as being of communist persuasion? There is no provision made for them in the cease-fire agreement. Their future depends solely on the Thieu government's respect for basic human rights. What about the noncommunist dissenters like journalists, students, and those whose only crime may have been to exercise free speech in the interest of reconciliation and peace? Their plight is no better.

Vietnam Directorship Changes

Directorship of Mennonite Central Committee programs in Vietnam changed hands in September when Luke S. Martin succeeded Max Ediger in a two-year assignment.

Martin had Pax experience in Germany, 1954-56. He is now in Vietnam with his family on their third term of service there

since 1962 with Eastern Mennonite Board of Missions and Charities.

Martin will give half time to MCC program direction and half time to duties as secretary of the Vietnam Mennonite Mission. As MCC director, he will be responsible for the 15 volunteers now in South Vietnam, medical programs in partnership with the Evangelical Church of Vietnam at Nhatrang and Pleiku, educational assistance projects in Saigon and Quang Ngai, material aid and emergency resources, and an annual budget of \$82,000.

MCC and EMBMC cooperated closely from the beginning of Eastern Board's entry into Vietnam in 1957. The social service activities of MCC in Saigon are supportive of missionaries' efforts in church building. The appointment of Luke Martin as MCC director means that the missions-service phases of the Mennonite witness in Vietnam will be coordinated.



Luke and Mary Martin with children, Becky, Jonathan, and Steven. Luke assumed duties as part-time MCC Vietnam director in September.

Max Ediger, who requested to be relieved of directorship duties, will assist Martin in program administration particularly in connection with projects outside Saigon such as the work at Quang Ngai.

Martin is from the New Holland (Pa.) Mennonite Church. His wife, Mary, is from the Sandy Hill Mennonite Church, Coatesville, Pa. They have three children.

Amicus Curiae Brief Filed with Supreme Court

The National Interreligious Service Board for Conscientious Objectors (COs) is filing an Amicus Curiae, or friend-of-the-court brief with the United States Supreme Court to support the granting of veterans' educational benefits to conscientious objectors who have performed alternate service. COs have not, heretofore, qualified for any of these benefits. This action is being taken in the case of Donald E. Johnson, administrator of Veterans' Affairs, et al., vs. William Robert Robison, et al.

The brief raises the fundamental question of whether the educational assistance

provision of the 1966 Veterans' Readjustment Benefits Act violates in any way the "due process" clause of the Fifth Amendment. The 1966 Act provides financial assistance to one group of veterans—those who have served on active military duty—but not to another group—those COs who have completed an alternate service assignment. The question is whether this is a fair application of the law.

Numerous attempts by COs during the past twenty years to obtain benefits equal to those given to military veterans have all failed. Early this year William Robison, a CO from Fairfax, Va., won the first favorable decision by a United States federal court on this question.

Robison followed a somewhat different line of reasoning than those who made earlier attempts at obtaining veterans' benefits. He presented a persuasive argument that Congress, in passing the 1966 Veterans' Benefits Act, had intended the educational benefits provisions to serve as compensation for the disruption of an individual's educational pursuits as a result of being drafted. His argument further reasoned that since COs are drafted at the same time and in the same manner and since they suffer some of the same disruptions, they should be entitled to some of the benefits. The United States District Court Judge Arthur Garrity ruled that COs should, in fact, be eligible for the GI educational benefits.

The United States Veterans' Administration immediately appealed the case to the United States Supreme Court. The court agreed to hear the Robison case along with a similar case from California. A decision is not expected before spring of 1974.

The NISBCO friend-of-the-court brief speaks on behalf of religious COs. It points out that since the 1966 Act was made retroactive to cover all veterans since 1955, it thus covers the military veterans of the cold war who saw no combat. This, the brief argues, is ample evidence that Congress did not intend the GI educational benefits as a bonus only for those who faced combat hazards, but rather to help those whose lives were disrupted by the draft and who might not otherwise be able to continue their formal education.

In its 46 pages, the NISBCO brief points out that "disruption suffered by veterans of alternate service is equal to, if not greater than that suffered by veterans of military service."

For example, COs do not enjoy certain reemployment rights automatically given to veterans of military service. COs must disrupt their lives by relocating away from home communities and schools. Some COs have taken overseas assignments just as have some military veterans.

Financial compensation is another point where most of the COs encounter a greater hardship than do their military counterparts. Many COs working in public welfare institutions are paid the minimum wage. Unlike their counterparts in the military service, COs have to find their own housing and often their own meals.

If the Supreme Court rules favorably, COs will be entitled to educational assistance under the Veterans' Readjustment Benefits Act of 1966. The provision of the Act allows "for a period of one and one-half months, or the equivalent thereof, in part-time educational assistance for each month, or part thereof, of his service on active duty. . . ." The veteran is entitled to educational assistance for 36 months or its part-time equivalent.

The Mennonite Central Committee Peace Section has served as a consultant to NISBCO in the preparation of this friend-of-the-court brief. While there has not been consensus among Mennonites on the question of whether they should accept GI educational benefits if these were to become available, there is a rather broad consensus that there should be equal opportunity with regard to educational benefits for the alternate service veteran, as well as the military veteran. Both have had their lives disrupted during the period when they would normally be pursuing formal education.

Filming on Asia Mission Study Begins

On-location filming began in early September for mission study films of the Mennonite church in Japan, India, and Indonesia.

A film from each of the three countries is planned. The project is sponsored by the Inter-Mennonite Mission and Reference Committee in North America in cooperation with overseas churches.

A film team from Ken Anderson Studios, Winona Lake, Ind., is producing the films. The scripts were written by Ken Anderson in consultation with national leaders. Harold Weaver, Elkhart, Ind., serves as executive producer, representing the North American Committee in relating to overseas churches and the film team.

The films are to become the basis for the 1974 mission study in Mennonite congregations in North America, although they have been planned to be useful in their own countries too, reports Weaver. Printed study materials will cover other Asia countries where Mennonite churches are emerging. Each film will be from 15 to 20 minutes long. Release prints are expected by July 1, 1974, with print materials available at the same time.

Weaver's son, Barry, is serving on the film team by invitation of the producer and by action of the committee. He is going at his own expense.

Weaver will also be doing still photography in Asia and Africa for various agencies. In numerous contacts he will be exploring the interest and feasibility of international TV spots with a Christian message. He carries out the latter responsibility in the interests of the inter-Mennonite TV group, producers of Family Life TV spots in North America.

The General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church, and Mennonite Central Committee are involved in support of the filming projects. Levi Miller, Scottsdale, Pa., is in charge of the printed materials for the study.

Teachers Confer, Brazil

Five Brazilian village teachers and five North American Mennonite volunteers met together, earlier this year; in northeastern Brazil to discuss effective teaching methods and to share ideas, techniques, and experiences.

Mennonite Central Committee teaching volunteers felt a need to learn skills from the Brazilian teachers.

"There are skilled and capable people in the rural community schools where we work," said Virginia Ranck. "Effective teaching is difficult. We need to learn from each other."

Using a questionnaire prepared in advance, the Brazilian and North American teachers compared ideas on planning classes for women and children.

Bolivians Graduate as Health Promoters

Community development workers in the rural area around Santa Cruz, Bolivia, report the graduation of 13 Bolivians from a nine-month public health class designed by Mennonite Central Committee volunteers to train local people as practicing health promoters in Bolivian villages, where health and medical care are otherwise nonexistent.

Students received training in first aid, simple illnesses, and preventative measures. Eight of the students also received certificates for training in midwifery.

These graduates will work in health centers set up by villagers with help from MCC volunteers. Health workers charge 10 to 25 cents for a consultation.

Graduation from the public health classes was not easy for most of the students.

One young woman rode her bicycle 14 kilometers over rough roads three hours one way every week to attend.

Three Mennonite volunteers, Geraldine Mumaw, Linda Lehman, and Jeanne Loucks, taught the courses. Mrs. Loucks and Frieda Schellenberg, another volunteer who served in Bolivia until recently, began the MCC public health programs there when they realized that health needs couldn't be met by curative methods alone. MCC has placed volunteers in Bolivia for 15 years.

"Our work is rewarding when we see adults with as little as three years of formal education learn, grow, and work," said Mrs. Loucks, a nurse from Bedford, Ohio. "The work is not complete with the nine-month courses and graduation." ●



Graduates of the nine-month health promoters class with three teachers (second row far right toward left), Geraldine Lehman Mumaw, Jeanne Osmann Loucks, and Linda Yoder Lehman.



North American and Brazilian teachers confer on teaching methods.

Shirley Kempf demonstrated the use of locally available materials in simple and effective visual aids.

Teachers in Brazil are taking education out of the traditional classroom and into the home in an effort to make it more relevant to people's needs.

"We need to emphasize the grass-roots method of spreading ideas," said Mrs. Ranck. "Sometimes our classes are still taught in the traditional lecture method. But we try to involve students in more active ways than just listening."

Classes involve participants of all ages and at all levels. Primary students take classes on health and hygiene. Adults and teenagers participate in classes on prenatal care, health, nutrition, and the family. Other classes are organized according to personal skills in the practical arts of cooking, sewing, and embroidery. Skilled local people teach many of these.

Sometimes local teachers and MCC volunteers meet with participants in their homes where more individual, direct sharing can occur.

Other volunteers participating in the teachers' meeting were Karen Meyer, Irene Schmidt, and Alice Slager. The five volunteers, their husbands, and two Paxmen make up the present MCC team in northeast Brazil.

Hosting Children, A Success

Two hundred and eighty children were welcomed into Mennonite families in Lancaster County this summer through the Children's Visitation Program of Eastern Mennonite Board of Missions, Salunga, Pa. This was an increase of 67 youngsters over last year's total of 213.

The children came from 19 city churches located in Maryland, Pennsylvania, and New York. Ranging in ages from six to nineteen, they were hosted by 214 families. Children older than eight years of age came by reinvitation of their hosts.

Arlene Mellinger, coordinator of the Children's Visitation Program, said, "While the frustrations of finding homes were greater this year because of more children wanting to visit, there also seemed to be a greater number of success stories. Quite a few hosts requested their guests to stay longer than the usual two weeks, and some stayed as long as six weeks. Many hosts welcomed more than one child; 52 hosted two children, two hosted three children, and five hosted four children each."

Leprosy Control Focus of KM. 81

"There is no machine so perfect as the human hand," says Franz Duerksen, Paraguayan-born physician now serving at Mennonite Health Center Kilometer 81 in Paraguay.

And Duerksen should know. One part of his broader leprosy control work at Km. 81 is surgical rehabilitation of crippled hands. Of the 100 operations he did in 1972, one third were on hands.

"Surgery for leprosy is mainly hand surgery," Duerksen explained, holding out his own hand. "Forty-seven muscles control the hand. Leprosy attacks the forearm nerves which control these muscles. If several do not function, the whole hand is out of balance."

Leprosy, one of several major concerns of Paraguayan health programs, affects three out of every thousand Paraguayans. Km. 81 began in 1952 when Mennonite colonists looked for a way to express their gratitude to the Paraguayan government and people for the privileges extended them there. Leprosy treatment facilities in Paraguay at that time were less than adequate. Mennonites decided leprosy work among Paraguayans would be a good way to express their thanks. Mennonite Central Committee helped by assigning John R. Schmidt. Schmidt started the work on a 1,000-hectare piece of land bought by MCC

and lying along the main highway between Asuncion and Brazil.

Why is the medical center called "Km. 81"? At the point along the Asuncion-Brazil highway, where the bus stops to drop off passengers bound for the hospital, stands a concrete post marking the distance to Asuncion—Km. 81. The name was as good as any, and became common usage.

"Schmidt is a pioneer in the domiciliary approach to leprosy treatment," explained Duerksen. "He did not build a colony to bring patients in. He took treatment to the patients in their own homes."

Since those pioneering days, the work at Km. 81 has expanded. From the beginning American Leprosy Mission (ALM) gave financial and technical support. Km. 81 is now under complete administrative responsibility of the Gemeindegemeinschaft, a committee composed of Paraguayan Mennonite church representatives.

"We are now responsible to the Paraguayan government for leprosy control in all of Caaguazu Province," said Duerksen. "We have periodic clinics in the towns of Coronel Oviedo and Caaguazu City, as well as at Km. 81 and in four other locations. Schmidt is now living at Tobati, 180 kilometers east of Km. 81, in the area of the Caaguazu Mennonite colonies, where he also holds a clinic and is in charge of control work in the area in relationship to Km. 81."

But the leprosy control program in Caaguazu Province involves more than clinics. Duerksen prefers to talk about rehabilitation.

"Rehabilitation must involve the physical, the social, and the spiritual aspects of the person," he explained. "At Km. 81 we are concerned with all three."

Physical rehabilitation at Km. 81 includes prevention, treatment, and correction of deformities. New drugs are assisting Dapsone, or "DDS," which in the 1950s was a major advance in leprosy treatment. But DDS may take five years to arrest a severe case of leprosy. Lampréne, several times more effective than DDS, and now Rifampicine, expensive but effective, is becoming available.

"Rifampicine, ten times again more powerful than Lampréne, is produced in Switzerland and used wherever special research programs are made possible through financial help. It costs \$250 a month for an individual treatment," said Dr. Duerksen. "Minimum treatment time is one year for cure. We plan to purchase some Rifampicine, but cost prohibits us from using much of it."

Scars and deformities often remain even after a leprosy patient has been bacteriologically cured with these drugs. Hands and feet may be paralyzed. The face may carry stigmatizing signs—the loss of eye-

brows, large earlobes, collapsed nose, paralysis of the eye muscles. These physical signs stigmatize the leprosy victim making him a social outcast. Here is where Duerksen's surgical skills can make a tremendous difference in the life of a patient.

But social rehabilitation works against centuries of ingrained tradition that has made leprosy victims outcasts. "This is the most difficult aspect of the whole leprosy rehabilitation program," said Duerksen.

The leprosy victim is often troubled with emotional and spiritual problems growing out of his social rejection.

"In the early stages, the patient may have severe psychological reactions, depressions, and resentment against God," said Duerksen. "Many lose their faith, if they had any. It's amazing that often as a result of regaining his belief in God and improving his feelings toward others, the process of cure and rehabilitation is improved. I first heard this observation from a non-Christian doctor, a friend of mine in Ethiopia."

A key person in the spiritual rehabilitation program at Km. 81 is full-time Evangelical Mennonite Brethren missionary Abraham Klassen from Fernheim Colony.

Franz Duerksen, born in Yalve Sanga, an Indian community in Fernheim Colony, dreamed early in childhood of being a doctor. His father, Martin Duerksen, was a missionary among the Indians at that time. Later when Franz was seven years old, the family moved to Argentina where Martin Duerksen was MCC director and pastor of the German Mennonite Church in Buenos Aires.

Franz Duerksen took his training at the Medical School of La Plata, Argentina, and his postgraduate work in surgery in Buenos Aires. He spent one year in residency in surgery at Winnipeg General Hospital, then a year in training in reconstructive surgery at ALERT, the All-African Leprosy Rehabilitation Training Center in Addis Ababa. At ALERT he was sponsored by the American Leprosy Mission.

How did Franz Duerksen end up at Km. 81? In 1969 he spent four months there replacing Schmidt who was on leave.

"That's when I got hooked up for the job," said Duerksen. "My training had been in hand surgery. Hand surgery is an important part of the leprosy rehabilitation program. Also I have always wanted to work in the mission field. The two fit together. We have been there since November 1971."

To show that integration of medical services is possible, Km. 81 also has a program in general medicine. Anni Neu-

feld Duerksen, RN, whom Duerksen met and married in Argentina, runs the family-planning clinic and assists her husband in surgery. Others of the 11-member Km. 81 staff are involved in prenatal clinics, baby clinics, and general medicine outpatient clinics. Eleanor Mathies, a mission worker from Leamington, Ont., sponsored by the Commission on Overseas Ministries of the General Conference Mennonite Church, serves as physical therapist in the rehabilitation program.

But Km. 81 is known mainly for leprosy treatment. It has become the national referral center for severe cases, and for reconstructive surgery, since Duerksen is the only reconstructive surgeon in Paraguay. At Km. 81, the 30 beds for leprosy patients are always full.

Serious Response to Faith, Graduate Seminar



Mennonite Graduate Seminar, Aug. 18-28 (left to right), Becky Tyson, Elkhart, Ind.; Perry Yoder, Bluffton, Ohio; Criselda Garza, Austin, Tex.; Susan Miller, Greenwood, Ind.

Students from Vancouver to Philadelphia and from New Orleans to Winnipeg gathered for ten August days in southern Michigan's rustic Mennonite Youth Village for intensive encounter with the Bible and Anabaptist-Mennonite heritage in relation to university life today. It was the eighth summer Graduate seminar.

The seminar provided opportunity to grapple with concerns of Christian faith in the midst of intellectual and social change, along with the more practical person-to-person sharing of faith, director Helmut Harder says. Harder is a theology professor at Canadian Mennonite Bible College, Winnipeg.

Although only nine of the 22 preregistrants showed up, the group worked hard during the three daily sessions. Resource persons who stimulated the encounter were:

Walter Klaassen, University of Waterloo (Ont.) and Conrad Grebel College, on "Anabaptism: A Look at Our History."

John Lapp, Goshen (Ind.) College, on "The Gospel of Peace in the Midst of World Affairs."

Willard Swartley, Eastern Mennonite College, (Harrisonburg, Va.) on "Holy His-

tory and Christian Self-Understanding."

Student Services secretary Virgil J. Brennenman noted that certain participants have rated the event "as representing the best spent education dollar in the Mennonite Church." One couple contributed \$250 toward the 1973 seminar in appreciation for its experience in an earlier seminar.

New Faculty Named at Goshen

Hollinger, Lind, Shank, Schipani, and Gillies are among the instructors teaching part time at Goshen College this fall, according to an announcement by Goshen president J. Lawrence Burkholder.

I. Wilmer Hollinger, member of the Bethany Christian High School faculty, Goshen, has joined the college faculty as a visiting instructor in history. Hollinger, a 1965 Goshen graduate, is presently working toward a Master's degree in American History. This will be his first year at Goshen and his ninth at Bethany. He is a member of the Waterford Mennonite Church.

Millard C. Lind, professor of Old Testament at Goshen Biblical Seminary, will instruct Hebrew Life and Culture. He has been associated with the seminary since 1959. Aside from seminary duties he has instructed courses on the Goshen campus on a part-time basis for three years. He is a member of the Goshen College Mennonite Church.

David Shank, a Goshen graduate, will join the college faculty as an assistant professor of religion. He has been associated with the Mennonite Board of Missions since 1950 and is currently on furlough. He received his Master of Divinity in 1956, and during 1967-68 worked on his doctorate.

Daniel Schipani, spending a year in residence at the Goshen Seminary, will teach in the psychology department. Schipani received his doctorate at the University of Buenos Aires. He spent last year teaching in the Evangelical Seminary of Puerto Rico. He is a minister at the Floresta Mennonite Church of Argentina.

Goshen will have a visiting professor in communications, John Gillies, former communications director of CROP, the community Hunger Appeal of Church World Service. Gillies has worked with the Presbyterian Church in audiovisual aids and has been a mass communications missionary to Brazil. He is a member of the Board of Governors of the Religious Public Relations Council and edits its publication, *The Counselor*. Gillies was educated at Wheaton, Northwestern, and the University of Texas. He has also attended Austin Presbyterian Seminary.

What's Up in Space?

The M. T. Brackbill Planetarium in Eastern Mennonite College's science center began its sixth year of operation on Sept. 1 with the program "What's Up in Space?" a review of the space exploration program of the U.S. and Russia over the past 15 years.

Program producer Robert C. Lehman said that the presentation will include a recount of EMC's participation in the "Moonwatch" program of the 1957-58 International Geophysical Year, of which the high point was the honor of being the first Moonwatch station in the world to sight the third Russian Sputnik.

Information will also be presented each week on what satellites are visible nightly. Schedules will be available for "amateur moonwatchers."

The program will be presented free of charge Saturday and Sunday at 2:30 p.m. through Nov. 18.

Peace Co-Major Offered at Goshen

Students at Goshen College this fall are able to attach the study of "peace" to their academic major through a newly created peace co-major. This is the first year for the peace-studies program at Goshen and is the first time students have been able to directly connect the subject to their major.

J. R. Burkholder, an instructor at Goshen since 1963, and associate professor of religion, will be coordinator of the new peace co-major program. He will serve as a resource person to assist the development of peace-units in other college courses and to stimulate study and research in the peace area.

The new program has been adopted to generate peace-studies throughout the entire college curriculum. It has also been presented to stimulate a peace focus in the class offering of every college department rather than placing peace-studies into a separate department.

The co-major is built on a minimum of 24 hours of credit in a student's major and a minimum of nine hours from a list of courses in various disciplines, outside the student's major. Two required courses are "War, Peace, and Nonresistance," and "Violence and Nonviolence."

Students in the program will designate their majors as art-peace, biology-peace, or whichever major has been chosen. The student with a peace co-major will have a senior advanced work project for the last year in college.

For decades Goshen has offered courses in the history and ethics of religious pacifism. Much of this early leadership came from Guy F. Hershberger, who helped

organize the Goshen College Peace Library collection in 1931 and the Goshen College Peace Society in 1935.

Transcultural Home Ec Seminar in Process

Participants in a transcultural home economics seminar, sponsored by Eastern Mennonite College and Goshen (Ind.) College, left for Jamaica on Sept. 1, reported Catherine R. Mumaw, director of the program and chairman of EMC's home economics department.

Authorized by the 11-member Council of Mennonite Colleges, the seminar involves 14 juniors and seniors in a 12-week "laboratory experience" in the Caribbean island-nation of Jamaica, she said. The group includes seven EMC students, five from Messiah (Pa.) College, and one each from Bridgewater and Goshen colleges.

Living with Jamaican families in the capital city of Kingston, the seminar participants will be introduced to the economic, geographical, political, social, and cultural aspects of Jamaican life and then "focus on resources available to Jamaican families, with special emphasis on factors influencing patterns of resource use," said Mumaw.

The seminar experience will conclude with the participants pursuing independent studies of selected topics.

"I don't know of any other program like this," commented the seminar director.

She explained that the Jamaica study tour is a natural outgrowth of EMC's home economics program. "We've always been service-oriented and our students have participated in EMC's transcultural seminars in such places as New York City and Appalachia," she said. "Our own department has sponsored weekend experiences in Washington's inner city."

After visiting Caribbean and Latin-American countries during a six-month sabbatical last year, Mumaw proposed Jamaica as a site for a home economics intercultural program. "It is an English-speaking country and has numerous home economics-related service projects," the EMC professor said.

Requiring prerequisite courses in home management theory, nutrition, and the family, the all-female Jamaica seminar group is composed of majors in general home economics, home economics education, and dietetics.

The 14 students will receive nine semes-

ter hours of college credit for "Area Studies—Jamaica," "Comparisons in Family Resource Use," and "Independent Studies," said director Mumaw.

The first seven or eight weeks of the seminar program will include "input" from Jamaican educators, home economists, nutritionists, and other experts, as well as numerous field trips to points of interest.

Spending the final weeks in independent study and involvement in social service agencies, the 14 students will probably choose to research such topics as family planning, child nutrition, the role of women in society, and urban vs rural housing patterns. Some of the participants will relate to Mennonite Central Committee projects.

The EMC professor noted that the Jamaica seminar will coincide with a visit to the island by an American Home Economics Association survey team which will be studying the role of home economists in family planning. Relating to this team—which is involved in a home economics "frontier area"—will be a real plus for the college group, she said.

Seminar participants will be hosted by the seminar's program assistant, Miss Thelma Stewart. She is the senior education officer for home economics in the government's Ministry of Education.

The "experimental" Jamaica program will probably not be conducted on an annual basis.

Studies I, A New Bible Course at Hesston

Hesston College last week announced a new Bible course for fall term. Biblical Studies I will be scheduled on four week-ends during the term and will be taught by four well-qualified church leaders who will come to the Hesston campus for a weekend beginning on Friday evening and running through Saturday and Sunday. John Lederach is coordinator for this series of studies.

On Sept. 28, 29, and 30, George Brunk, dean of Eastern Mennonite Seminary, will teach a course on "The Nature of the Christian Experience," based on a study of the Book of Romans. Brunk has been active in evangelism.

Oct. 26, 27, and 28, John C. Wenger, professor at the Associated Mennonite Seminaries at Elkhart, Ind., will lead a study in "A Biblical Understanding of the Last Events." Wenger is a well-known lecturer and has written numerous books.

Nov. 16, 17, and 18, Edward Stoltzfus, pastor of the Iowa City Mennonite church, will teach a course on "The Parables of Jesus." Stoltzfus has taught both at the seminary and in college and is now



Catherine R. Mumaw

moderator-elect of General Assembly.

Dec. 14, 15, and 16, Don Jacobs, anthropologist-missionary and now an edu-

cator from the Lancaster Conference, will teach a course entitled "Missions from a Biblical Perspective."

mennoscope

Maintenance help needed. A person is needed by the Mennonite Publishing House to help with building maintenance. He should be skilled in most of the following crafts: carpentry, plumbing, electrical work, painting or paper hanging. If you qualify and would like to be a part of the church at work write to: Personnel Director, Mennonite Publishing House, 616 Walnut Ave., Scottsdale, Pa. 15083.

A Church Music Emphasis Program is planned for Hershey Mennonite Church, Kinzers, Pa., Oct. 13, 14, with Roy D. Roth, Eastern Mennonite College, Harrisonburg, Va., as guest speaker and song leader. Using *The Mennonite Hymnal*, the emphasis is to be on congregational singing as an enjoyable and a worship experience.

John Willems was installed as pastor of the Salem Mennonite Church, Salem, Ore., July 1. He had served as pastor of the Beth-El Mennonite Church, Milford, Neb., for the past seven years. His new address is: 4492 Clark Ave., N.E., Salem, Ore. 97303. Tel.: (503) 362-3822.

Clarence Sutter was installed as pastor of the Highway Village Mennonite Church, East Peoria, Ill., Sept. 2. Edwin Stalter and Larry Dean Nafziger were present to assist in the service. Brother Sutter had been pastor of the First Dayton (Ohio) Mennonite Church for the past five years.

Arthur McPhee was installed as pastor of the Lindale (Va.) congregation on Sept. 2. The service was in charge of Bishop Linden M. Wenger. McPhee comes to Lindale after having served three years as pastor of the Stahl congregation near Johnstown, Pa. He succeeds Moses Slaubaugh, who recently reached retirement age. In addition to his pastoral responsibilities, McPhee will attend Eastern Mennonite Seminary.

Florence Nafziger, missionary to India since 1945, has begun a one-year assignment in a school for graduate nurses in Indore. She is teaching nursing administration, nutrition, and the teaching of science.

The eleventh conference of the Ghana Mennonite church elected the following executive committee: moderator, L. M. Horst; secretary, E. K. Nimo; treasurer, A. M. Kurtz; additional members, I. Sackey, C. K. Zohr, Daniel Tetteh, A. S. K. Ahiakpor. "There was a good spirit of brotherhood, understanding, and a con-

cern for the work of the church," Horst reported. J. Stanley Friesen and S. T. Okrah led the closing communion service.

The **Stanley Kamp** family, Mennonite Board of Missions participants in the United Mission to Nepal, were scheduled to return for furlough in early September. They may be contacted at 820 McGill St., Orrville, Ohio 44667.

Jacob Das, MD, is a resident in internal medicine at Jewish Hospital in Cincinnati and active in the local Mennonite congregation. He expects to return to the Dhamtari (India) Christian Hospital staff in 1975.

Robert and Wilda Otto, 117 rue General Gratty, 1040 Brussels, have returned to Belgium to begin their third term with Mennonite Board of Missions.



Jerry Demastus

Jerry Demastus and John H. Groff, both of Lancaster, Pa., recently accepted positions with Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Demastus began on July 2 as office manager. He and his wife, Myrliss, had previously served with Eastern Board in Voluntary Service. John H. Groff began on Aug. 1 as assistant in the Personnel Office with half-time responsibility. Groff is also codirector of *Moments of Glad Tidings*, a weekly inspirational broadcast released over 13 stations. He is a member of the Mennonite Information Center Committee. John and Ruth Groff are members of the Masonville Mennonite Church.

Approximately 45 alumni Voluntary Service workers who served at Albuquerque, N.M., with Mennonite Board of Missions, Elkhart, Ind., met Aug. 17-19 for a reunion at Camp Amigo near Sturgis, Mich. Now representing three or four different states, these persons served VS terms in Albuquerque from as early as 1960, when the unit was first opened.

A new stereo record album entitled "The Difference Is . . ." is now available. Featured performers are Seferina (Sefie)

De Leon and Gracie Torres, both of Elkhart. The women sing ten songs, six in Spanish and four in English, and are accompanied by 12 different instruments. Producer-director-pianist is Arlen Hershberger, Chicago, Ill. The album, which costs \$4.50, plus 45 cents mailing and handling, can be ordered from Minority Ministries Council, Box 370, Elkhart, Ind. 46514.

Jere Brubaker, teacher at Rosslyn Academy, Kenya, returned to the U.S. on Aug. 19. His address is 1075 Gypsy Hill Road, Lancaster, Pa. 17602.

Philip Bontrager, Milford, Del., left the States on Aug. 28 for an assignment in Tegucigalpa, Honduras, where he will be part-time teacher at Pine Grove Academy and will also handle government contacts for VS and mission. He plans to be in language school in Costa Rica from September to December.

The **Alton Longenecker** family left on Aug. 28 for their assignment as teachers at Rosslyn Academy, Kenya.

On Aug. 14 **John Howard Yoder** spoke to a group of German Mennonites in the Eichstock Mennonite Church on the subject, "The Theological Basis for Reaching New Areas with the Gospel." On July 30, leaders and workers in the German Mennonite Home mission program had the privilege of informal sharing with Brother Djodjodharjo, Mennonite leader from Indonesia, while meeting in the home of Wolfgang Schmutz, Franking, Germany.

The top-selling quilt at last year's Michiana Mennonite Relief Sale went for \$2,125, and it was bought by the people who made it. It was the second year in a row that the tour, representatives of Amishville, a tourist attraction near Berne, Ind., did that. In each case it was displayed as a tourist attraction. Quilts are one of the attractions of the sixth sale, which will be held again at the County 4-H Fairgrounds east of Goshen, on Saturday, Sept. 29, beginning at 6:00 a.m. There will also be open house the day before from 5:00 to 9:00 p.m., with a number of food items for sale.

The first of a series of reports by the Mennonite Central Committee Peace Section Task Force on Women in Church and Society is available for distribution. These reports focus on the role of women in church and society and provide a forum for sharing concerns, ideas, and resource materials. The reports also make visible efforts being made by women to create a more whole, inclusive church, and alert readers to available leadership positions in the church. For copies of the task force's reports write: Task Force on Women, MCC Peace Section, 21 South 12th Street, Akron, Pa. 17501.

Eastern Mennonite High School began operations on Aug. 27 with 253 students enrolled, up 21 percent over last year's

209, according to principal Samuel O. Weaver. Weaver reported the largest student increase was in grades 8 (up 52 percent), 9 (up 44 percent), and 11 (up 36 percent). "This year's enrollment is the highest in 25 years and the third highest in EMHS' 56-year history," he said.

Lorne Peachey, of Scottsdale, Pa., served as resource person for a youth weekend at Bethany Birches Camp, Plymouth, Vt., Aug. 31 to Sept. 2. About 40 persons, including 25 young people from Congregational and Mennonite churches attended. Theme: Joy. Nevin Bender, of Bridgewater Corners, organized the activities.

A retreat for bishops, ministers, and their wives interested in counseling engaged couples for marriage will be held at Camp Hebron, Halifax, Pa., Nov. 2 and 3. Resource persons include Paul Landis, Landisville, Pa., and Robert Neff, on the staff at Philhaven Hospital, Lebanon, Pa. The retreat is sponsored by the Christian Education Board of Lancaster Conference. For further information write to Mr. and Mrs. J. Eby Hershey, Gordonville, Pa. 17529.

Special meetings: William R. Miller, North Liberty, Ind., at Bowne, Clarksville, Mich., Sept. 11-21. Bill Detweiler, Kidron, Ohio, at East Union, Kalona, Iowa, Sept. 30 to Oct. 3. Eldon King, Dalton, Ohio, at Bay Shore, Sarasota, Fla., Sept. 30 to Oct. 5.

New members by baptism: three at Kingview, Scottsdale, Pa.

Change of address: Eugene Blosser to c/o Sato Tetsuo San, Koko Jutaku, Tsutsuji-ga-oka, Hiroo-Cho, Hiroo-Gun, Hokkaido, Japan.

The new address for Willard Roths was listed incorrectly in a previous issue of *Gospel Herald*. The address is: 2637 Monger Avenue, Elkhart, Ind. 46514.

readers say

Submissions to Readers Say column should comment on printed articles.

I have read with much interest Bro. Nelson E. Kauffman's article, "Overcoming the Hair Hang-up," in the Aug. 14 issue of *Gospel Herald*. I agree it is a well-thought and well-written article on a problem that concerns many of us. I confess I have need to take myself sternly in hand so that I have proper respect and love for my brethren who have followed the fad of long hair on their face or head. I have no trouble with myself concerning my Amish friends who have always practiced somewhat long hair and beards. But as Bro. Kauffman stated it, I have difficulty believing we should be involved in following world styles or fads instituted by such as the Beatles or hippie groups. Perhaps many who are involved in this practice do not consider they are following a worldly fad. I am wondering if 1 John 2:15 should not be seriously considered before we follow any fad of this world whether

it is long hair, clothing, short skirts, or any practice that would demonstrate our love for the things of this present evil world.

However much I appreciate Bro. Kauffman's efforts in this, I was made to wonder about his statement about the Apostle Paul in his writing that man should not cover his head in praying. 1 Corinthians 11:4. Perhaps we assume from verse 6 that men should be shorn. I cannot think Paul was just giving his ideas in chapter 11. In 1 Corinthians 2:1 he makes it clear it was not his wisdom nor his speech or preaching with enticing words of man's wisdom, but in demonstration of the Spirit and of power. And in 1 Corinthians 14:37 he states what he writes are commandments of the Lord. While we may have a problem with Paul teaching a change from some former Jewish practices under the ceremonial law, we may clear our minds by remembering Paul was moved by the Holy Spirit to write as he did. Perhaps Bro. Kauffman stated it correctly when he wrote that the regulation regarding long hair was a part of the ceremonial law, and we are not to be bound to it. Colossians 2:16-23. I thank you for this thought-provoking article. — John H. Herr, Jr., Holtwood, Pa.

The exposition on hair in the Aug. 14 issue of the *Gospel Herald* was well-written and stated pertinent information in presenting the role hair has played in both biblical and secular history. The article gave tangible support to the fact that, in the past, hairstyles and hair growths have identified people with certain segments of society — from the Nazirite to the Mennonite.

True, hair length is not basically a moral or spiritual issue. We must cease to belabor the argument as to whether long hair on males is right or wrong and focus our attention on "Why?" Let's leave the cognitive domain of facts and concentrate on the affective domain of values, motives, and attitudes.

We know why unsaved males desire long hair. They feel a need to conform to society's "everyone else is and does" attitude of life. They must be accepted and identified with the conforming segment of society.

What about you, the Christian? While long hair may have lost some of its hippy image, numerous people, saved and unsaved, still look with a critical eye upon those males with long hair. For this reason alone, Christians must carefully and prayerfully weigh the hair issue by asking, Does the way I look help or hinder my Christian witness? Examine your motives. Don't look to the annals of history for supportive reasons to wear long hair. You are living now. Make sure your appearance as well as your words, thoughts, and deeds glorify Christ. Be able to say with Paul, "For to me to live is Christ." — Donnabelle Jeffries, Des Moines, Iowa.

Thank you for publishing my three articles, "Women: In God's Plan and in the Word of God" was disappointed, however, to see the subtitle for Part 3 printed, "Freedom, Hope, Independence." The intent (and my carbon copy) was certainly *Interdependence*. — Dorothy Yoder Nye, Goshen, Ind.

I have observed with deep concern and regret the "theology" and philosophy of some of the recent articles in *Gospel Herald* have been based on. It is indeed a sad state of affairs when we trust our own wisdom beyond the wisdom of God and His Holy Word.

I refer specifically to the series, "Women: In God's Plan and Man's World" Aug. 7, 14, 21, in which the author boldly states, "Paul was basically consistent with Jesus' teaching, but other writers . . ." See Timothy 3:16, all. I am appalled that we receive such heresy in

our literature. I believe this is modernism in its most rank and subtle form! Do we not see this tool of Satan at work among us today? A pastor from another denomination recognized this philosophy instantly upon reading Part 3 in the Aug. 21 issue.

If we are so ready to listen and learn why do we howl so loud with pain when men like Bro. Seth express themselves? — Harold Carpenter, Battle Creek, Mich.

Just a few lines to express my appreciation for your excellent editorial, "Observations So-Called," in the Aug. 28 issue of *Gospel Herald*. I feel it is timely, to the point, and telling it like it is. These issues as you have presented them are what a few have been trying to say for some time, but it seems that no one has been listening. Thanks again — J. W. Townsend, Mastontown, Pa.

Week after week I've been gratified by an especially appropriate article in the *Gospel Herald*. This past week (Aug. 28) Paul M. Miller's evaluation of the Basic Youth Congress seminar put into writing many of my concerns about the Gothard ideology. Few objective observations have been heard among our people as busloads flock to these sessions.

Your timely coverage of so many issues is a definite asset to our church-at-large. Thank you, Editor Drescher, for all your efforts to further responsible discipleship. — Mary Lou Houser, Lancaster, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bender, Richard and Grace (Riley), Tavistock, Ont., first child, Laurel Ann, Aug. 21, 1973.

Birky, Jerald and Joy (Ummel), Tegucigalpa, Honduras, third child, first son, Chad Ramon, Aug. 13, 1973.

Eicher, Duane and Jan (Coblentz), Downey, Calif., second daughter, Karen Lyn, Aug. 27, 1973.

Eick, Sidney and Linda (Miller), Basom, N.Y., first child, Timothy Alta, Aug. 2, 1973.

Geiser, Larry and Shirley (Bowman), Caparra Heights, Puerto Rico, first child, Joel Eric, Aug. 9, 1973.

Kauffman, Darrell and Valerie (Fegles), St. Clair, Mich., first child, Dina Christine, Aug. 12, 1973.

Kennel, Cecil and Sharon (Riest), Strang, Neb., second child, first daughter, Angela Joy, born June 14, 1973; received for adoption, Aug. 10, 1973.

King, Marvin and Patricia (Hannon), Kouts, Ind., second child, first daughter, Wendy Sue, May 7, 1973.

Landes, Henry and Jane (Clemens), Chapel Hill, N.C., first child, Andrea, July 27, 1973.

Martin, Elvin and Lois (Weaver), Kinzers, Pa., fourth child, second daughter, Cynthia Ann, July 7, 1973.

Mast, James and Lacinda (Eick), Chesapeake, Va., first child, James Norman, July 31, 1973.

Miller, Larry and Wilma (Classen), Fort Dodge, Iowa, first child, Laurie Annette, Aug. 23, 1973.

Rohrer, Kenneth and Carolyn (Denlinger), Lancaster, Pa., second child, first daughter, Colleen Marie, Aug. 27, 1973.

Schwartz, Timothy and Beverly (Harms), Dafter, Mich., first child, Rebekah Joy, June 20, 1973.

Smith, Linden A. and Janice (Swartzendruber), Elda, Ohio, second child, first son, Dallas Linn, Aug. 12, 1973.

Souders, Raymond and Evelyn (Mellinger), Strasburg, Pa., second child, first son, Chad

Raymond, July 22, 1973.

Wilt, Walter and Winifred (Boshart), Mt. Pleasant, Iowa, first child, Dale Walter, June 23, 1973.

Yoder, Ronald L. and Jane (Kauffman), Goshen, Ind., first child, Heather Lynn, June 26, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baker — Springer. — Dan Baker, Green Bay, Wis., Presbyterian Church, and Debbie Springer, Carlinville, Ill., Hopedale cong., by Ivan Kauffman and Lee Miller, Aug. 19, 1973.

Dreher — King. — Peter Dreher, Vancouver, B.C., and Suzanne King, Eaglesham cong., Eaglesham, Alta., by Ken Baier and Lloyd E. King, father of the bride, June 23, 1973.

Gautsche — Graber. — Larry Gautsche, Archbold, Ohio, Central cong., and Julia Graber, Stryker, Ohio, Lockport cong., by Charles H. Gautsche, Aug. 25, 1973.

Gingerich — Goering. — Kenneth Gingerich, Middlebury, Ind., First Mennonite cong., and Leona Goering, Newton, Kan., Faith Mennonite cong., by Samuel J. Troyer, Aug. 4, 1973.

Gugel — Marner. — Duane L. Gugel and Karen E. Marner, Kalona, Iowa, both of the Lower Deer Creek cong., by Robert K. Yoder, June 23, 1973.

Gunden — Schrock. — Tom Gunden, Milford, Ind., College cong., and Julie Schrock, Goshen, Ind., Holdeman cong., by J. Robert Deweiler, July 28, 1973.

Hammel — Roth. — Darol R. Hammel, Kitchener, Ont., and Delores Marlene Roth, New Hamburg, Ont., both of Breslau cong., by Dennis C. Cressman, Aug. 25, 1973.

Kauffman — Bontrager. — Robert Kauffman, Rome City, Ind., and Debra Bontrager, Milersburg, Ind., both of Maple Grove cong., by Joseph J. Swartz, Aug. 19, 1973.

Kinsell — Swartz. — Clinton Kinsell, La Jara, Colo., and Gloria Swartz, La Jara, Colo., Maple Grove cong., Topeka, Ind., by Joe J. Swartz, Aug. 4, 1973.

Kiser — Hatter. — Randall L. Kiser, Stuarts Draft, Va., and Sharon Faye Hatter, Lyndhurst, Va., both of the Mountain View cong., by Roy D. Kiser, father of the groom, Aug. 10, 1973.

Meyer — Smith. — Jerold Meyer, Brooklyn, Ohio, Lee Heights Community cong., and Gloria Smith, South Bend, Ind., Crumstown cong., by William R. Miller, Aug. 18, 1973.

Olmstead — Gingerich. — Brian Olmstead, Glenfield, N.Y., and Joyce Gingerich, Lowell, N.Y., both of the Naumburg cong., by Elmer Moser, Aug. 4, 1973.

Rheinheimer — Springer. — Donald D. Rheinheimer, Topeka, Ind., and Jan Lynette Springer, Hopedale, Ill., Hopedale cong., by Natalie Torres and Lee Miller, Aug. 11, 1973.

Seiler — King. — Richard Seiler, Pettisville, Ohio, Evangelical Mennonite cong., and Joyce King, Archbold, Ohio, Central cong., by Charles H. Gautsche, Aug. 31, 1973.

Showalter — Augsburg. — Howard D. H. Showalter, Broadway, Va., Trissels cong., and Martha Jane Augsburg, Bluffton, Ohio, General Conf. cong., by Glenn Esh, Aug. 18, 1973.

Springer — Hanck. — Menno Springer, Hopedale, Ill., Hopedale cong., and Mary Hanck, Hopedale, Ill., Methodist Church, by Clifford McEvers, Aug. 25, 1973.

Stuckey — Slauchbaugh. — Thomas L. Stuckey, West Unity, Ohio, Salem cong., Waldron, Mich.,

and Bonita Ann Slauchbaugh, Parnell, Iowa, West Union cong., by Robert K. Yoder, Aug. 4, 1973.

Wallick — Delp. — Don Wesley Wallick, Kirksville, Mo., Church of the Nazarene, and Earlene Virginia Delp, Harrisonburg, Va., Lindale cong., by Earl Delp, Aug. 19, 1973.

Weirich — Garber. — Dea Weirich, Middlebury, Ind., First Mennonite cong., and Wanda Garber, Bristol, Ind., Pleasant View cong., by John Steiner and Samuel J. Troyer, Aug. 18, 1973.

Zook — Zook. — Richard Zook, Clarksville, Mich., Bowne cong., and Karen Zook, Gulliver, Mich., Maple Grove cong., by Norman P. Weaver, Aug. 25, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bergey, Howard F., son of Henry D. and Lizzie (Freud) Bergey, was born at Elroy, Pa., Feb. 23, 1894; died at Grand View Hospital, Sellersville, Pa., Aug. 19, 1973; aged 79 y. 5 m. 27 d. On Dec. 18, 1915, he was married to

— Surviving are 2 sons (Lester L. and Willard L.), one daughter (Evelyn)—Mrs. Russell Detweiler, 17 grandchildren, 7 great-grandchildren, and one sister (Mrs. Mary F. Nyce). He was a member of the Franconia Mennonite Church, where funeral services were held on Aug. 23, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Bergey, Jeffrey Paul, infant son of Paul M. and Jane (Kauffman) Bergey, was born at Grand View Hospital, Sellersville, Pa., Aug. 21, 1973 and died at the same place 14 hours later. Surviving are his maternal grandparents (Mr. and Mrs. Harvey J. Kauffman) and his paternal grandparents (Mr. and Mrs. Harvey G. Bergey). Graveside services were held at the Franconia Mennonite Cemetery in charge of Curtis Bergey.

Miller, Melvin B., son of Benjamin D. and Martha Miller, was born in Clark Twp., Ohio, Mar. 15, 1891; died at his home in Berlin, Ohio, July 31, 1973; aged 82 y. 4 m. 16 d. He was married to Ada Beechey, who survives. Also surviving are one son (David), 2 daughters (Mrs. Marie Mast and Mrs. Doris Schrock), 7 grandchildren, one great-granddaughter, 2 brothers (Ura and Alton), and one sister (Mrs. Laura Yoder). He was preceded in death by 4 brothers and one sister. He was a member of the Walnut Creek Mennonite Church, where funeral services were held on Aug. 3, in charge of Ervin Schlabach and Bill Detweiler; interment in the church cemetery.

Miller, Samuel E., son of Samuel P. and Katie (Raber) Miller, was born in Ponca City, Okla.; died at the Lancaster General Hospital, Lancaster, Pa., May 23, 1973. He is survived by his widow (Elizabeth Engle), 2 nephews (Mahlon and Herman Glick) who were reared in his home, one sister (Minnie Glick), and one brother (Chris Miller). He served as the pastor of the West Franklin Mennonite Church for 12 years and then moved to Menn-

hah, and was the pastor of the New Haven Mennonite Church. Funeral services were held at the New Haven Mennonite Church on May 26, in charge of Homer Bomberger and Luke Weaver and at the Millwood Mennonite Church on May 27, in charge of Homer Bomberger and Richard Danner; interment in the Millwood cemetery.

Roth, Emma, daughter of Carl and Frieda (Armel) Reeb, was born at Shickley, Neb., Sept. 11, 1909; died of cancer at the Fillmore Co. Hospital, Geneva, Neb., Aug. 24, 1973; aged 63 y. 11 m. 13 d. She was married to

Albert Roth (on Dec. 16, 1943), who survives. Also surviving are 2 daughters (Nadine Elaine and Donna Jean). She was preceded in death by her parents, 2 brothers (George and William), and one sister (Frieda). She was a member of the Salem Mennonite Church, where funeral services were held on Aug. 27, in charge of Lee Schlegel, Peter Kennel, Fred Reeb, and Robert Bowne, interment in the Salem Mennonite Cemetery.

Schultz, Catherine, daughter of Christian and Magdelene (Schrag) Beachler, was born in East Zorra Twp., Ont., Dec. 23, 1885; died of heart failure at Stratford Hospital on Aug. 22, 1973; aged 87 y. 7 m. 30 d. On Jan. 5, 1936, she was married to Peter Schultz, who survives. Also surviving are 3 sons (Clayton, Elroy, and Wilfrid), 2 daughters (Emma)—Mrs. John Poole and Erma—Mrs. John Speller, 24 grandchildren, and 34 great-grandchildren. She was preceded in death by 3 sons, (two in infancy and Gordon on Jan. 10, 1970). Two great-grandchildren also preceded her in death. She was a member of the Poole Mennonite Church, where funeral services were held on Aug. 24, in charge of Amsey Martin and Herbert Schultz; interment in the Poole Mennonite Cemetery.

Stauffer, Rudy L., son of Jacob L. and Mary Jane (Longacre) Stauffer, was born in Montgomery Co., Oct. 4, 1893; died at his home in Wayne Co., Ohio, Aug. 8, 1973; aged 79 y. 10 m. 4 d. He was married to Sylvia Steiner, who preceded him in death. In 1947 he was married to Esther Steiner, who survives. Also surviving are 4 sons (Elmer, Milton, "Pete," and Rudy Lee), 3 daughters (Mary—Mrs. Arthur Kandel, Lois—Mrs. Larry Rumer, and Linda), 22 grandchildren, one brother (Clayton), and one sister (Mary—Mrs. Allen Gantz). One brother and 2 sisters preceded him in death. In 1927 he was ordained to the ministry and ordained to the office of bishop in 1948. He was a member of the Chestnut Ridge Mennonite Church. Funeral services were held at the Crown Hill Mennonite Church, in charge of Andrew H. Hitzler, Marion Berg, Murray Krabill, and Noah Hilly; interment in the adjoining cemetery.

Van Luvaneer, Roy, son of Chapman and Laura (Fox) Van Luvaneer, was born in Bucks Co., Pa., Dec. 15, 1898; died in the North Penn Hospital, Lansdale, Pa., Aug. 23, 1973; aged 74 y. 8 m. 8 d. On Jan. 28, 1920, he was married to Clara Sempman Johnson, who preceded him in death in 1962. Surviving are 2 daughters (Sarah—Mrs. John Keller and Emma—Mrs. John Bearheart) and 6 sons (Clarence R., Earl, Raymond H., Robert C., Vernon, and Kenneth E.). Two daughters and one son preceded him in death. He was a member of the Doylestown Mennonite Church, where funeral services were held, in charge of Joseph L. Gross; interment in the adjoining cemetery.

Cover photo by H. Armstrong Roberts; pp. 706, 707 by Walther; p. 708 by Luoma photos

calendar

Lancaster Mennonite Conference at Mellinger Church, Lancaster, Pa., Sept. 20.

Fourth Annual Conference Rally for Allegheny Conference at Spring Cove Junior High School, Roaring Spring, Pa., Sept. 29, 30.

Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7. Rocky Mountain Fall Conference, Colorado Springs, Colo., Oct. 5-7.

Franconia Conference Assembly, Franconia Meeting-house, Franconia, Pa., Oct. 8.

Architect Second-Guesses Work

A Minnesota architect who has designed many churches says he has concluded that it is better for Christians not to have places that are specifically and exclusively built to be houses of worship.

It is inconsistent with Jesus' position and that of the early churchmen to erect buildings having a special kind of ecclesiastical character, Edward A. Sovik told an international conference of worship in Minneapolis.

Mr. Sovik, president of the Interfaith Research Center for Religious Architecture in Washington, said the problem of having "houses of God" is that God's presence tends to become associated with a structure and its furnishings.

Such places, he said, also tend to stabilize, fix, and stultify forms of worship.

"There is too great a temptation to let the building and its artifacts control the liturgy, and there is too small an opportunity for the imagination and thoughtfulness of those who plan and perform liturgies," he said.

Instead of traditional churches, Mr. Sovik said, congregations should build secular and multipurpose places, some called "centrums."

West Africa Crisis Deepens

If disasters occur suddenly and unexpectedly, public sympathy is strong. If a disaster happens slowly, few people seem to notice. Such has been the situation in west Africa where a five-year drought has left six million people on the point of starvation.

In Mauritania, nomads who grew tired of waiting for relief supplies walked out into the desert to die. In Upper Volta, some people have raided anthills to capture grain stored by ants. Others have killed calves and pregnant cows to eat meat and drink blood. In desperation, many farmers have broken their own sacred traditions by eating the seeds they would normally have planted.

Because of overgrazing and drought, the Sahara Desert has been moving steadily southward, some experts say at the rate of four miles a year. In Chad, the desert has been moving south at the rate of 12 miles a year. Lake Chad is drying up; fishing villages which used to be on the banks are now three to four miles from the lakeshore. In Mauritania, 80 percent of the cattle have died. In Chad, the supply of millet, the staple grain food, has diminished 40 percent.

At best, it will take five years for these

countries to recover economically. Such recovery assumes normal rains for the crops. It will take much longer to restore the herds. But, as Christians, we are mainly concerned with people—and thus we see the real horror of this disaster. Even if the lands and herds recover, thousands of children born during this drought will face life crippled physically and retarded mentally. The population movements have greatly disrupted life and it is difficult to know how many will be able to return to their previous way of life.

Southern Baptists Admonished

William Pinson told the 8,750 messengers to the 116th Convention they need to be as concerned about people who are kept out of their churches because of race and class as they are about letting persons in without Baptist immersion.

"If we share the whole Bible, we will deal with repentance and racism, faith and family, regeneration and revolution, sanctification and sex, hell and housing, heaven and honesty, and salvation and starvation."

Pinson encouraged fellow Southern Baptists to be a people of the whole Book and to avoid rummaging through the Scriptures for tests which fit their theological fancy while discarding the rest.

Danger on the Right

John Zercher in an editorial commenting on Watergate says:

First: The illegal and unethical activities of Watergate were not done for personal gain but out of a concern for the national good. Constitutional rights were abrogated, privacy invaded, truth sacrificed all in the name of the nation's welfare. To some this may sound quite justifiable, except the end of that road is still fresh in some of our minds. Tyranny comes to power, not for its own sake, but for the sake of the fatherland.

Second: An aura of piety hands over an administration in which this all took place. Many of those involved were church related. There were prayer-breakfasts and White House services all widely publicized. One must ask how these two facts—piety and corruption—could exist together.

I recall the observations made by Dr. John A. Mackay, president of the seminary I attended. It was his conviction that the real danger to our freedom as a nation was not from the "left" but from the

"right." We are alert to communism. We fear its atheism and recognize its anticapitalism. But the tyranny of the "right" is more subtle. It promises security from those without and within. It usually has the blessing of established religion. A desire for security and the apparent blessing of the religious leaders blinds people to the peril resulting in their being willing to have their wrists bound to keep their hands from shaking.

Lauds Canada Law

The Canadian government's announcement that persons who entered the country illegally before Nov. 30, will be given 60 days to apply for landed immigrant status, was hailed by an official of the U.S. Catholic Conference's Office and Peace Division in Washington, D.C.

Father J. Bryan Hehir, the division director, said illegal aliens in Canada—including young Americans rejecting service in Vietnam—have been in "constant danger of deportation," unable to hold jobs or receive any benefits from social service agencies. He urged campaigns to inform persons who want to remain in Canada of the favorable provisions of the new law. It took effect on Aug. 1.

The priest noted that young Americans, many of whom left the U.S. because of conscientious objections to the Vietnam war, can achieve landed immigrant status in Canada without relinquishing their U.S. citizenship.

Book Sales Increased 9 Million

Religious book sales increased \$9 million from 1971 to 1972, according to annual estimates issued by the Association of American Publishers.

Total sales in two religion categories were \$126 million in 1972, compared with \$117 million the previous year, the new figures show.

Of the two categories, the larger dollar volume increase was in the sale of Bibles, Testaments, hymnals, and prayer books. The jump was from \$56 million in 1971 to \$63 million last year.

"Other religious" increased \$2 million, from \$61 million to \$63 million.

From 1970 to 1971 no increase was reported for Bibles, Testaments, hymnals, and prayer books. The dollar volume was \$56 million in both years.

As a whole, the book industry reported total sales of \$3.2 billion in 1972. The sum was 3 percent, or \$75 million, over 1971, but the percentage of increase was 2.4 lower than the year before.

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Swan Song

For more than eleven years as editor I've sensed the leading of the Lord in the work of *Gospel Herald*. I've felt also the prayers and encouragement of you the readers. I've enjoyed the regular and persistent discipline of a weekly deadline. The material which I needed to read, the close working with and awareness of all activities of the church were enriching. Learning to know the church and speaking for and to the church, as only an editor is privileged, carries great reward and responsibility.

An editor always stands in the middle of much pressure. A pulpit of 75,000 readers each week is a big charge. If, by God's help, he lets the pressure hold him up and balance him, the pressure can be good.

An editor soon learns to expect criticism. He must take criticism seriously yet not allow it to sway him from truth or wrap him in feelings of ill-will or reaction. This is not easy. Over the years the words of encouragement which far exceeded words of criticism have helped in this. I thank God and the church for allowing me to serve Him and the church in this way. And I hope the new editor will experience continued guidance and every needed grace.

One person who deserves much credit for *Gospel Herald* each week and who is seldom spoken about or heard from is the secretary to the editor. Elva Yoder has carried the minute by minute load. She has handled the unending details, paste-up, and working with other departments. She deserves many thanks and words of appreciation.

Since the next issue of *Gospel Herald* is the last I will edit and it is a Meetinghouse issue this is my swan song.

In this editorial for *Gospel Herald* I'd like to call attention to five statements of the Apostle Paul in which he makes use of the word "Finally." Paul's finalities are not so much the close, the end, or termination as they are the keynote to a spirit-filled appeal. So I share them, not so much as a closing word but as a closing appeal because they say something about the appeal *Gospel Herald* has tried to make over the years and I hope will continue to make.

First, there is a plea for the propagation of truth. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (2 Thess. 3:1). This speaks of a ministry of prayer and the purpose of prayer. Prayer is still the great offensive of the church. And the purpose is that God's Word be spread and known. There is the rush of time, motivated by great need. Breathe a prayer daily for the spreading of God's Word.

Second, there is a plea for the preservation of unity. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. 13:11). Here is a prescription and a promise. The prescription is Godward and manward. Godward — be perfect and of good comfort. It speaks of those whose devotion to God is not dependent on people, possessions, or prosperity. Manward, be of one mind and live in peace. While the characteristic of the world is disunity and disharmony our character is unity and peace. In Christ we have a great oneness. We must continue to place the emphasis on what unites us in Christ rather than differences which divide. Then God's love and peace will be realized in our lives.

Third, Paul puts in a plea for the pursuit of power. "Finally, my brethren, be strong in the Lord and in the power of his might" (Eph. 6:10). We cannot fight the good fight of faith alone. If we think we can live the Christian life alone our thinking so is proof we are not living it. Divine power is needed and available. Divine power makes the Christian life possible, purposeful, and powerful. The task we are called to is too great, the work too demanding to do it ourselves. Let us strengthen ourselves in the Lord and the power of His might.

Fourth, there is the plea for purity of thought. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). Six things are mentioned which form a solid base for our thinking. The fact that we are commanded what to think tells us God expects us to control our thinking. Since we are in the heavenlies in Christ, let us live in the heavenlies in our thought life "for as . . . [a man] thinketh in his heart, so is he."

Then Paul places a plea for permanence of rejoicing. "Finally, my brethren, rejoice in the Lord" (Phil. 3:1). If Christians are prevailing in prayer for the propagation of the Word, if they are enjoying the presence of God's love and peace, if Christians are growing strong in the power which God imparts, and if their minds are filled with truth and purity, they shall know the meaning of joy. "Joy is the flag which is flown from the castle of the heart when the King reigns unhindered there." May the joy of the Lord be our strength. — D.

GOSPEL HERALD

September 25, 1973

Rediscovering Biblical Nonconformity

by Conrad G. Brunk

Whenever we set out to "rediscover" or "recapture" an ideal that has been lost we face the danger of recapturing only the external form of the ideal rather than its reality. The danger we face in attempting to rediscover the biblical and Anabaptist ideal of nonconformity is that we will try to recapture the *forms* of first or sixteenth-century nonconformity without recapturing its spirit. But history is continually on the move, and the present is never a perfect replica of the past. Each new age presents new difficulties, and wickedness manifests itself in novel, often more subtle, forms. Consequently, the forms which nonconformity takes in the 1970s may be, and ought to be, vastly different from its forms in an earlier age. The important thing is for the spirit to be the same. Without the true spirit of nonconformity its external forms are meaningless.

How Nonconformed Are We?

The Mennonite Church seems to be swiftly losing its last external vestiges of nonconformity. To a large extent we have melted into the mainstream of American cultural life. It is seldom possible anymore to "spot" a Mennonite in the way it was possible to do only a few years back merely by observing his dress, his demeanor, or his speech. Most of the distinctive external symbols of nonconformity which the church has struggled to preserve are being lost.

Symbols are meaningful only when they reflect an underlying spiritual reality. When the *spirit* of nonconformity is lost among a people, then the symbols or external manifesta-

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tions of nonconformity lose their justification and become mere marks of eccentricity. Perhaps our inability to preserve even a few symbols of nonconformity reflects a deeper spiritual conformity to our age. Do we not value the things that our culture values, indulge ourselves in its indulgences, overconsume what it overproduces, share its nationalistic overexuberance, take comfort in its military prowess, and pay homage to its national deities? Are we not striving as diligently to be good citizens as we are to be good disciples of Christ, and have we not lost the suspicion that the two are rarely, if ever, totally compatible? We cannot hope to gain meaningful symbols of nonconformity until we have first regained the spirit of nonconformity itself.

The Remade Mind

This is the clear thrust of Paul's injunction to nonconformity in Romans 12:2. "Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect" (NEB). Paul's emphasis here is that the essence of Christian nonconformity is the "remade" mind which enables a man to discern the will of God for his age, in his society. A Christian's system of values and style of life are determined, not by the shallow moral sentiments of the culture in which he lives, which are thrown at him constantly by Madison Avenue, Hollywood, Wall Street, or Washington, D.C., but by a consciousness of a higher norm — the will of God.

The Ability to See Evil

A Christian finds himself nonconformed to the world because he begins to see the world with new eyes. He is able to see through all the rationalizations and pretexts which a society throws up around its most corrupt practices and institutions, and he refuses to coexist peacefully or compromise with them. Without the ability to see evil in its most subtle and vicious forms there is no possibility of true biblical nonconformity. It is because Christians are too easily dazzled by the values of their secular culture that they lose their ability to see radical evil in the institutions of that culture — especially the evil in its most "sacred" institutions. Until we regain our moral eyesight, until our minds are remade, so that we regain as well our sense of being "strangers and pilgrims," we shall never rediscover the biblical ideal of nonconformity; and our external symbols of nonconformity will be mere empty traditions.

Nonconformity Is Not Naive

The ability to see evil and to discern what is "good,

acceptable, and perfect" is what the church most needs to cultivate today. We can no longer afford to be naive about the most abominable aspects of our cultural life which are often made to appear the most innocent. We live in a society that has developed the ability to make any product appear irresistible and good, no matter how useless or even harmful it may be. It is equally adept at making its most corrupt institutions and its most evil practices appear as the greatest goods. Any society that can convince its citizens that the way to be strong, healthy, and virile is to smoke Brand X of cigarettes can with equal effectiveness convince them that its policies of militarism, racism, and exploitation are really the humanitarian outpourings of a good and generous people, and that its political corruption is justified by concerns of "law and order" or "national security." If the church does not have the moral sensitivity and fortitude to expose and repudiate these kinds of pious pretenses, it can never really be the nonconformed church. The nonconformed church is not one to be taken in readily by the wrapping of evil in the white robes of national self-righteousness.

The secret of our Anabaptist forefathers' nonconformity lay in their ability to see the most subtle evils in their society and their refusal to accept easy rationalizations for those evils. They refused to take up the sword, even against the so-called "enemies of the church." They refused to bow to demands to make the church a political institution casting its blessing on all the affairs of state. They refused to dedicate their children to the state through the ritual of infant baptism. In their refusal they pricked the conscience of their society; they exposed the wickedness in the "sacred" cultural practices of their day.

They understood something about the world which the Christian church, including the Mennonite Church, has largely lost sight of: that every state or society tends to deify its own institutions and to make a traitor of anyone who dares to defy them. Consequently, they understood that a disciple of Christ can rarely, if ever, be an ideal citizen in his state or society; for no man can serve two masters.

GOSPEL HERALD

Volume 66 Number 38

John M. Drescher, Editor

David E. Hostetter, News Editor

The Gospel Herald was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

Conrad C. Brunk is on the faculty of Eastern Mennonite College, Harrisonburg, Virginia, as professor of philosophy and is presently in graduate school in Chicago, Illinois.

Marks of the Conformed Church

When the church loses this sense of alienation from the secular institutions of society it soon falls into the error of believing that the church and the political institutions can work out a peaceful compromise or even a compact together. The inevitable result of such a compromise is that the church begins to identify the destiny of the state or society with the will of God itself. Rather than serve as a prophetic witness to the state or society, the church merely serves as a high priest of the state, casting its blessings on even its most depraved endeavors.

Such was the state of affairs repudiated by the Anabaptists in the sixteenth century with their insistence upon the separation of the church from the state, and such is the case in modern America, where Christianity and Americanism have become increasingly synonymous. We do not have an official state religion in America, but we have its equivalent — the "American Culture Religion." Its high priests are the ministers who speak of serving God and country in the same breath, and who decry lawlessness in the streets while remaining mute about greater lawlessness and immorality in the high places of government. It invokes the blessing of God on all the affairs of state. It is the "conformed church." The conformed church has lost its ability to see the society from the perspective of the will of God, for its mind has not been remade nor its nature transformed. Its members see only the wickedness that society defines as wicked and accept as good what society sets up as good.

Nonconformity Is Not "Selective"

This is why biblical nonconformity cannot be a mere "selective" nonconformity. That is to say, it does not pick out a few practices of a culture and refuse conformance to them as a kind of token nonconformity. A nonconformity that is radically Christian does not limit itself to those things that society does not really take seriously, but is ready to repudiate even those practices which society considers essential to its preservation or sacrosanct. The secular society and its laws are indifferent as to the "plainness" of your dress or the color of your car. In fact it grants a great deal of respect to those who dress simply or don't pollute their lungs with smoke or refrain from drunkenness. As important as these things may be for the Christian life, they are not the real test of nonconformity.

The real test comes with the evil practices which the culture takes with absolute seriousness — those which it religiously reveres. The truly nonconformed Christian is willing to take the risk of refusing compromise with even these evils, even though such refusal may be illegal or detrimental to his business or his social status. But it is with respect to these evils that we are most reluctant to abandon our comfortable social and economic status and to put our nonconformity to practice. It is in these areas that we are most prone to devise rationalizations for our conformity or to contract a moral blindness. And it is to

these evils that the consciousness of the church needs most to be sensitized.

The Task of the Church

Thus, the task of the church in rediscovering biblical nonconformity is basically twofold. First, we must regain our ability to see the most vicious evil that pervades the society in which we live, realizing that this is the evil which society takes the greatest pains to conceal. The church must not be easily duped by the cosmetic face-lifts society gives its most corrupt policies and practices. We must expose and repudiate its hypocritical inconsistencies (for example, its willingness to censor erotic materials while permitting and even promoting the glutting of the media with pornographic violence) and the sterile double-talk by which it conceals its military horrors and its official lies (murderous bombing raids are termed "protective reaction" and White House lies are called "inoperative statements").

Second, the church must search for new forms of nonconformity which are appropriate expressions of a "remade" mind. How ought we to repudiate the crass materialism of our age, the gluttonous overconsumption which characterizes our wealthy society? How are we to be "conscientious objectors" to a military establishment which asks only for our dollars and not for our bodies? How do we combat the racial discrimination that is maintained, if no longer by laws, at least by the subtle manipulation of housing patterns by realtors and owners? What is the most meaningful response to the god of nationalism which threatens to consume our own sentiments and embroil the world in yet more senseless war? How ought we to cope with problems in an increasingly drug-dependent culture? These are questions to which the truly nonconformed church must seek answers. As Martin Luther once pointed out, the worst sin is to obey God in all those things except the one or two things where our obedience is most required at a given time. Biblical nonconformity is most concerned with just this obedience, but we ought not be surprised to find it the most costly obedience of all. ☩

Right Arm Raised

Centuries ago the Saxons, then a warring tribe of Europe, were practically compelled to become Christians. They consented on one condition. When these warriors were put under the water as a symbol that their old life was dead, they went under — all except their right arms. They held their right arms out of the water above their heads.

These were their fighting arms. They were never Christianized. The church does the same thing today whenever it baptizes one who still believes it is right to war.

— D.

Influenced, but Not Imprisoned, by Our Heritage

by Robert S. Kreider

Many of us walked taller as Mennonites upon reading Harold S. Bender's presidential address delivered in 1943 at the American Society of Church History: "The Anabaptist Vision." It began with the soaring, perhaps extravagant, affirmation of Rufus Jones:

"Judged by the reception it met at the hands of those in power . . . the Anabaptist movement was one of the most tragic in the history of Christianity; but, judged by the principles, which were put into play by this reproachful nickname, it must be pronounced one of the most momentous and significant undertakings in man's eventful religious struggle after the truth."

The Bender address symbolized for many of us a Mennonite coming of age. It spoke to our identity problem. It helped us overcome our Mennonite shame.

I suspect that every sensitive Mennonite goes through life with a backpack of ambivalent feelings about his people and heritage—a sense of embarrassment in being a peculiar Mennonite and yet a sense of pride in being heir to a great, creative Anabaptist heritage.

We have known embarrassment: a small, rural, quaint, irrelevant minority, mistaken for the Amish and the Mormons, identified with the violent and radical left, confused with the fundamentalists, lumped together with crackpots, linked with prudery and legalism. It is no fun to be a member of a queer, "backward" group in this modern, enlightened, emancipated world.

We have known pride. One speaks with officials in Atlanta and one hears hymns of praise for Mennonite House. A minister of education in Kenya, a desk officer in Washington, a program director in Ottawa—all speak glowingly of Mennonite programs and performance.

The halo begins to fit uncomfortably when one remembers the words: "Beware when all men speak well of you."

Again and again I have been renewed in my apprecia-

tion for my Mennonite identity and heritage by stepping outside and looking at the Mennonites from a slight distance: going away to the university and looking back, working with other agencies and comparing, traveling abroad and reflecting. Distance, and the perspective it gives, often makes the heart grow fonder. This is the biblical formula for renewal through withdrawal and return.

Sometimes one's heritage comes alive through the written and the spoken word. When I was a boy I was intrigued in reading P. C. Hiebert and Orie Miller's book, *Feeding the Hungry*—the story of the MCC relief effort in South Russia. As a child I remember the coming to our community of the Epps, the Klassens, the Schmidts, and the Warkentines, all Mennonite refugee families from Russia. Hearing their stories we sensed what it means to be a suffering church.

Recently I have read two provocative books on the heritage question by a Slovak-American, Catholic author, Michael Novak: *Ascent of the Mountain, Flight of the Dove* and *The Rise of the Unmeltable Ethnics*. He pleads persuasively for a new appreciation for the ethnic dimension of life: "Dignity comes not simply from money or occupation, but also from belonging to a culture. . . . Ethnic consciousness can, like modern science, lead to evil as well as good." People who are secure in their identity seem to act with greater freedom and openness to others. Mr. Novak states it another way: "We believe that people who are secure in their past and joyful in their present cannot but be hopeful in their future." This he calls the "new ethnicity."

Some of the best writing anywhere on the heritage and ethnic self-understanding question is to be found in a collection of essays written in honor of J. J. Thiessen and published by Canadian Mennonite Bible College: *Call to Faithfulness*. Among the chapters which speak to the issues before us are ones such as these: "The Present in Dialogue with the Past," "Mennonite Families: Foundations and Launching Pads," "The Struggle for Recognition," "Adaptation and Identity," and many others. This book deserves wide reading.

Robert S. Kreider, former president of Bluffton College, is now engaged in directing MCC's self-study. He also has part-time assignments with the General Conference's Commission on Education in the field of higher education and with Bethel College. Kreider continues to reside in Bluffton.

Others are speaking to these issues. A young woman, Sharon Curtin, writes with sensitivity and insight these words in her recent book, *Nobody Ever Died of Old Age*: "My grandparents were an integral and important part of the family and of the community. I sometimes have a dreadful fear that mine will be the last generation to know old people as friends, to have a sense of what growing old means, to respect and understand man's morality and his courage in the face of death. Mine may be the last generation to have a sense of living history, of stories passed from generation to generation, of identity established by family history."

The best educational treatise I have read this year is *The Foxfire Book*, a book of experiences of a teacher and his students in a mountain community, Rabun Gap, Georgia. The students, with the teacher's help, gathered stories from their mountain neighbors on hog dressing, homecrafts and foods, planting by the signs, home remedies, log cabin building, and other affairs of plain living. Listen to these words from the author's introduction:

"Daily our grandparents are moving out of our lives. . . . These grandparents were primarily an oral civilization, information being passed through the generations by word of mouth and demonstration. . . . When they're gone . . . the eloquent and haunting stories of suffering and sharing and building and healing and planting and harvesting—all these go with them, and what a loss. If this information is to be saved . . . it must be saved now; and the logical researchers are the grandchildren, not university researchers from the outside."

The author states that to reconstruct one's heritage does something for the gatherer of the information:

"In the process, these grandchildren (and we) gain an invaluable, unique knowledge about their own roots, heritage, and culture. Suddenly they discover their families—previously people to be ignored and in the face of the seventies—as pre-television, pre-automobile, pre-flight individuals who endured and survived the incredible task of total self-sufficiency, and came out of it all with a perspective on ourselves as a country . . . something to tell us about self-reliance, human interdependence, and the human spirit that we would do well to listen to."

To be a Mennonite is to be a member of an ethnic group. We may insist that Mennonites are a religious group and stand above ethnicity. What is an ethnic group? Michael Novak says that it is "a group with historical memory, real or imaginary."

In part you are born into an ethnic group; in part you choose it. "Given a grandparent or two, one chooses to shape one's consciousness by one history rather than another. Ethnic memory is not a set of events remembered, but rather of instincts, feelings, intimacies, expectations, patterns of emotion and behavior; a sense of reality; a set of stories for individuals—and for the people as a whole—to live out."

These heritage convictions and instincts are often below

the level of consciousness and part of a chain of transmission not easy to root out. Ethnic memory may be conveyed in food, language, patterns of speech, ways of having fun, jokes, tastes. Heritage memory may be carried by these and by other means—family reactions to volunteering to need, openness or restraint in the family to discussing faith issues, patterns of giving.

Mennonites are a cluster of sub-ethnic groups. Among (Old) Mennonites are lingering evidences of differences between communities of Amish background and those of Mennonite background. The glory and the burden of the General Conference are its multiplicity of sub-ethnic groups: Hutterite, Swiss, Volhynian Swiss, Pennsylvania Dutch (Swiss via Alsace or the Palatinate), Dutch from West Prussia, Dutch from Poland, Dutch from South Russia (those of the 1870s, others of the 1920s, others post-World War II), Bavarians. Each has its differences of food, speech, customs, family names, and patterns of church life.

This year I have been going about Canada and the United States asking people about their heritage. One cannot talk about heritage without finding it in autobiographical form.

Recently we asked Tom Gish, editor of the *Mountain Eagle* of Whitesburg, Kentucky, what gives him hope for eastern Kentucky where are located four of the poorest counties in the United States. He answered: "The strength of the people. They know who they are. A person knows where he comes from, who his father is, who his grandfather is."

Another man, born and bred in the hills, added: "There's not three persons I meet in a day whom I don't know." This public official continued: "Something goes wrong for you around here and there are all kinds of people you can call on."

A few months ago a middle-aged Mennonite university professor commented to me: "I am working on the spiritual capital of my parents. They gave me a powerful heritage—a memory of suffering in Russia, exodus, tragedy, and deliverance and then an ethnic thing (German language and all) to rebel against; what spiritual capital am I building into my kids? . . . We can't live for long on the heritage of the early 1920s."

A Mennonite Brethren teacher and ex-MCC worker, reflecting to me on the MCC said: "MCC is half in and half out of an ethnic culture. It provides a place for innovation—a testing ground for those things which work and those which don't." My friend went on to say that our ethnic-bound ways can be a resource for the church: "An ethnic group accommodates itself to dissent. A fundamentalist church of true believers will throw or freeze out the offbeat youth in its ranks. An ethnic Mennonite Brethren Church is most reluctant to throw out your cousin's oldest son. It hangs in there with him and keeps on caring."

Martin Marty, writer, historian, Missouri Synod pastor, said to a small group: "As a Missouri Synod Lutheran three groups are most helpful to me in understanding my-

self: Jewish novelists, post-Vatican II Catholics, Mennonites.” He explained that all have a strong ethnic consciousness, take their past seriously, take their faith seriously, and yet are trying to move into the modern world, translating their heritage into new forms to respond to contemporary needs. He finds it refreshing to meet people in touch with their past even if they have transcended and reinterpreted it.

Ladonna Harris, a Comanche Indian and the wife of former Senator Harris of Oklahoma, told some of us in a recent meeting in Washington that a minority ethnic group like the Mennonites might have a gift, a mission in understanding other ethnic groups. If you savor the uniqueness of your heritage, you can be more sensitive to the subtle ways in which others differ. She put me on the trail of an Italian Catholic priest, Monsignor Geno Baroni, whom I then went to see.

The priest told me he had had an inner-city parish where he became deeply involved in the civic rights movement—the black struggle for ethnic recovery. He found that his Italian parishioners were not following him in his activism. He discovered that his people were not supporting the blacks because they themselves had so little sense of ethnic self-worth. He changed course and began to concentrate on helping his people to restore their threatened sense of self-identity. He feels that as his Italian people come to appreciate their peoplehood they can be helped to understand the peoplehood of blacks, Jews, and perhaps even Irish Catholics.

Michael Novak and others are telling us that the American people have been badly served by the myth of the American melting pot. It has been an Anglo-Saxon, English-speaking, largely Protestant ethnic group's effort to homogenize us all into a bland All-American type. James Farrell calls the melting pot an “Anglo-Saxon effort to rub out the past of others.” The Canadian tradition, fortified by a powerful French-speaking bloc, offers a better alternative—the idea of a cultural mosaic. Each ethnic group is to be respected and cherished, each contributing in richness of color its part to the total picture.

I am intrigued how the biblical writers cast their message in familial (ethnic) terms. Stephen standing before his accusers and stating his case for Christ and conscience declares himself not to be ashamed of his ethnic past and spiritual heritage. He begins his statement with the story of Abraham and conducts his hearers step by step through the pilgrimage of the Hebrew people.

Scholars seem to have found new meaning in the Hebrew consciousness of peoplehood—the “people of God.”

I am of the conviction that Christ speaks to the sickness of our society by translating the gospel into familial (ethnic) terms—on being a good neighbor . . . on being a brother . . . as a father cares for his children . . . “Woman, behold thy son” . . . “Behold thy mother” . . . of celebrating a wedding feast together . . . on eating together . . . of not coming to destroy a heritage, but to cherish it.

I am of the conviction that our Mennonite heritage speaks to the sickness of our society. Here are people who take seriously the biblical record and their dramatic Anabaptist-Mennonite heritage. This heritage expressed in the language of family, smallness, neighborliness might offer answers to the ills of our society with its vacuum of the soul, its value-free chatter, its rootlessness, its restless movement, its mindless conformity, its buy-use-and-throw-away approach to things and people, its dreary sameness, its temporariness, its bondage to public opinion, its pressures “to be with it,” its manipulation of images.

If the Mennonite heritage is to speak to the needs of people today, it cannot be a slavish imitation of Mennonite traditions. It calls for fresh translations of our heritage into the language of our day. Our need is not for a copying of surface characteristics, but rather for a living out in fresh ways of ideas and themes within the tradition.

This is only a start. We, of course, have not faced up here to some of the hard questions. How does one reconcile the biblical affirmation of family and peoplehood with the scriptural calls to spring loose from the ethnic: Jesus' question, “Who is my mother? and who are my brethren?” . . . Paul's words, “There is neither Greek nor Jew. . . .” Is not a reaffirmation of Mennonite peoplehood a throwback to the *Volkskirche* which our Anabaptist forefathers rejected? . . . Does not an Anabaptist believers' church call for a melting and fusing together of cultures? . . . Is it fair to call Mennonites an ethnic group? Are they not rather a religious people above ethnicity? . . . Can you have pure peoplehood of God without cultural expressions of it?

A dozen concrete suggestions come to my mind on how we might be “influenced, but not imprisoned, by our heritage.” Here are several ideas, perhaps with only one or two of these usable.

- Let each congregation establish a heritage committee with representation of children, parents, and grandparents charged with responsibility to help the congregation inform itself on its heritage and then translate it into modern language and actions.

- Encourage the young people of the congregation to devote a year to preparing their own local *Foxfire Book* on the wit, wisdom, and folklore of the old people of the congregation with assurance of some sort of publication.

- Write and act out in drama, music, and slides the story of your congregation.

- Raise money and send your pastor and a half dozen laymen from your congregation on a pilgrimage to the Netherlands, Switzerland, and the Holy Land with responsibility to report back.

- Arrange for a series of meetings together with nearby ethnic-rooted church groups to share your respective heritages—for example, Swedish Covenant, Catholic, Missouri Synod Lutheran, and so on.

We need not be ashamed of the gospel of Christ, nor of our Mennonite heritage.



My Pilgrimage as an Anabaptist Mennonite

by Helen Janzen

When I look back it seems that I see a misty rainbow encircling the dim corridors of my childhood and adolescence, encompassing relationships with parents, grandparents, good teachers, and other models. John W. Gardiner, in his book *Self-Renewal*, states that young people need not so much engraved words on monuments as living models. There were many models who touched my life with infinite grace. I can never repay them for what they gave me or what they meant to me.

Mother personified sincerity, humility, and love, while father seemed to typify integrity, a blunt honesty, a feeling for the underdog, respect for each human being, the dignity of all labor, and the courage to stand up and be counted for what he believed. Besides, he had an infectious sense of humor and a warm compassion for those in need.

My parents shared home and board, sometimes for weeks on end, with those who were homeless. Themselves children of pioneers, they knew hardships and what it meant to be penniless, yet they never seemed to feel poor. Nor did we. We felt secure in their care.

I remember one summer day when Mother had punished me. Both offense and punishment are long forgotten, but not the fact that Mother asked me to the summer kitchen, where she drew up two chairs and asked me to kneel with her while she humbly prayed for wisdom and guidance to raise her children so they might walk in His ways. Then I think I said one of my little prayers and when she had kissed me we left the summer kitchen. I had an inkling then of how much Mother loved us all and how much she desired our best.

A few years later, Saturday morning became discussion time. Father shared his outlook on life and we joined in. He rarely used the word "sin" or "unchristian." Some things were very *wrong*, such as holding oneself better than others, or withholding respect from people who were disadvantaged or had menial occupations. Other things were *foolish*, not using one's head. He was ashamed when his daughters didn't use their brains.

Father had no rigid concept of male-female division of labor. He often helped inside, knew how to prepare meals, loved playing with children, and helped to nurse us when we were ill. While not given to much pious

talk, he enjoyed singing hymns with us. Because his own education had been meager, he was determined that we should fare better. As a school trustee he insisted on qualified teachers, a broad curriculum, and himself became a voracious reader of serious writing and newspapers, with particular emphasis on Mennonite Church history. Later he became a staunch supporter of the Mennonite Collegiate and its principal, Mr. Henry Ewert.

I had the great fortune to attend the Mennonite Collegiate when Mr. Ewert was the principal. He was the greatest model of a teacher and of dedication and self-sacrifice I have ever known. This scholarly, much-maligned and misunderstood man stood his post because God had called him to it. He was progressive far beyond his time and he touched every facet of educational and church life in our community.

One of his favorite dictums was: "Live fish swim upstream, only dead fish swim with the stream." He swam upstream all his years. He conducted our baptismal class, which I remember thankfully. When I confessed my imperfection, he comforted me, saying it was not *my* perfection that counted, but *my direction*. Having turned to Christ was like walking toward the light. This has been my consolation to this day. In my heart there is a monument to Mr. Henry Ewert.

Coming to Winnipeg and moving in university circles increased my understanding of the social dimensions of the gospels and the great prophets. Some of the finest peace sermons I heard in non-Mennonite churches. In the Department of Education too, I met fine professional colleagues, devout Christians, active in their own churches, Catholic and Protestant, and through them I developed great respect for other denominations.

But I have continued to study our best writers in the Anabaptist-Mennonite tradition and am thankful that we now have the Canadian Mennonite Bible College to help recover this vision of Christian discipleship. I have always stubbornly and with conviction spoken of myself as a Mennonite. My heritage is precious to me and I can explain myself in no other way. The concept of the sanctity of human life, integrity, courage to swim upstream, sharing and caring as exemplified by my models appeals to and affirms my highest spiritual, emotional, and intellectual insights. I want to continue in this fellowship and to help preserve this Christian heritage.

Helen Janzen, a resident of Winnipeg, was until a year ago director of the provincial education department's home economics division. She is retired now. She serves on the MCC (Canada) Executive Committee and on the Manitoba Mennonite Centennial Committee's publicity task force.

One Potato Two Potato Three Potato...



For the people of Noakhali District of Bangladesh, potatoes are not fun and games.

Potatoes mean life in a year when famine is spreading across Asia and Africa. North American Mennonite and Brethren in Christ churches have assured that thousands of these returned Bangladesh refugees will not go hungry this season.

Perhaps you have helped make this ministry possible as an expression of your concern and compassion in the name of Christ.

Because of you, seed has fallen on good ground and is bearing fruit.



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Dan Hertzler Becomes Gospel Herald Editor



Daniel Hertzler

Daniel Hertzler, R. I, Scottsdale, Pa., will assume editorial responsibility for

Gospel Herald with the Oct. 2 issue.

Dan brings 21 years of editing and church-related experience to the *Gospel Herald* assignment. He has served as editor of *Christian Living* magazine since 1960 and has edited Uniform Sunday school lessons and *Builder* magazine. Since 1969 he has been the director of periodical publishing for the Mennonite Publishing House. He will continue to carry this responsibility for overall control of program and personnel related to Publishing House periodicals along with the *Gospel Herald* editorship.

Dan grew up in Elverson, Pa., and was a member of the Rock congregation before moving to Scottsdale in 1952. He and his wife, Mary, with their four sons are presently members of the Kingview Mennonite Church where Dan serves as director of outreach. He is also acting president of the Mennonite Board of Education.

Dan earned a ThB degree at Eastern Mennonite College and a Bachelor of Divinity degree from Goshen College Biblical Seminary. He holds a Doctor of Philosophy degree in Religious Education from the University of Pittsburgh. He was ordained a minister in 1960.

Fourth Churchman's Seminar to Focus on Watagate

"Watagate: A Moral Inquiry" will be the focus of the fourth Churchman's Seminar, planned by the MCC Peace Section Washington Office for Oct. 22-24 in Washington, D.C.

Beyond exploring some of the threats which the clandestine activities associated with Watagate have posed to the U.S. system of government, the seminar will examine the moral values and ethical principles posed by Watagate both for the church and for society. It is assumed the church is involved.

The seminar is planned on the assumption that the church has a special responsibility to raise the deepest ethical questions in society. These concerns will be considered by governmental and church-related resource persons. Included will be sessions on subjects such as the following:

The Ethical Questions for Religious Faith: Jewish and Christian religious leaders will examine the application of biblical morality to the public realm.

Undermining of Civil Law: A staff member of the Attorney General's office of the

Justice Department will assess the credibility of the Judicial Branch in light of Watagate.

Senate Watagate Committee Inquiry: A staff member of the committee, Jed Johnson, member of the Church of the Saviour, Washington, D.C., will evaluate the committee's work.

Role of a Free Press: Washington bureau reporters representing a Midwest newspaper and an Eastern daily will evaluate the performance of the press.

"Enemies List": The director of a highly respected peace organization included on the White House's "enemies list" will reflect on the implications of working for international peace.

Participation is limited to 40 persons. The deadline for registrations is Oct. 17.

Registration for the seminar is open to all members of Mennonite and Brethren in Christ churches. Persons interested in receiving more information should write the MCC Peace Section Washington Office, 100 Maryland Avenue, N.E., Washington, D.C. 20002.

Indian Conference Tackles Problems

The Indian Christian Conference met on Aug. 16-19 at the Navajo Brethren in Christ Mission, Bloomfield, N.M., to share experiences and deal with major concerns now facing Indian communities and Indian churches.

About 15 Mennonite and Brethren in Christ missionaries and 15 Indians explored the problems of alcoholism, youth disinterest in church activities, the low self-image that many Indians suffer from, and the lack of understanding on the part of many white Christians.

Marion Heisey, superintendent of the Navajo Brethren in Christ Mission, said in his welcoming statement, "We are a group of God's people working together for the kingdom."

Sam Hart, chairman of the conference and a Cheyenne from Oklahoma, explained that he did not plan for a structured program. He felt that it would be more Indian to let things happen spontaneously.

Some Indian participants said that in their homes and congregations they did not experience the warmth and helpful relationships that they wished for. "We are afraid of each other," one woman said. Another person expressed concern over the severe divisions among fellow Indians within his home community. The group spent time in prayer together.

Seminar participants also noted the problem of clarifying what is culture and what is gospel. Related to this was the concern that Sunday school materials often portray a white, not an Indian, life-style. Exploring the possibility that there be bridges to Christ through the traditional Indian religions, the conference studied Acts 17.



Participants at the Indian Christian Conference, Bloomfield, N.M., Aug. 16-19.

One of several possible actions discussed at the seminar was that a moratorium be declared on missions. Instead of continuing at the giving end, it was suggested, missions should place themselves on the receiving and learning end for one year.

The conference took action to call another meeting in 1974. Ted Standing

Elk of Porcupine Mennonite Church, S.D., was asked to lay the plans for the 1974 meeting to be held possibly in the northern Cheyenne region in Montana.

In other action, the conference agreed to adopt the name Mennonite and Brethren in Christ Indian Fellowship.

G C Representatives Go to Africa Meeting

Two Mennonite couples from Markham, Ill., and Oklahoma City, Okla., will be among the delegates to the African Afro-Americas Inter-Mennonite Unity Conference (AFRAM), Nov. 4-11 in Limuru, Kenya.

The General Conference Mennonite Church, through the Commission on Home Ministries, has named as its representatives to the conference John and Ponce Cook, members of the Markham (Ill.) Community Mennonite Church, and Gene and Pam King, members of the Trinity Mennonite-Presbyterian Church in Oklahoma City.

Before the conference the Cooks will visit Mennonite congregations in Zaire and Zambia. The Kings will visit Mennonites in Zaire before the conference and in Tanzania following the conference.

Praising God in Trinidad

"Our *Way to Life* outreach has been prospering, and we praise God," report Paul and Evelyn Kratz, Virginia Mennonite Board missionaries in Trinidad.

The highest mail response to the broadcast occurred in May when the office in Trinidad processed 1,912 Bible lessons, 129 letters, and enrolled 102 new students and re-enrolled 81 students in new courses.

Three full-time national Christians, Diane King, Reginald Frank, and Lucita Bajnath, assist in the follow-up ministry of the *Way to Life* in Trinidad.

In other developments, the Kratzes are helping in the Chinese Christian Fellowship at St. James, west of Port-of-Spain.

This work, which is not limited to Chinese, was begun by a retired couple who had a special concern for the Chinese.

It was begun in the mid-sixties by Alfred and Helen Gould, who after starting fellowships in Detroit, Ill., and later in Peru, settled in Trinidad. Helen, a Canadian, was a former missionary to China, and her husband, a Britisher, was a former member of parliament who quit to enter full-time Christian service.

Since Helen is now permanently bedfast and the Kratzes have not received permission to start their own fellowship, they have given assistance to the Goulds.

Aug. 3-6 the Kratzes helped at the Gould's campground on the eastern coast of the island.

"The Bible studies sparked lively dis-

cussion with four campers accepting Christ," the Kratzes noted.

"Sunday evening the youth invited local village folks to the service. Twenty-five came forward after the service that night."

MBA, A New Organization Is Launched



Mark O. Hatfield

Early last month in Laureville, Mennonite Business Associates organized "to further the witness and work of the church." MBA represents Christian people in the business and professional world in areas of management, self-employed owners and operators, dealers, contractors, agents and sales, and service businesses.

The major outside speaker was Senator Mark O. Hatfield, a Baptist, former governor of Oregon, author, and outspoken voice for peace in Washington. After a rather lengthy and traditional restatement of his understanding of the gospel, which at many points corresponded with the best in Anabaptist thinking, he gave some other capsules of wisdom.

"The church, instead of being a place where we unmask and share our real selves, is the place where we are often the most dishonest. We do not reveal our inner selves but rather try to appear pious or religious," he said.

"The church should revolutionize our relationships," he continued. We should accept responsibility for corporate sin, as well as personal. We should care for the poor.

Commenting on his work as a politician, Hatfield felt there is a place for men of conviction. To put value on other than conviction is to erode integrity. Loyalty to party or president, playing the game,

and compromise are a few of the other values.

In a private interview, Hatfield, asked if he has associates in peace, replied, "Yes, there is a growing group among my constituents and colleagues."

Other speakers for the meeting were Richard E. Martin, of Harrisonburg, Va., and Charles Hoeflich, Souderton, Pa., who gave the closing address, "The Christian Businessman Dedicates His Resources."

Officers of the newly formed organization are: John Bontrager, president; H. Ralph Hernley, vice-president; Mervin Miller, secretary, and Charles Hoeflich, treasurer.

Wounded Knee Homes Repaired

The Mennonite Disaster Service Executive Committee has approved funds and plans for home repairs and reconstruction of damaged residences at Wounded Knee, S.D.

Meeting Aug. 28, MDS approved a three-month program which began Labor Day, Sept. 3 and will continue through Thanksgiving, Nov. 22.

Myron Schultz of Bloomfield, Mont., assistant director for Region III, will coordinate volunteers. Johnnie Hofer, Freeman, S.D., who served as assistant project director of this summer's flood recovery program at Rapid City, S.D., is transferring to Wounded Knee as project foreman.

"In addition to repairing extensively damaged and vandalized homes, MDSers will make some general improvements and winterize homes for Indian poverty families in the Wounded Knee community," said Nelson Hostetter, executive coordinator. Headquarters for the program are at the Porcupine District Ogala Sioux Community Center.

"We are trying to deal in neutrality with those who support and with those who do not support the American Indian Movement (AIM)," said Hostetter. "Our objective is to meet the needs of the Indian families here who have suffered losses or damages to their homes. We are working with our resources and with help from the local ministerium, the Pine Ridge Reservation ministerium, and from the Tribal and District Councils."

Mennonite leaders, Ted Standing Elk, Ogala Sioux pastor of the Porcupine Ridge Mennonite congregation, and Earl Hedlund, pastor of the Pine Ridge Mennonite Brethren congregation, have invited MDS to work at Wounded Knee and in Pine Ridge Reservation.

At the recommendation of Lawrence Hart, MCC Executive Committee member and Cheyenne Mennonite pastor, the program is being introduced as a joint MCC and MDS recovery program. When the three-month MDS reconstruction program



A shattered sign now lies on the ground in front of the destroyed Frontier Trading Post at Wounded Knee. U.S. federal troops massacred 243 Oglala Sioux Indians at Wounded Knee Dec. 27, 1890.

is finished, MCC will be sensitive to expressions of need for longer-term community development work.

Hostetter has made three visits to Wounded Knee since the 70-day siege there this spring. The first visit was with Virgil Claassen at the request of Church World Service to provide material aid for refugees from Wounded Knee. Hostetter returned in June to contact local leaders including Standing Elk, Hedlund, President Richard Wilson of the Tribal Council, and Chairman Paul Iron Cloud of the Porcupine District Council. In mid-August, he returned for one week to renew contacts, to meet with the ministers of Wounded Knee area churches, and to visit in the homes of local Sioux Indians and community leaders.

The MDS leadership staff at Wounded Knee will include, a couple as project director and matron, two employed local Oglala Sioux persons as builder and helper, and Maxine Haag Schantz, an Indian-American from Hydro, Okla., as assistant hostess and community service worker. One carload of volunteers will come in each week from state and provincial units. MDS has appropriated \$7,300 for the project.

"Barn-Raising" Still Lives

Approximately 25 neighbors and fellow members of the Bethel Mennonite Church used their Labor Day holiday to help Russell Strite, 42, construct a large pre-fabricated building to replace an old frame barn which was destroyed by a fire at his Mummarsburg property past March.

A trucker, Strite termed the neighborly gesture as "a good old-fashioned Mennonite way of doing things." His helpers labored from shortly after 7:00 a.m. until dusk to place the siding and roof on the 72 x 40 ft. building. Lunch and supper were provided at the Strite home by several women from the church.

Strite has had his share of problems this year beginning when the fire, which started in gasoline-soaked rags, not only destroyed his combination barn and repair shop but also a 1965 Mack truck tractor which he used in his hauling business for Coldway Food Express of Sidney, Ohio. With very little insurance coverage to help, Strite financed a 1971 Mack truck tractor to replace the destroyed vehicle.

Strite is currently operating another truck tractor and semitrailer on loan from the Coldway Co., while his employee is driving the 1971 Mack truck acquired to replace the one lost in the fire.

The building will be used to house the vehicles and provide a place to repair his truck, a job which he has been forced to do outside since the fire.

Revised Torchbearer Club Materials Released



In 1971 action was taken to revise the Torchbearer materials, a junior club program, developed in 1958 by Evan Oswald. Over 15,000 boys have participated in this program through the years. Levi Miller, editor of the revised material, received counsel from users of the materials through a special questionnaire and a task force consisting of Harold D. Lehman, Nyle Martin, J. J. Hostetter, Merle Sears, Dorothy Shank, Grace Knechtel, and Paul M. Lederach. Levi's own experience as a club leader in Puerto Rico contributed significantly to this revision.

The revised Torchbearer materials retain the achievement type approach which helps boys to develop in four areas: personal achievement and positive relationships to home, community, and church. The activities and projects, thoroughly updated, are organized into age level ranks — Flintman (9-10), Keeper of the Fire (10-11), Torch Explorer (11-12), and Guide (12-13). The 36 special achievement projects, many of them new, and the merit and honors award are designed to challenge boys to grow in taking initiative and responsibility. All of the former accessories such as the Torchbearer emblem, banners, T-shirts, and record materials continue to be a part of the program.

The leader's manual was extensively

revised and redesigned. This revision was based on the 1963 edition of Torchbearer's Manual compiled by Larry H. Kehler, Milton J. Harder, and Irvin E. Richter of the General Conference Mennonite Church. It provides help in thinking about the purpose for a club, how to start and administer a club, a variety of activities, and resource materials to build program.

The artwork, redone by Jan Gleysteen, and new design give a new look to the materials.

The purpose of Torchbearers as stated in the Torchbearer's Manual is "to provide a program of wholesome activities geared to the interests of boys that will develop personal responsibility and initiative, develop cooperative attitudes and behavior toward others, give young boys a positive relationship to the church, provide a Christian adult model to interact with boys in life situations, and to help boys follow Christ in everyday experiences."

For more information write to David Cressman, Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa. 15083.

Mexico Quake Relief Begun

An earthquake relief program is being put together by Mennonites in Mexico for villagers outside the urban centers where the major Mexican government emergency assistance is being given. Following a month of nationwide floods, the quake was the worst in modern Mexican history. Officials estimated 500 killed.

Franconia Conference Mennonite mission worker Paul Godshall reported by telephone on Sept. 1 that all 20 Franconia personnel and four Mennonite Central Committee persons in southern Mexico were safe following the earthquake of Aug. 29. Franconia Conference and MCC are the only North American Mennonite agencies working in southern Mexico.

Godshall, who had just returned from a visit to Puebla, reported that the Mexican government is responding with food, blankets, and medical and other disaster aid to quake victims in the larger urban centers from Puebla to Veracruz.

Godshall also reported that the organization of Mexican Mennonite churches known as International Cultural Services (SCI), met Sept. 1 in Mexico City and decided to assist quake victims in San Antonio Port Ezuels, a village of 1,400 people which was 80 percent destroyed. San Antonio Port Ezuels is one of many rural centers outside the area of major government disaster response. The Mexican Mennonites through SCI, Godshall reported, plan to begin a rebuilding program with a strong Christian emphasis. SCI is

not requesting personnel from North America.

Long-Term VS Units at Corning and Elmira

Two new long-term Voluntary Service units were established on Sept. 1 at Corning and Elmira, N.Y., according to LaVern Yutzey, assistant VS director of Eastern Mennonite Board of Missions, Salunga, Pa. The units will be administered by Eastern Board, and will be financed at least initially by Mennonite Disaster Service.

The establishment of the units grew out of MDS and Summer VS rehabilitation work done there after the devastating floods of Hurricane Agnes in June 1972.

At least four persons have been placed in September at each unit, with two persons being VS personnel, and two being MDS personnel. It is planned that the MDS persons will serve as houseparents to the VSers, in addition to carrying out their other responsibilities.

In Elmira both fellows and girls will work in construction and rehabilitation of housing. The fellows in Corning will also be involved in housing rehabilitation, and the girls will tackle a variety of jobs, including minor repair work, cooking, and visiting and listening to elderly persons and families affected by the flood.

There are Christian fellowships emerging in each location as a result of MDS contacts, and VSers plan to relate to these, as well as become involved in other ministries, including jail work.

"We are interested in sending more people," said Yutzey, who will administer the units. "We eventually hope to place up to five VSers at each location." Persons interested in an assignment at Corning or Elmira should contact Personnel Office, Eastern Mennonite Board of Missions and Charities, Salunga, Pa. 17538.

Project Teach Plans for Second Year

Project Teach, a joint undertaking of two colleges and two publishers, is being planned again for 1974.

The project is a five-day workshop, designed to give Sunday school teachers a better understanding of the Bible and Anabaptist history, a better understanding of the children they teach, and some new ideas in the use of drama, art, and audiovisuals.

Sponsors of the workshop are the Commission on Education (General Conference Mennonite Church), Mennonite Board of Congregational Ministries and Mennonite Publishing House (Mennonite Church),

Bethel College, and Hesston College.

The 1974 workshop will be held Mar. 25-29 at Hesston College, Hesston, Kan. The workshop is open to teachers of classes from kindergarten through at least junior high school. Directors are Alvin Beachy of Bethel College and John Lederach of Hesston College.

Laurence Martin, director of the Christian Literature division of Mennonite Publishing House, Scottsdale, Pa., said, "We encourage more Mennonite Church teachers to take advantage of this excellent opportunity to improve teaching skills and gain

theological insights."

Cornelia Lehn, coordinator of the workshop, said last year's workshop at Bethel College received enthusiastic response from teachers who enjoyed the fellowship and learning from each other.

The structure of the workshop will be similar to last year's, but some program changes will be made, and teachers who came last year will want to come again, Lehn said.

The sponsors of the workshop are again urging congregations to budget money to send at least one teacher.

mennoscope

Willard Roth has joined the home office staff of Mennonite Board of Missions, Elkhart, Ind., as a writer - editor. He carries responsibility for news and publicity coverage of the Overseas Missions and Student Services divisions. A native of Wayland, Iowa, he and his family have served two terms, 1968-73, with the Mission Board in Ghana. In his new assignment Roth is interested in helping to bridge cultural differences in communicating what overseas ministry involves today. "Some of us who are overseas are so deeply immersed in what we are doing that we don't share it, or we don't know how to communicate what we're doing," he said. The Roths are living at 2637 Monger Ave., Elkhart, Ind.

Christopher Dock Mennonite High School, Lansdale, Pa., began the new school year with 265 students in attendance.

The 28th meeting of the General Church Council of the Meserete Kristos Church was held at the Bible Academy in Nazareth, Ethiopia, on July 23. Among the actions of the business sessions was a decision to phase out involvement in the Globe Publishing House over a three-year period. It was decided that beginning Sept. 1 MKC would cut its contribution to Globe by \$5,000 (Ethiopia) and would budget this amount for specific literature projects needed by MKC congregations. One project will be to publish a monthly church paper.

Choice books, an inspirational paperback book ministry coordinated by Mennonite Broadcasts, Harrisonburg, Va., realized a 14 percent increase in book distribution for the first half of 1973. During the six-month period ending June 30,



Willard Roth

173,872 books were sold, which compares to 152,360 for the first half of 1972. The increased book volume was made on 878 racks. This compares to 725 racks at the beginning of 1973, or a 21 percent increase in the number of racks installed between Dec. 31, 1972, and June 30, 1973. A complete breakdown of the number of new racks placed by each of the 24 Mennonite conferences is available from Choice Books, Box 472, Harrisonburg, Va. 22801.

A person is needed by Mennonite Publishing House to help with building maintenance. He should be skilled in most of the following: carpentry, plumbing, electrical work, painting, and paper hanging. If you would like to be a part of the church at work and qualify write to: Personnel Director, Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa. 15083.

An extremely urgent need for food following extended drought conditions in Bihar, India, has moved Mennonite Central Committee to make available up to \$200,000 to purchase food over the next several months for immediate shipment to that area. This is the largest special appropriation for relief work in one country in the recent history of MCC. The Sept. 26-27, 1972, meeting of the MCC Executive Committee will further consider the India needs as well as the food needs in other areas in Africa and Latin America. The generous response this year to world need makes it possible for MCC to do more than anticipated.

Next April Mennonite Mental Health Services will give four \$500 scholarships to undergraduate and graduate students in mental health-related fields. An applicant must be a college junior, senior, or graduate student with a declared major and a vocational interest in mental health. Financial need, Voluntary Service experience, attendance at a church-related college, and membership in Mennonite,

Brethren in Christ, or Church of the Brethren congregation will be taken into consideration in awarding the scholarships. The scholarship program is administered jointly by MCC Voluntary Service and MMHS. Applications are available from the director of Mennonite Mental Health Services, 1105 North Wishon, Fresno, Calif. 93728.

WE-MOVE, a service of the MCC VS unit in Atlanta, needs two men immediately to develop and operate a furniture moving service for low-income people who cannot afford the commercial moving rate. If you have an interest in developing a program of service and are able to work hard and meet people, we urge you to consider this opening. Applicants must be of average size and good health. For more information, write to: MCC, 21 South 12th St., Akron, Pa. 17501.

Paul and Bertha Swarr have returned with their daughters Evelyn and Carolyn to 13 Shaanin St., Ramat Gan, Israel. The Swarrs serve in a tourist and Bible teaching ministry with Mennonite Board of Missions, Elkhart, Ind.

The **Charles Shanks**, Mennonite Board of Missions workers in Japan since 1957, traveled back to Japan with the Hiroshi Kaneko family in early September after a two-year furlough. Their address is Kita 14 Jo, Higashi 5 chome, 95 banchi, Higashi Ku, Sapporo, Hokkaido 065.

Delbert Erb reports from Buenos Aires, Argentina, that the outreach center in Loma de Mirado throbs with new life. "We rented a larger hall at the beginning of August but already it is too small for the Sunday attendance of 100. For me, the most important new thing is that it is waking up some members of the congregation and could spell a new chapter for the life of the church."

Carl Kreider, professor of economics at Goshen (Ind.) College, is working one-half time in overseas administration with Mennonite Board of Missions. He formerly was chairman of the MBM Overseas Committee. He and his wife, Evelyn, have recently returned from a year in Japan where he was visiting professor of economics at International Christian University in Tokyo. From 1952 to 1956 he served ICU as dean of the college. Kreider was a Fulbright lecturer at Halie Selassie University, Addis Ababa, Ethiopia, in 1963-64. "Japan's Economic Miracle," the second of three articles by Kreider, appears in the September *Christian Living* magazine. He is the author of *Helping Developing Countries*, a Herald Press paperback. He continues one-half time at Goshen College where he has been on the staff since 1940.

The **Bole Chapel** at Addis Ababa, Ethiopia, is undergoing changes to help handle the overflow crowds of every

Sunday morning. The wall behind the pulpit has been torn out to enlarge the auditorium. Plans are to add three more rooms to the present classroom building. With the additional benches and chairs 400 persons can now be seated.

Twenty-five seniors graduated from the Good Shepherd School, Addis Ababa, Ethiopia, on June 13. Mennonite graduates were Brenda Bergy, Jane Jacobs, Lois Lehman, and Paul Yoder, Jr. Don Jacobs brought the commencement address, and Karen Sikkema gave the valedictory address.

Roy and Alice Newsinger were scheduled to leave Sept. 11 for Miami, Fla., where they have a six-months assignment as pastor couple at the First Mennonite Church of Miami. Roy is on leave from the Chester Mennonite Church, Chester, Pa., where he has served as pastor for fourteen years. John Hochstetler was installed as assistant pastor at Chester on Sept. 9.

George and Clemmie Richards, pastor couple at Peabody Street, Washington, D.C., wrote recently, "There has been a breakthrough of Bible interest among adults within and without the church community. We are praying and looking for a spiritual couple who love to teach and are able to explain the Scriptures to others, and help us in our evangelism efforts."

A **four-story building** in New York City was purchased to be used as a church center for the Mennonite congregations there. A former Jewish synagogue and school, the building has facilities for classrooms and living quarters as well as for a worship center. The New York City churches hope to hold regular conjoint meetings there as well as provide various kinds of Christian education and community service. The building will also be used as a worship center for the Fox Street congregation because it seems wise to vacate the present Fox Street building.

John David Landis was ordained to the Christian ministry on Aug. 28 to continue as pastor of the Mobile Mennonite Church where he was serving with a ministerial permit. Members of the congregation, Paul Hollinger, Paul Dagen, and the Kling family had part in the service. The Landis family lives at 1104 Bartram Curve, Mobile, Ala. 36605. The church meets at 1216 Cottrell Street.

Special meetings: Sanford Shetler, Hollisople, Pa., at Mt. Lena, Boonesboro, Md., Sept. 26 to Oct. 2. Erie Renno, Belleville, Pa., at Greenwood, Del., Nov. 4-11. Herb Schultz, Hespeler, Ont., at Floradale, Ont., Oct. 26-28. Eldon King, West Liberty, Ohio, at Bay Shore, Sarasota, Fla., Sept. 30 to Oct. 5. William R. Miller, North Liberty, Ind., at South Lawrence, Glen Flora, Wis., Sept. 27 to Oct. 3.

New members by baptism: one at First Mennonite, Nampa, Idaho; two at Lake Region, Detroit Lakes, Minn.; one at Mountaintop View, Lyndhurst, Va.

New phone number: The phone number of Reuben G. Stoltzfus has been changed to (215) 857-2333.

readers say

Submissions to Readers Say column should comment on printed articles.

The latest issue of the *Gospel Herald* (Aug. 28) was directed to my attention because of my recent experience related to the Basic Youth Conflicts Convention sponsored by Bill Gothard. I was very much disappointed and disturbed by Paul Miller's biting criticism of the greatest thing that has happened to my life.

The Philadelphia Seminar offered so much to me. God has never been closer to me than He has been since my attendance there. Scripture has become alive and workable for the first time in my life. Values of my parents have finally become meaningful to me and I appreciate their viewpoints so much more. For the first time in my life I have been able to accept myself as a design of God made for a special purpose that only I can fulfill here on earth. I can now feel relaxed in my relations with others because of this inner satisfaction I am experiencing. God has truly given me a hope to go on, knowing that He is allowing all things to happen to me for a purpose and that He will mold me into the person He wants me to be if I allow Him to work in me.

I have truly found the meaning of Christianity and know that many, many others have been blessed by God working through Bill Gothard. I was very much disappointed that more encouragement was not given in this article to all those persons who need to know that God's purpose for man is the only way to true happiness.

—Dolores Long, Telford, Pa.

Thank you for your excellent editorials on a wide variety of topics and issues. They have been balanced, perceptive, and very helpful. We appreciate your priorities and emphases, and we'll miss your weekly columns.

Paul Miller's appraisal of the Institute in Basic Youth Conflicts (Aug. 28 issue) reminds us how varied responses to the same experience can be. Three of our family have attended the seminar twice, and a son went once and plans to attend again. We first heard of the Institute from missionary friends whose spiritual lives had been profoundly affected by the seminar. We saw the effect of revitalized devotion to God's Word in them and desired a similar renewal. Herb also wanted to see in action a teacher who can hold the attention of thousands for three hours each night, plus early Friday and Saturday. We were not disappointed in our expectations; the Institute has been a singular blessing in our personal lives, and we hope many of our friends will have a similar experience. We think God has given Bill Gothard a special gift of teaching His Word. His presentations gave us the impression we were hearing the result of a great deal of experience in practical theology. Something like reading a well-written book. In fact, the Institute is based on 15 years of working with young people, learning their typical problems, and discovering what "works" and what doesn't. Numerous personal illustrations add a practical dimension to what otherwise might be an abstract, principles-oriented curriculum. Most of those who attend apparently have basically positive reactions; all advertising is by word of mouth, and the lips of alumni are multiplying. In 1970

the total enrollment was about 8,000, in 1971 it was about 54,000, and last year's enrollment was 125,000. This latter figure was reached by June this year. We think this spectacular growth is due to the benefits participants receive from the Bible-based lectures.

Bill's deep respect for the Scriptures and their relevance today is contagious. His call to desire God's best for our lives struck responsive chords in us. His positive approach, based on biblical wisdom and perspectives, stimulates hearers to search the Scriptures for guidance in dealing with personal problems. His personal illustrations, from his own life and from others, convince one that God hears and answers specific prayer requests today. Young people of all ages respond warmly to such a presentation. Numerous practical suggestions are given on many things that trouble young and old; for example, how to develop a clear conscience, deal with irritations, turn sensual desires into spiritual power, and trace surface problems to their root causes. Bill's personal life exemplifies what he teaches, which eliminates a cynical response even when one disagrees with his ideas. His conviction that higher education be designed to develop inner character in students may produce an alternative to the outmoded system increasingly rejected by today's youth. We think all Christians, especially "Bereans," will benefit from this presentation. —Herbert and Shirley Minnich, Goshen, Ind. . .

Thank God for your courageous editorial, "Observations — So Called." But I question giving almost three pages to a doctrinal minister's report "Basic Youth Conflict Seminar: An Evaluation." If about five people would have each written a column the possibility of balance would have been increased.

My wife and I and two children attended the seminar in Atlanta in July. About 25 of us stayed at the same place. Five were chess players. But none of us felt like Bro. Miller that "She is a chess player would seem to be an asset in the mastery of abstractions at such a high speed." In fact I observed that "common people" heard and understood. And the writer's concluding reflections seem to also agree with this.

The article recognizes that "many people are ready to hear an assured voice like Bill's which asserts the authority of God, the authority of Scriptures, and headship in the home." But repeatedly the writer lets us know "there is abroad also in the land a biblical theology which asserts that God's purposes for His people are nonhierarchical. . . . It seems inevitable that a movement will arise from evangelical Protestantism which will refuse much of Bill's chain of command insight."

I would rather expect that evangelical Protestantism will move even more toward simple obedience as the key to reality. They may even add another link (the church) into God's chain of command. I am sorry Gothard does not see that yet.

The writer raises questions, "How long can Advanced Seminars be limited to men only?" I personally hope it is just as long as the New Testament eldership is limited to men only. Now I have revealed my home base. That is why it is so distressing after hearing the lectures constantly call us back to scriptural authority to have one of our own esteemed brethren reward all the goals without one reference to the New Testament. Instead the goals are related to "Puritan ethics," "Greek notions," "Hebrew notions," and contrary to the disciplines of anthropology, psychology, and biblical theology.

But before we outdate Gothard too far we must remember that there are other men who are playing the same tune. They are married and raising children of their own and are older than

Gothard. They are also seeking to salvage spiritual failures by using plain Bible directives in their counseling. I will just name three: Clyde Narramore, David Wilkerson, and Larry Christenson. —Raymond Byler, Jackson, Miss.

I have only recently "discovered" the *Gospel Herald*, but since I have been getting it I read almost everything in each issue. (I don't spend much time on the obituaries.) I was especially impressed by the Aug. 28 issue. The article, "Worthy of His Hire," when read with "Perfect Preacher Is Found" was right on. I only wish Menno would write under his own name. His thoughts are never ones of which to be ashamed, so why not acknowledge them and allow others to respond to the ideas of a real person?

In the same issue the editorial, "Observations — So Called," touched some important ideas. My initial reaction was that I know a lot of people who needed that, but after rereading it several times I realized that it said a lot of things to me as well. Thanks for jogging my thoughts. Keep it up. We are being blessed as we respond to the challenges you have thrown us. —Dan Nighswander, Fergus, Ont.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Birky — Albrecht. — Kent Birky, Kouts, Ind., Hopewell cong., and Betty Albrecht, Pigeon, Mich., Pigeon River cong., by Luke Yoder, Aug. 25, 1973.

Campbell — Graber. — Cleveland Chester Campbell, Lyndhurst, Va., Mt. View cong., and Fern Graber, Goshen, Ind., Huntington cong., Newport News, Va., by Lloyd Weaver, Jr., Sept. 1, 1973.

Clemens — Wyse. — Thomas L. Clemens, Lansdale, Pa., Plains cong., and Priscilla Ann Wyse, Bloomfield, Iowa, by Willard D. Conrad, Aug. 25, 1973.

Deal — Showalter. — Thomas Deal, Ft. Wayne, Ind., Methodist Church, and Esther Showalter, Elkhardt, Ind., Belmont cong., by Ray Bair, Sept. 1, 1973.

Duncan — Horst. — Paul Duncan and Evelyn Horst, both from Phoenix, Ariz., Trinity cong., by Donald E. Yoder, Aug. 25, 1973.

Gierschick — Martin. — Paul Timothy Gierschick, Oley, Pa., Ark Bible Chapel, and Susan Low Martin, Oley, Pa., Alacra Manor cong., by Warren W. Martin, father of the bride, Aug. 25, 1973.

Helmuth — Alderfer. — Larry Helmuth and Linda Alderfer, both from Saratoga, Fla., Bay Shore cong., by Paul R. Yoder, Sr., July 27, 1973.

Hess — Bare. — Gerald L. Hess, Leola, Pa., Neffville cong., and Carol M. Bare, Lancaster, Pa., Stumptown cong., by Lloyd M. Eby and Clyde Fulmer, Aug. 17, 1973.

Hochstetler — Erb. — Jonathan Hochstetler, Lakeview cong., Wolford, N.D., and Verla Erb, Lake Region cong., Detroit Lakes, Minn., by Glen I. Birky, Aug. 4, 1973.

Hostetler — Yoder. — S. Jay Hostetler, College cong., Goshen, Ind., and Leona Yoder, Oak Grove cong., West Liberty, Ohio, by Eldon King, Sept. 2, 1973.

Kanagy — Smucker. — John Timothy Kanagy, Belleville, Pa., Allensville cong., and Barbara Ann Smucker, Bird in Hand, Pa., Sandy Hill cong., by Marcus Smucker and John Smucker, July 28, 1973.

Kauffman — Hughes. — Loyal D. Kauffman,

Kalspell, Mont., Mountain View cong., and Sharon Hughes, Miles City, Mont., Church of God, by Robert Frazier and Norman D. Kauffman, June 16, 1973.

Lambert — Wideman. — David Lambert, Elmira, Ont., United Church, and Arlene Wideman, Elora, Ont., Bethel cong., by Simeon Hurst, July 14, 1973.

Miller — Frye. — Gerald Miller and Dannette Frye, both of First Mennonite cong., Middlebury, Ind., by Wilbur Yoder, Sept. 1, 1973.

Muselman — Brubacher. — Douglas E. Muselman, Ariss, Ont., and Pauline Brubacher, Elora, Ont., Bethel cong., by Simeon Hurst, July 7, 1973.

Nations — Martin. — Stephen Nations, Ukiah, Calif., Pentecostal Church, and Twila Martin, Stevens, Pa., Ephrata cong., by J. Elvin Martin, Aug. 30, 1973.

Nussbaum — Thut. — Ray Nussbaum, Fisher, Ill., East Bend cong., and Kay Thut, Smithville, Ohio, Oak Grove cong., by Peter Wiebe and Irvin Nussbaum, father of the groom, Sept. 1, 1973.

Snider — Eby. — Mark Snider, Kitchener, Ont., Bethany Missionary Church, and Darlene Eby, Alma Ont., Floradale cong., by Gerald God, Sept. 1, 1973.

Wenger — Kenney. — Alan Wenger, Columbiana, Ohio, and Marilyn Kenney, Salem, Ohio, both of Midway cong., by Ernest D. Martin, Aug. 6, 1973.

Wirth — Wagler. — Michael Paul Wirth and Karen Mae Wagler, both from Tavistock, Ont., East Zorra cong., by Newton L. Gingrich, Sept. 1, 1973.

Wyse — Smith. — Randall Wyse, Midland cong., Midland, Mich., and Janet Smith, Methodist Church, Midland, Mich., by Robert Moore, uncle of the bride, July 21, 1973.

Yancey — Loggins. — David Yancey, Myakka City, Fla., and Anita Loggins, Bradenton, Fla., both from Bay Shore cong., by Paul R. Yoder, Sr., Aug. 4, 1973.

Yoder — Lambert. — Daniel Yoder, Hollsopfer, Pa., Kauffman cong., and Marda Lambert, Hollsopfer, Pa., Church of the Brethren, by Gerald Deffenbaugh and David Alwine, Aug. 11, 1973.

Yoder — Miller. — Joseph D. Yoder, Archbold, Ohio, Tedrow cong., and Miriam J. Miller, New Holland, Pa., Boyertown cong., by George T. Miller, father of the bride, May 27, 1973.

Yutzy — Peachey. — Timothy Yutzy, Jones, Mich., First Mennonite cong., and Lucille Peachey, Petersburg, Pa., Allensville cong., by Paul M. Zehr, Sept. 2, 1973.

Zehr — Muncy. — Steve Zehr, Foolsland, Ill., East Bend cong., and Cindy Muncy, Fisher, Ill., United Methodist Church, by Wendel Arms, Aug. 24, 1973.

Zook — Yoder. — Benjamin Zook, Locust Grove cong., and Darlene Yoder, Allensville cong., Belleville, Pa., by Raymond R. Peachey and Jesse Byler, Aug. 11, 1973.

Cover photo by Heinz Fussle

calendar

Fourth Annual Conference Rally for Allegheny Conference at Spring Cove Junior High School, Roaring Spring, Pa., Sept. 28, 30.
Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Oct. 4-7.
Rocky Mountain Fall Conference, Colorado Springs, Colo., Oct. 5-7.
Franconia Conference Assembly, Franconia Meeting-house, Franconia, Pa., Oct. 6.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Brenemann, Douglas E. and Linda (Schmidt), Iowa City, Iowa, first child, Michelle Louise, June 11, 1973.

Brunk, Donald and Myra (Biehn), Brunner, Ont., second daughter, Tracy Ann, Sept. 5, 1973.
Brunk, Gerald and Janet (High), Harrisonburg, Va., fourth son, Benjamin George, Mar. 7, 1973.

Gerber, David and Leora (Hostetler), Dalton, Ohio, third child, first son, Nolan Ryan, Aug. 3, 1973.

Gingerich, Donald L. and Cheryl Ann (Swartzentruber), Montgomery, Ind., first child, Angela Dawn, Aug. 5, 1973.

Hochstedler, Nelson and Lavina (Miller), Albert Lea, Minn., second child, first daughter, Heidi Rose, Aug. 6, 1973.

Martin, Glenn and Mildred (Ebersole), Mount Joy, Pa., first child, Sonya Luray, Aug. 29, 1973.
Mellinger, A. Clair and Mamie (Miller), Harrisonburg, Va., first child, Abram Ryan, June 11, 1973.

Myers, Vern and Becky (Hofstetter), Harrisonburg, Va., first child, Carmen Joy, Aug. 29, 1973.

Neuenschwander, Kenneth and Connie (Rice), Kidron, Ohio, Alexis Dawn, born Apr. 8, 1973; received for adoption, July 9, 1973.

Nussbaum, Chester and Doris (Mishler), Dalton, Ohio, second child, first daughter, Kimberly Ann, Aug. 4, 1973.

Oaks, Vernon and Betsy (Stoltzfus), Fairview, Mich., sixth child, second daughter, Gretchen Wynelle, Aug. 13, 1973.

Schlabach, Duane and Chris (Mills), Parnell, Iowa, third child, second son, Eric Leighton, Aug. 9, 1973.

Smucker, Lynn and Dot (Springer), Elkhart, Ind., third child, first daughter, Xinia Maria, born Nov. 2, 1971; received for adoption, June 11, 1973.

Steiner, Roger and Nedra (Sommers), Dalton, Ohio, second daughter, Trina Collette, Aug. 11, 1973.

Stutzman, Cloy and Linda (Nitzsche), Milford, Neb., first child, Londa Lee, Aug. 1, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Berkshire, Mabel Johnson, was born in Masontown, Pa., Sept. 7, 1899; died in the Uniontown (Pa.) Hospital of injuries resulting from an automobile accident on July 27, 1973; aged 73 y. 10 m. 20 d. She is survived by her husband, Kenneth L. Berkshire, one son (James O.), and 4 granddaughters. She was a member of the Masontown Evangelical Mennonite Church. Funeral services were held in the Grant R. Townsend Funeral Home on July 30, in charge of J. W. Townsend; interment in the Greendale Cemetery, Masontown.

Berkshire, Raymond L., son of John and Emma (Bosley) Berkshire, was born near Masontown, Pa., Sept. 25, 1891; died in the Conneville State Hospital, Conneville, Pa., Aug. 18, 1973; aged 81 y. 10 m. 24 d. He was married to Stella Ritchie, who preceded him in death in 1967. Surviving are 5 sons (Warren, Norman, David, Clarence, and Carl), one daughter (Ruth — Mrs. William King, Jr.), 19 grandchildren, 9 great-grandchildren, 5 brothers (Harry, Lloyd, Ralph, Kenneth, and Dewey), and one sister (Edith Laughhead). He was a member of the Masontown Evangelical Mennonite Church. Funeral services were held in the Masontown Mennonite Church on Aug. 22, in charge of J. W. Townsend; inter-

ment in the Masontown Mennonite Cemetery.

Diob, Mildred, daughter of Eli and Mary (Herzig) Zehr, was born in Croghan, N.Y., Feb. 12, 1925; died of cancer at her home in Louisville, N.Y., Sept. 4, 1970; aged 45 y. 6 m. 23 d. On June 12, 1947, she was married to Paul Diob, who survives. Also surviving are one child (Rodney Wilbur), her mother, 6 brothers (Ralph, Norman, Elmer, Carl, Gerald, and Robert), and 4 sisters (Velma, Marge, Judy, and Nancy). She was a member of the Lowville Mennonite Church, where funeral services were held on Sept. 6, in charge of Milton Zehr and Richard Zehr; interment in the Croghan Mennonite Cemetery.

Frederick, N. Clayton O., son of George and Catharine (Oberholzer) Frederick, was born in Montgomery Co., Pa., July 19, 1892; died at Philadelphia, Pa., May 29, 1973; aged 80 y. 10 m. 10 d. On Mar. 4, 1914, he was married to Martha Metz, who survives. Also surviving are 7 sons (J. Russell, J. Mark, George A., Jacob W., Isaac L., Paul N., and David L.), 2 daughters (Anna M. — Mrs. Ivins Steinhauer and Rebecca F.), 49 grandchildren, and 27 great-grandchildren. He was preceded in death by one son (N. Clayton) and one daughter (Martha C.). He was a member of the Norris Square Mennonite Church, where funeral services were held on June 1, in charge of James Lesman; and at Franconia on June 2, in charge of Floyd Hackman and Stanley Beidler; interment in the adjoining cemetery.

Gascho, Christian, son of John and Veronica (Steele) Gascho, was born in Hay Twp., Ohio, Nov. 18, 1873; died at Blue Water Rest Home, Zurich, Ont., Aug. 19, 1973; aged 99 y. 9 m. On Nov. 27, 1895, he was married to Mary Schwartzentruber, who preceded him in death on Dec. 23, 1964. In 1911 he was ordained to the office of deacon and served the Zurich congregation. Surviving are 2 sons (Amos and Clarence) and 2 daughters (Rachel — Mrs. Seth Amanns and Laura). He was a member of the Zurich Mennonite Church, where funeral services were held on Dec. 22, in charge of Ephraim Gingerich and Clayton Kueper; interment in the Mennonite Cemetery Goshen Line.

Good, Martin Risser, son of Christian and Elizabeth (Risser) Good, was born in Bainbridge, Pa., Jan. 5, 1883; died at Bainbridge, Pa., Aug. 29, 1973; aged 90 y. 7 m. 24 d. On Nov. 16, 1905, he was married to Anna Martin, who preceded him in death on Aug. 11, 1973. Surviving are 4 daughters (Minerva, Dorothy M. — Mrs. Harold Risser, Esther E. — Mrs. Samuel Keener, and Edith M. — Mrs. Paul Rohrer), one son (Ira M.), 22 grandchildren, 16 great-grandchildren, and one sister (Mrs. Elizabeth Naylor). He was a member of Good Mennonite Church, where funeral services were held on Sept. 1, in charge of Jay Bechtold and Russell Baer; interment in Good Mennonite Cemetery.

Hecker, John, son of Christian and Susan (Hostetler) Hecker, was born in Holmes Co., Ohio, Mar. 21, 1878; died at Union Hospital, Dover, Ohio, Sept. 3, 1973; aged 95 y. 5 m. 13 d. His wife (Ida) preceded him in death in 1955. Surviving are one son (John, Jr.), 3 daughters (Mildred — Mrs. Doyal W. Ireland, Mrs. William Stanley Nussbaum, and Glendora — Mrs. William Taylor), 10 grandchildren, 3 great-grandchildren, and 2 brothers (Daniel and Melvin). He was preceded in death by 3 brothers and 5 sisters. He was a member of the Walnut Creek Mennonite Church. Funeral services were held at the Butler Funeral Home on Sept. 6, in charge of Ervin Schlabach; interment in the Eastlawn Cemetery, Sugar Creek, Ohio.

Martin, Earl Ernest, son of Mr. and Mrs. Benjamin Martin, was born in Garden City, Mo., Sept. 6, 1902; died at Minot, N.D., Aug. —, 1973; aged 70 y. On Jan. 1, 1925, he was married to Edna Yoder, who preceded him in death on July 20, 1928. On October 8, 1933,

he was married to Sylvia Yoder, who survives. Also surviving are one daughter (Glenn McElmurry), 4 sons (Roy, Larry, Kermit, and Delvin), 15 grandchildren, 2 great-grandchildren, 3 sisters (Mary — Mrs. Ed Hartzler, Ruby — Mrs. Ira Zook, and Erma — Mrs. Lyle Yost), and one brother (Glenn Martin). He was a member of the Fairview Mennonite Church. Memorial services were held in the Church of the Brethren, in charge of Duane Oesch and Floyd Kauffman; interment in the Mennonite Cemetery, southeast of Surrey, N.D.

Morningstar, Fannie, daughter of John and Martha (Zond) Kauffman, was born at Wm. Liberty, Ohio, June 9, 1878; died at the Greencroft Nursing Home, Goshen, Ind., Aug. 8, 1973; aged 95 y. 1 m. 30 d. On Mar. 14, 1899, she was married to Lewis Morningstar, who preceded her in death on May 20, 1956. Surviving are 5 daughters and 4 sons (Mrs. Martha F. Hartzler, Flossie — Mrs. Elmer King, Mabel — Mrs. George Sharick, Lela — Mrs. Harold Miller, Esther — Mrs. Raymond Oswald, William R. Titus, Ora, and Clayton), 31 grandchildren, 57 great-grandchildren, and 3 great-great-grandchildren. She was preceded in death by 4 sons (Melvin, Floyd, Jesse, and David). She was a member of the North Goshen Mennonite Church, where funeral services were held, in charge of J. C. Wenger, Russell Krabill, and Tim Brennan; interment in the Miller Cemetery, Shipshewana, Ind.

Nunenmaker, Samuel E., son of Samuel and Frances (Ebersole) Nunenmaker, was born in Whiteside Co., Ill., Nov. 29, 1891; died in his sleep at his home in Maple Rapids, Mich., July 26, 1973; aged 81 y. 7 m. 27 d. On Dec. 25, 1914, he was married to Mabel McCulloch, who survives. Also surviving are one daughter (Lois Nunenmaker), 2 sons (Milford and Marvin), one foster son (William D. Nash), 5 grandchildren, 6 great-grandchildren, one sister (Katie Hess), and one brother (Charles). He was preceded in death by one sister (Mary Good) and 3 brothers (Enos, John, and Harvey). He was a member of the Bethel Mennonite Church, where funeral services were held on July 29, in charge of Calvin Kaufman; interment at Collier Cemetery.

Reil, Stella Marie, foster daughter of J. E. and Mary (Yordy) Zimmerman, was born in Milford, Neb., Nov. 24, 1912; died in her sleep on Aug. 28, 1973; aged 61 y. 9 m. 4 d. On Nov. 15, 1936, she was married to Herman Reil, who survives. Also surviving are 2 sons (Ervin and Robert), one daughter (Mary — Mrs. Warren Meyer), 7 grandchildren, her stepmother (Phoebe Zimmerman), one brother (Milo Zimmerman), and one sister (Myrtle Bender). Two grandchildren preceded her in death. She was a member of the East Fairview Mennonite Church, where funeral services were held on Aug. 31, in charge of Oliver Roth, Sterling Stauffer, and Norman Becker; interment in the church cemetery.

Rush, Mary Kehr, was born on Oct. 15, 1897; died at Greencroft Villa, Goshen, Ind., May 2, 1973; aged 75 y. 6 m. 17 d. On June 29, 1932, she was married to Ralph Rush, who preceded her in death. She was a member of the Prairie Street Mennonite Church. Funeral services were held at the Yoder-Culp Funeral Home, Goshen, Ind., in charge of Russell Krabill; interment in the Rice Cemetery, Elkhart, Ind.

Shetler, Joseph O., was born in Johnstown, Iowa, July 22, 1904; died suddenly at Pigeon, Mich., July 17, 1973; aged 68 y. 11 m. 25 d. On June 25, 1923, he was married to Emma Albrecht, who survives. Also surviving are one daughter (Genevieve — Mrs. William McIlhargie), one son (Dale), and 6 grandchildren. He was a member of the Michigan Avenue Mennonite Church. Funeral services were held at the Shetler-Bussemma Funeral Home on July 21, in charge of Don Reber and Charles Haarer.

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CLAI

Looking at Our Roots

The way in which we view and use our religious and cultural heritage affects our lives much more than we usually suppose. Three events and experiences during the past several weeks once again demonstrated to me how important the identity question is for all of us.

Event 1. A friend who has lived in Winnipeg for six years told me how good it had been for his children, who are between the ages of ten and fourteen, to get to know their uncles, aunts, and cousins back in Ontario this summer after several years of limited contacts. The experience of talking, playing, eating, and worshiping with their relatives gave them a reassuring sense of their roots again.

Event 2. A Catholic priest living in northern Canada felt compelled to write a letter to the editor of a sister Mennonite magazine to correct a statement made in a letter in an earlier issue that there was at present "no Christian work" in a certain northern village. The priest reminded the magazine's readers that both the Catholic and Anglican churches are holding regular services in the community and that their priests are visiting the residents. The point that this exchange of letters can make for us is that we fall so easily into the trap of seeing our own religious point of view as being the only correct and acceptable one.

Event 3. Stan Bohn, a pastor from Bluffton, Ohio, spoke to the General Conference's general board — a committee of which he is a member — on "A Rootless

Kind of Society and a Sense of Peoplehood." After describing the ways in which the people of our day are showing a craving for peoplehood, Mr. Bohn reflected on the contribution that Mennonites can make.

Mennonites should recognize that "peoplehood is a gift and not something we make ourselves," he said. "Our task is not to whip up loyalty, hero stories, and group pride, but to . . . receive the counterculture or peoplehood God bestowed on us."

"We are not searching to be ideal people," he said, "but a people which participates in God's gift of a new reality, Jesus Christ, who made us one. We are not meant to be exclusive, or imperialistic, or to try to gather in a geographical Zion as did some of our modern people."

"In the face of the kind of rootless North American society that pressures us into civil religion and in the face of the urban scattering of Mennonite youth that has escalated in the last fifty years, it seems good to be good stewards of the exceptional peoplehood gift God has given us. . . . We want to give thanks for it and share it in a world where Christians lose roots, identity, direction, and a consciousness of being part of something different that is shaping the world."

It is with these types of thoughts and events in mind that *Gospel Herald* and *The Mennonite* are bringing you this special issue of *Meetinghouse* on the Mennonite identity question. — Larry Kehrer

Power of Negative Thinking

Much is said today about positive thinking. This is good. Yet there is a desperate need for negative thinking also. We must learn to say "no." To be a follower of Christ means it is essential to say "no."

Conformism is the greatest threat to Christianity today. Social, religious, and worldly conformism run counter to the New Testament which says, "Be not conformed to this world: but be ye transformed." One of the lessons of history is that only those civilizations and causes survive and endure which have leaders who are nonconformist, who face the wind and accept the challenge of the storm.

This does not mean that simply being different has merit. It does mean that the words of Peter and John must be ours, "We must obey God rather than men." We are called to this kind of commitment to God which will not count

the cost in criticism, ridicule, ostracism, or even death.

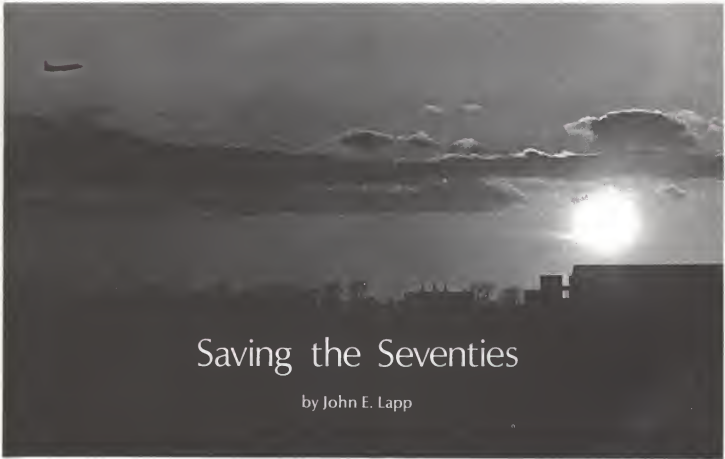
Shadrach, Meshach, and Abednego had the power of negative thinking when they said "no" to Nebuchadnezzar. Jesus demonstrated the power of negative thinking when He said "no" to appetite and pleasure, to power and reputation, to property and kingdom.

One of the central themes of our society is that conformity is the best policy. The mass man and the mass mind, along with the idea that if "everybody is doing it, a thing is okay," is not the New Testament truth or standard.

We must also remember that the power of negative thinking (the ability to say "no") will not remain long unless there is a continual renewal of the mind in proving what is that good, acceptable, and perfect will of God. — D.

Gospel Herald

October 2, 1973



Saving the Seventies

by John E. Lapp

One hundred years from now historians will tell our descendants that the expose of Watergate was the means of saving the seventies for American democracy. What will future historians say saved the seventies for the Mennonite Church?

Certain ideas are immediately thrust forth and seize one's imagination. If these ideas can catch fire and fan into a burning flame, they can be helpful to the Mennonite brotherhood for the saving of the seventies. We must, however, begin immediately "redeeming the time, because the days are evil" (Eph. 5:16).

By maintaining the faith. The beginning of this century saw the emergence of a new group of Mennonite leaders. They found a rallying point in history by establishing new organizational patterns for the church. Mission boards were begun for the total church and for each of our district conferences. A Board of Education and a Board of Publication and the newly founded Mennonite General Conference were new forms adopted for the twentieth century.

There were struggles over threats to the faith of our fathers as it was practiced in those days. The inroads of liberal theology were felt as the educational level of church leaders was rising. The denominations were drawing battle lines between liberals who threatened the traditional beliefs and the so-called Fundamentalists who determined to maintain them. Where should the Mennonite Church fit into this scheme of Christendom? Should we cast our lot with the more progressive thinkers of the liberal theological camp? Or should we with our strong traditional background find our place with those of the Fundamentalist persuasion? Those were most serious moments in our history!

In the liberal theology there were questionings if not open denial by some of important bases of faith for salvation by grace. On the other hand, those holding to the Fundamentalist position held the neo-Calvinist viewpoint with its emphasis on eternal security and the dispensational eschatology which runs counter to the historic faith of the Mennonite Church. In this latter group there was

little room for nonresistance as a way of life for the believer because they said the Sermon on the Mount was not intended for this age, but for a future time after Christ's return. These were all very real threats to the church in the early decades of this century.

The coming of World War I found the church ill prepared in the art of speaking to government. But the church was convinced that nonresistance is the way of life for the child of God, so the position and the practice were very clear. Not all followed the way of the Sermon on the Mount, but the church did come through with some new triumphs of faith and with deeper Christian experience.

The leaders of the church in those earlier years of the twentieth century, with Daniel Kauffman as the leading spokesman, set some new patterns to meet the need of that hour. They were determined first of all to maintain their faith in the Bible as the Word of God. Second, they wanted to recapture the vision of the founders of our church, and third, they tried to maintain the unity of the brotherhood. The first was accomplished largely by the *Gospel Herald*, with Daniel Kauffman as editor. He himself was a prolific writer and produced volumes of helpful literature for the church.

The second was undertaken by the careful research historian and writer, John Horsch. The third was attempted by the writing of a *Statement of Christian Fundamentals*, which was adopted by the Mennonite General Conference in 1921. One can readily note in this statement that church leaders were not in agreement on the matter of millennial faith, but they did write a statement intended to keep the church together. This was a most commendable approach to a difficult problem.

In a later period of history, during the testings of World War II, another, Mennonite leader emerged in the person of Harold S. Bender. He gave new impetus to the life of the church when in 1943 he wrote *The Anabaptist Vision*. This recaptured vision of our founding fathers continues to impress the church even now three decades later. While the *Statement of Christian Fundamentals* may no longer inspire the youth of the church, this recapture of *The Anabaptist Vision* continues to do so.

How does the church react to the pressures of the seventies? Since the old forms of culture have disintegrated with the passing of the rural community, the loss of the German language, and the traditional habits of life, the patterns have also collapsed. How do we establish new patterns of thought and a new expression of faith in the urbanized world that has come to us? When we speak the same language as the people of the community, how do we find the new patterns for distinctiveness of lifestyle? With the pressures from the world of commerce and its powerful advertising media, the pressures coming from the political world together with the social pressures of our local com-

munities, how do we express the New Testament way of life? When other denominations, especially the so-called evangelicals, adopt the patterns of a civil religion, how do we maintain the Christian view of the state and the way of nonresistance as followers of Jesus? These are questions we will need to answer if we are to save the seventies for our faith.

By the practice of Christian brotherhood. The farmers of the past generation who have suddenly become the newly rich Mennonites find themselves overwhelmed in the attempt to understand the meaning of New Testament brotherhood. The strains of relationships which come with the extremes of wealth and poverty add to the difficulty. The independent spirit of the Western world tends to rob us of our fellow feelings for each other. The real tests of the life of faith will be experienced by the way the wealth is used.

Private enterprise has become the god of many Americans. For many years much emphasis was put upon the slogan "Work hard, save your money, and get ahead in life." People have done this, they have succeeded, and now we are confronted with the problems and the opportunities that come with accumulated wealth. The acculturation of the American Mennonites came much later than that of our European brothers. This acculturation brings Christians into the community of the world six times as often (six days a week) as they are brought together in the society of the redeemed.

On those six days, there may be some who worship private enterprise; there may be many who trust in the increased wealth. There is also much talk about the inflated economy. Christians become more dependent on the resources of the government and they trust more in the world patterns of security. There is dependence on the police force to preserve law and order and more use of the world system such as the courts of law. Wealth is invested just as the tycoons of the world invest theirs. One could go on and on, but what we must note is that all of this increases the problems of knowing just how to save the seventies!

When wealth increases, the Christian's responsibility becomes the greater. The wealthy Mennonites, if they believe in the practice of brotherhood, need the enlarged heart of compassion to see the need and to share with the poor in our society. They need to work for justice to be shown to the members of minority groups who have been

GOSPEL HERALD

Volume 66 Number 39

Daniel Hertzler, Editor

David E. Hostetler, News Editor

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Former pastor of Plains Mennonite Church, Lansdale, Pa., John E. Lapp is a bishop in Franconia Mennonite Conference and a member of the Board of Overseers of Goshen Biblical Seminary.



oppressed. This sharing could be done personally to the people whom we know are in need. Otherwise, it should be done through the program of the church, the local congregation primarily. Jesus did say, "The poor always ye have with you," but this is no reason to try to keep persons poor. It should rather stimulate the desire for equality. The opportunity for attaining better standards of living for those in poverty should be sought out by those who are entrusted with the power of wealth.

The church cannot meet every need of the whole world, but the Christians can speak to their governments and through this influence help the political powers to see their responsibility to give the poor of other nations bread instead of bombs, to provide schools instead of military equipment, to work for respect and equality of all races, rather than to foster the pride of racial superiority.

Our sharing of wealth if carried on through the programs offered by the church can be used for good. The local congregation, the Mennonite Mutual Aid and Mennonite Foundation, the mission boards and the Mennonite Central Committee have lower operating overhead than many other organizations of their types. So for the seventies we should use these facilities more and more and other organizations less and less in our practice of brotherhood.

The expressions of our faith are found in the use of our wealth more than in any other area of our life. Do we share our resources or do we hoard them selfishly? Will we at the end of the way hear, "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord"? Or will it be, "Depart from me. . . ." What we hear in that day will depend upon the use or misuse of our wealth.

By fulfilling the mission of the church. The Mennonite Church was born with deep conviction for the urgency of preaching the gospel, evangelizing the world, and building the church. But many times through her history, the church has lost her feeling for mission. The terrible persecutions of the sixteenth century blew out the flame of evangelism. The "go," the "make disciples of all nations," the joys of adding members to the church by the thousands, the joys of suffering for Christ were soon lost. Then our ancestors became known as "the quiet in the land." Early in the present century the flame of evangelism began to burn again. This flame was fanned to become the bright

shining light in the darkness of these years.

New impetus was given to this mission during and following World War II. When the Civilian Public Service program was closed out, the Voluntary Service program began with real enthusiasm. New fields were opened for mission and the light was shining more brightly. New congregations begin to rise in unexpected places. Larger congregations take on new life and develop their resources through Key 73 for witness in their local communities. There is a remarkable trend to return to house churches.

New vistas are brought to our attention every day and as these ideas are implemented, the church takes on new life. Mature, even elderly people are finding satisfaction in Voluntary Service. Families are inviting international students into their homes. Travel increases and the sharing of faith finds new opportunities and applications every day. If the church will save herself, she must seek new ways to fulfill her mission.

If the Mennonite Church will preserve and revitalize her faith, she can save the seventies. Could a new rallying point be found? Might this new rallying point be a cause or a new document calling and challenging the church to a freshness of experience with Christ such as *The Anabaptist Vision* was in its day?

If the church can recapture the true spirit of brotherhood she can save the seventies. She will come through as a more positive and vital force in the closing years of the 20th century. Can we do this in a way that does not condemn the newly wealthy person, but rather challenges him to express the love of Christ, the cause of justice to humanity, and the good works of the life of faith.

If the church can rediscover the genius of the 16th-century Anabaptists and begin the establishing of house churches in every city and hamlet throughout the world, she might be able to come through the seventies with a new vitality and life that can speak to the whole of Christendom.

To save the seventies will cost us some energy by way of personal self-denial. It can cost some pain and suffering to those of the brotherhood who will not become caught up in the cause. But it will certainly be a joyful event in the life of the total church as brothers and sisters together experience the newness of the attempts to save the seventies. 



Mennonite Church

Giving - 1972

by Ivan Kauffmann

In 1972 Mennonite Church members invested \$17,647,031 in the total church program, including the local congregation, the district conference, and the churchwide Boards and agencies. This figure is based on reports by the treasurers in local congregations. Reports were received representing 83.1 percent of the 89,507 church membership, whose actual contributions amounted to \$14,664,683. This figure, when projected from 83.1 percent to 100 percent amounts to \$17,647,031.

The average per member giving for 1972 is \$197.15, which is an increase of 13 percent over the 1971 average giving of \$174.49. According to *USA Statistics in Brief - 1972*, the median income per U.S. household was \$10,285. Assuming an average of three church members per household the average tithe per member would be \$342.83. If this is correct, then Mennonites invested 5.75 percent of the tithe in the total church program. See Table I "Per-Member Giving."

Table I, Per-Member Giving

Year	Percent Reporting	Per-Member Giving	Percent Increase	Projected Average Tithe	Percent of Income Giving
1964		\$110.09			
1965	69.45%	118.74	7.8%		
1966	74.46	129.70	9.2	\$254.30	5.10%
1967	73.19	135.93	4.8	269.70	5.04
1968	74.40	145.49	7.0	280.90	5.18
1969	76.52	151.78	4.3	390.60	5.47
1970	80.33	166.35	9.5	307.80	5.40
1971	82.00	174.49	4.9	321.65	5.42
1972	83.10	197.15	13.0	342.83	5.75

Although the 1972 giving by Mennonite Church members appears to be a large investment, yet it is below what a tithe of Mennonite income would be. If every member gave a tithe, or \$6.59 each week, the total investment in church programs would be \$30,685,684.

There are many members who cannot give \$6.59 each week.

However, there are many others who can and should give in larger amounts. Many are receiving from ten to twenty thousand or more dollars income per year. Mennonites have abundant resources from which to give if the will to give motivates them.

Mennonites need to be challenged to invest more of their resources in the work of the church. Mennonite agencies attempt to use contributed dollars efficiently and for the cause specified. As little as possible is used for overhead expenses. Mennonite agencies often spend fewer dollars for promotional materials and fund-raising efforts than non-Mennonite agencies. The total program of the Mennonite Church is worthy of wholehearted support, and Mennonites are invited to invest an increased amount of their tithe in it.

Three conferences rank high in per-member giving for 1972. They are Southwest, Franconia, and Rocky Mountain. They were the top three for 1971 also. The teaching of Christian stewardship and effective promotion of all of the church programs should stimulate all of the conferences toward a higher per-member giving. See Table II, "Per-Member Giving."

Table II, Per-Member Giving

	1972 % Members Reporting	1972 Per-Member Giving	1971 % Members Reporting	1971 Per-Member Giving
Southwest	89.2%	\$317.56+	100%	\$290.00
Rocky Mountain	82.2	275.14+	70.7	226.40
Franconia	100	270.39+	95.4	245.92
Indiana-Michigan	80.7	207.11+	83.5	178.25
Lancaster	70.6	202.93+	63.2	176.53
Virginia	82.3	200.11+	87.0	166.46
Ontario	96.5	195.36+	92.8	158.41
South Central	84.4	191.68+	93.0	167.21
Ohio & Eastern	77.3	189.83+	92.8	175.42
Illinois	95.2	186.49+	96.0	171.73
Allegheny	100	180.02+	100	156.43
Iowa-Nebraska	83.8	177.55+	95.7	152.52
Conservative	96.0	173.74+	69.1	144.47
Washington-Franklin (N)	43.1	172.24+	65.0	144.57
Pacific Coast	60.0	170.74+	64.8	186.36

Ivan Kauffmann is associate general secretary, Mennonite General Board, Rosemont, Ill.

	1972 % Members Reporting	1972 Per-member Giving	1971 % Members Reporting	1971 Per-member Giving
North Central	100	143.18+	85.0	127.71
Northwest	90.8	135.64+	72.0	148.13
Western Ontario	94.0	126.25+	74.0	105.09
Unaffiliated*		347.08		249.34
Average All Conferences	83.1	197.15	82.0	174.49

*Reports from these groups were very limited.

16 conferences increased in per-member giving.

2 conferences decreased in per-member giving.

The conferences in Table II are listed according to their rank in 1972 per-member giving. Three conferences had a 100 percent membership report; five had 90 percent or more; six had 80 percent or more; four were below 80 percent. Sixteen conferences increased their per-member giving, while two showed decreased amounts.

It is interesting to study the way in which funds were disbursed and for what specific causes in the Mennonite Church. See Table III, "Distribution of Funds."

Table III, Distribution of Funds

Agency	Amount Disbursed	% of Total Giving	Amount Per Member Per Year
Missions (Home and Overseas)	\$4,547,093.00	24.5%	\$50.80
Church Schools (Elementary-Secondary-Graduate)	1,145,856.00	6.2	12.90
Conference Work (District & Churchwide)	976,790.00	5.2	10.91
Church Welfare (Care & Institutional)	192,909.00	1.0	2.16
Church Camps	134,460.00	0.7	1.50
Other Mennonite Causes	501,108.00	2.7	5.60
Non-Mennonite Causes	372,918.00	2.0	4.17
Total for General Missions	\$7,871,134.00	42.3%	\$87.94
Local Congregation	\$8,330,443.00	44.8	93.07
Capital Costs	2,409,002.00	12.9	26.91
Total for Home Congregation	\$10,739,445.00	57.7%	\$119.96
Total for All Causes	\$18,610,579.00	100%	\$207.92

Table III helps us to see how the contributed dollar was invested in 1972. Nearly one fourth (24.5%) was invested in missions, at home and overseas. Other conference and churchwide programs, plus missions, totaled 42.3 percent of the investment. The "General Missions" total in the table includes all funds disbursed and expended outside the congregational community, and administered by a church agency.

Over one half (57.7%) of the giving was invested in the mission of the local congregation. Forty-four and eight tenths percent was for operation of program and 12.9 percent was for capital costs. The present organization of the Mennonite Church places the emphasis upon the local congregation and its mission. It is, therefore, proper that a siz-

able amount of Mennonite giving be invested in the local congregation. A strong, healthy congregation involved in its mission at home will also result in a growing investment of resources in the "General Mission" of the church.

Table III-A, "Distribution of Funds," by graph, is designed to give a pictorial presentation of how funds of the Mennonite Church were invested in 1972.

Table III-A, Distribution of Funds

Missions	+++++	24.5%
Church Schools	+++++	6.2%
Conference Work	+++++	5.2%
Church Welfare	+	1.0%
Church Camps	+	0.7%
Other Mennonite Causes	+++	2.7%
Non-Mennonite Causes	++	2.0%
Local Congregation	+++++	44.8%
	+++++	12.9%
Capital Costs	+++++	100%

Table IV, Five-Year Change Comparison

Table IV, "Five-Year Change Comparison," tells what has happened over a five-year period in the church from 1967 to 1972. Contributions increased for all causes except capital building costs (down 12.1%) and miscellaneous Mennonite causes (down 9.6%).

In the "General Mission" category sizable increases went to missions (25.4%), church schools (49.2%), conference work (210%), church welfare (90.4%), and non-Mennonite causes (92.7%).

In the "Home Ministries" category there was a sizable increase (74.3%) for the program of the local congregation, but a decrease (12.1%) for capital costs.

The total for all causes is an increase (41.1%) from over 13 million to over 18 million in a five-year period. The increase for Home Ministries (42.8%) was higher than the increase (38.8%) for the General Mission.

Disbursements	1972	1967	Approx. Change	Change in %
Missions (Home and Overseas)	\$4,547,093	\$3,623,819	+923,274	up 25.4
Church Schools (Elementary through graduate)	1,145,856	767,848	+378,008	up 49.2
Conference Work (District and Churchwide)	976,790	315,023	+661,767	up 210.0
Church Welfare (Care & Institutional)	192,909	101,326	+91,583	up 90.4
Church Camps	134,460	113,547	+20,913	up 18.4
Other Mennonite Causes	501,108	554,329	-53,221	down 9.6
Non-Mennonite Causes	372,918	193,491	+179,427	up 92.7
Total for General Mission	\$7,871,134	\$5,669,383	+2,201,751	up 38.8
Local Congregation	8,330,443	4,778,392	+3,552,051	up 74.3
Capital Costs	2,409,002	2,739,393	-330,391	down 12.1
Total Home Ministries	\$10,739,445	\$7,517,785	+3,221,660	up 42.8
Total for All Causes	\$18,610,579	\$13,187,168	+5,423,411	up 41.1

See Table V, "Mennonite Church Giving Comparison of 1971 and 1972."

Table V, Mennonite Church Giving
Comparison 1971 and 1972

	1971	1972	+ increase - decrease
No. of Members Reporting	73,462	74,382	+920
Percent of Members Reporting	82	83.1	+1.1
Total Offerings (reported)	\$12,814,070.00	\$14,664,683.00	+1,850,613.00
Total Offerings (projected)	15,626,926.00	17,647,031.00	+2,020,105.00
Per-Member Giving	174.49	197.15	+22.66
Missions (projected)	4,168,581.00	4,547,093.00	+378,512.00
Church Schools	955,490.00	1,145,856.00	+190,366.00
Conference	666,339.00	976,790.00	+310,451.00
Welfare	194,965.00	192,909.00	-2,056.00
Camps	119,261.00	134,460.00	+15,199.00
Other Mennonite Causes	441,383.00	501,108.00	+59,725.00
Non-Mennonite Causes	292,494.00	372,918.00	+80,424.00
Total Extension	6,838,513.00	7,871,134.00	+1,032,621.00
Capital Funds	2,295,404.00	2,409,002.00	+113,598.00
Home Ministries	7,008,207.00	8,330,443.00	+1,322,236.00
Total Home	9,303,611.00	10,739,445.00	+1,435,834.00
Total Disbursements	\$16,142,124.00	\$18,610,579.00	+2,468,455.00

This table shows an increase in 1972 over 1971. This increase is more than the inflationary increase. Mennonites really have invested more in 1972 in the total mission of the Mennonite Church.

In conclusion, I wish to acknowledge the work of J. J. Hostetler of Scottsdale, Pennsylvania, who has faithfully gathered these statistics in previous years, and whose example and counsel I used in this year's work. In the new church organization I am presently gathering the financial statistics. The Mennonite Board of Congregational Ministries is assuming responsibility for Christian stewardship education. Staff persons Howard J. Zehr and David Helmuth, along with the Commission on Congregational Planning and Resources, will be at work on this assignment of teaching and encouraging faithfulness in Christian stewardship. ☺

Recognition

When God created Earth and said, "That's good,"
I think it was the autumn of the year
He flung His artist's pallet in the wood
And splattered leaf on leafy branch with cheer.
This view — I'd not describe it if I could —
Enough to say, "I see that God was here."

— Elaine Rosenberger



It may be the influence of Keith Miller's book, *Taste of New Wine*, or the writings of Rosalind Rinker, Eugenia Price, Catherine Marshall, and others. Perhaps people are "fed up" with wearing a mask — tired of pretending they experience no doubts, defeats, or deep problems. Whatever the cause, a new openness emerges which I see as a real breakthrough among Christians.

I became aware of this refreshing difference in my home church at a Thanksgiving service. Testimonies spoke of temptations, failures, and victories. These contrasted the "I'm so glad I was saved ten years ago" type.

This attitude also prevails in the small rural church where I teach adult women. What a thrill to see a face light up with relief as we share and find that others are plagued by temptations similar to our own. Then we can find solutions together, not fearing that we are alone. We no longer feel that our problem is shameful, or even unique. With this openness we can make practical the Scripture, "... that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4).

Another privilege I enjoy is sharing in conversation and prayer with a group of others in the same occupation. Ours offers no exception, I am sure, as we discuss the frustrations, hangups, joys, and rewards in our particular work. What can so effectively lift us out of the deep valley onto the mountaintop as to recall the sharing and prayers of those who care? A real source of strength lies in being part of such a group.

Recently Key 73 ushered in another exciting experience in sharing — home Bible studies. Our first series was the combined effort of all five churches in our town. We used the Luke study material provided for Key 73 between Thanksgiving and Christmas. The next series of interdenominational studies preceded Easter. Again the Luke booklets served as a basis for study. Between these two

Breakthrough in Sharing

by A. Martha Denlinger

series our own congregation had a six-week study in Acts. Six homes served as hosts including one home especially for youth. In our home the age range reached from 17 to 86. The group included six Mennonites, four Presbyterians, one Methodist, one Mennonite recently of Lutheran background, and one young girl—Mennonite of her own choice without the support of her parents. We anticipated each session eager to see what turn the discussion would take. Young Christians asked questions, shared experiences, and learned from listening to more mature Christians while the latter were challenged by the openness and sincerity of the newer Christians.

As with all good innovations the devil tries to throw in his wiles. We do well to consider several cautions in the matter of sharing.

First, the Word of God is basic. We had a Bible study going for a while among the staff where I work. We studied Proverbs, then the Gospel of John. Later the idea came out that more people would feel free to come if we did not call it a Bible study. We tried having each leader in turn choose a topic or material as a basis for discussion. Soon the whole thing fizzled out. My opinion holds that departing from a Bible basis resulted in the death of this group. An exchange of ignorance can be a waste of time. A sharing which promotes Christian growth must rely on the foundation of God's Word.

A second caution considers the fact that no two people's experiences are exactly alike. If I share a personal incident with a friend she may identify with me in part, but certainly not in every detail. Each one of us has a different emotional makeup and brings to the situation a specific set of life circumstances which are exactly parallel to no other person's.

This consideration should prevent our being discouraged if we react differently from someone else in a given situation. In light of this, listening and sympathetic support prove more helpful than telling a long story of how you or

a friend solved a similar problem. While you go on with your story your friend probably waits to finish his.

A further caution has to do with gossip. A close line runs between sharing and gossip. We need the Spirit's guidance in searching our motives. We discuss concerns and request prayer for others. But let's not be like the Athenians who "... spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21).

A fourth pitfall to be avoided involves a forced sharing. We must consider individual differences and realize that some people find sharing much more difficult than others. Harm may result from praying "around the circle" or calling on individuals who find sharing a new and frightening experience.

A group needs to enjoy a relaxed atmosphere and know that no one need speak at all or pray audibly unless he volunteers. People have stayed away from prayer meetings because they feared praying aloud. This pitfall can be avoided if we remember a few courtesies.

A newcomer should be invited to participate, but not called on in the group until he has volunteered and you feel sure he will not be embarrassed. If you know your group and some never volunteer, be careful not to give the impression that everyone must speak out. Let them relax and listen. Hopefully, they will eventually participate voluntarily.

A final caution—don't let the group get too large. Even a Sunday school class, which provides an excellent setting for sharing, may become too large. Don't stop inviting people, but divide the class into small groups for personal exchange. You thus actively involve more people. The same holds true for prayer meetings and other sharing groups in either formal or informal settings.

This breakthrough in sharing can keep breaking through into other areas toward the goal that "... we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man" (Eph. 4:13). 

"I Found My Space"

An Interview with Don R. Jacobs

by Ruth and Blair Seitz



Author's Note: Don R. Jacobs recently began work with Mennonite Christian Leadership Foundation, whose emphasis is the leadership training of Christians from various nations. His office is in Salunga, Pennsylvania, and he is a part-time adviser to Eastern Mennonite Board of Missions and Charities, as well.

Don first went to East Africa as headmaster of Bumangi Boarding School in Tanzania in 1954. In 1960-61 he was instructor in Sociology of Religion at New York University. He was founder and principal of Mennonite Theological College, Musoma, Tanzania, beginning in 1961. Since 1970, besides being general director of the Mennonite Board in Eastern Africa, he has lectured in African Philosophy and Religion at the University of Nairobi. He was appointed bishop in the Tanganyika Mennonite Church (now Mennonite Church in Tanzania) in 1964.

It strikes us that you left East Africa at a time when you were yet most welcome. Why did you choose this time?

We left Kenya for several reasons. One is that I was asked to take up another job which is quite attractive. At the end of twenty years of experimental living in the Third World, one begins to feel a certain urgency to return to the place of his roots. Second, I am an ecclesiastical figure in the African church, so what I did at this point in relation to this continent stands as a matter of record. I am one of the last of a species, like the homing pigeon. The days of expatriates in Africa are numbered.

Last, my work has been mainly administrative. I've enjoyed it, but it's good to get into a more creative exercise. The Mennonite Christian Leadership Foundation offers me a chance to fire some ideas in an international environment that had never progressed beyond the clay stage.

What sort of attitude equipped you for twenty years in Africa?

The psychological space we Westerners are given to occupy in the Third World is limited. Discovering my space was for me the basis of freedom.

Said in another way, there are some things you can change and some things you can't. It's futile to try to change the unchangeable. I had to carefully choose the battles I wanted to fight. I wanted to occupy the space given to me. It was big enough.

How has your life changed since going to Africa?

One of the high points came for me two years after I had been there when I almost had a reconversion. It was as though I met Christ new and it reformed me. I was a frustrated missionary, and there were African people who understood and cared and moved in next to me, and led me into a new experience.

I came to Africa as a cold intellectual and wasn't there long until I knew that this wouldn't go. The problems were much more complex. I was like David with five smooth stones that would slay any giants without realizing that I could be slain. I've found out these years that idealism comes in handy, but it's better to let it be my servant, not my master.

Have you had other difficult times?

Yes, one came when I discovered that I was an American. This happened during the Congo uprising when American aircraft landed in Stanleyville to evacuate people even though the Congolese government refused permission. This direct invasion of national sovereignty was loudly condemned by Tanzania's President Nyerere. And I began to see at that point the terror of power — that power is really what seems to make things right.

For the first time in my life I wished very deeply that I had had an international passport. The Tanzanian

Ruth and Blair Seitz are a writer-photographer team living in Nairobi, Kenya.

government ordered anti-American demonstrations, and some of my American teachers at the secondary school needed to decide whether they were going to speak against America or not. This struggle freed me from my American bondage.

The Christians in Nairobi and elsewhere in the world have been impressed by your positiveness. How do you cope with problems?

I try to refuse to carry negative feelings. One needs to accept a problem, try to understand it in its context, make a decision, and then wash out the feelings that that problem generated. I try not to let the dye of one problem rub off on the next. I deliberately pray for this kind of liberation.

Anxiety is like an internal hemorrhage; it saps your strength before you know what's happening. If I stop and take a look at my anxieties, I usually find myself at the center rather than Jesus or others.

It is well known that membership grew rapidly during your leadership of the Tanzania Mennonite Church. What was your vision during those years?

During this time it was expected that churches in Tanzania would grow 12 percent annually. The Mennonite Church grew by 30 percent.

When an African comes to faith and into the church, he leaves meaningful supports — dancing, traditional medicine, and perhaps family ties. A new believer needs to feel that he's into something richer than before. The church needs to provide replacements.

It was my vision and concern to fill the vacuum left by severed social ties. During these years we expanded our mission — for example, through the theological college and additional medical facilities — to meet these needs.

For your Conrad Grebel Lectures, *Religion in Africa*, you did research on the Independent Church movement. What is this movement?

Administratively, the Independent Church movement in Africa is the development of churches outside any mission church tradition. The churches either break away from mission churches or simply start on their own, clustering around a certain person or issue.

What they are theoretically is what really matters. This rises out of the fact that Christianity has been introduced to Africa by Western people, and as one would expect, in Western forms and categories. The Independent Church movement is recasting the Christian faith in local symbols which are immediately recognized by the people.

Theologically speaking, it is a movement toward indigeneity. The theology which has been presented in the African setting is that which answers Western man's spiritual questions. The independent churches are trying to listen to African questions and get answers from the Scriptures — that's why they're so significant in church life in Africa.

It is experimental and will certainly contribute much to the total Christian community in the world.

You have particularly studied the African Church of the Holy Spirit in Kenya. What in their theology interests you?

It occurred to me in teaching theology to African students that the way the world is structured is significantly different for Africans from, let's say, the Hellenistic world-view which we have inherited in the West.

The African world-view is closer to the Hebraic than the Greek, and it is interesting that at the African Church of the Holy Spirit, there is a deliberate attempt to relate the gospel to the world that they can understand. This has specifically to do with the several categories of spirits in the world.

Will you give an example?

In a mission church if a child cries at night for the assumed cause that an ancestral spirit is bothering the child, the mission church would say that it's not an ancestral spirit at all. The African Church of the Holy Spirit would say, yes, it is an ancestral spirit and then pray that the power of the Holy Spirit, the power of Jesus, would overcome this spirit and reign supreme in the heart of the child.

The thing that impresses me about the Church of the Holy Spirit is the *authenticity* of their approach. They assume the validity of the African philosophy.

Will the new churches endure?

The independent churches tend to be isolated. By looking at their own merry-go-round, little aberrations grow into big ones, so that they are in danger of heretical tendencies. By cutting themselves off from the international Christian community, they are in danger.

The most important contribution that anyone can make now in Africa is to bridge a communication between the churches.

Are Mennonites involved in this?

In Ghana and Nigeria we've assigned a full-time person to interpret the missions to the independent churches and vice versa.

We've provided instructors for an independent church Bible college. We will now give similar help in Swaziland.

In Kenya is there a change in mission attitude toward these churches?

In Kenya there are over 200 denominations, and they are almost despised by the mission churches. Only five are members of the Christian Council. I've been talking to the leaders here to impress upon them that somehow alliances must be formed.

You were excited about the South African Congress on Missions and Evangelism. What was your role in it?

That was an experience I'll never forget! It was like

looking at a historical event from the inside. Like being in George Washington's boat when it was crossing the Delaware.

The Congress was organized by the South African Council of Churches and Africa Enterprise team, an integrated group I've belonged to for a number of years. South Africa wanted to have at least one significant voice from black Africa in their conference. They invited two black Kenyan leaders and myself to be this multiracial voice. This was our mandate.

God has been working in East Africa in an amazing way to break down racial barriers in the church so that now the atmosphere is extremely relaxed. This was unexpected news to South Africa. Their press is full of accounts of racial strife in black Africa. So they assumed the church was full of conflicts.

Wasn't a multiracial meeting illegal in South Africa?

Last year, resulting from the sports events, the South African government shifted its policy somewhat to allow blacks and whites to participate together in international events. This model was taken up by the church. We lived together in a hotel. The local newspaper said after four days, "It's amazing that the sky hasn't fallen yet."

Simultaneously, 50,000 blacks and whites mixed with no assigned seats in the huge stadium at Durban for the Billy Graham crusade. I don't think South Africa will ever recover from the damage that this did to their system!

What changes will this bring?

Quite a few of the members went away from the Congress committed to no longer meet as church leaders in a segregated way. We hear that there are real experiments in this back at their synods and dioceses, and the government hasn't stepped in yet.

Many people whisper about problems of MKS (missionary kids). You have four of them. What priorities have you placed in your family life abroad?

Well, Anna Ruth (Don's wife) and I care for one another a lot. If I didn't have this, I couldn't have stayed in Africa for twenty years. Also, we both have had a similar spiritual thing together as well, so that we are doubly welded.

The children are an extension of this love so that the family is kind of number two priority. Then the team of people I'm close to in the gospel, comes in third. Fourth, trying to be a human being to anybody seems to be needed, and fifth is my job. I have a desk to run; I have to make a living. In order of interest, that's it.

And your children?

I guess being a missionary's child is no worse than being a missionary. Together, we'll demand our minority rights!

We've been spared one thing. I hear some persons say when they have to do something they don't like, "Well, it's God's will." Well, for example, never once did we say it was God's will that we come to America. Our son may feel,



"What kind of God is this that makes us go to America so that I can't stay in East Africa and watch animals and draw them?" But it's a matter of a job. If I don't do that, we can't eat. We live normally.

Did you absorb African culture in your family life?

Perhaps we went a bit the other way in being more concerned that we introduce our children to Pennsylvania German cultural traditions. What has come into our experience from Africa is a strong awareness of our Germanic origins. We're really of the American tribe!

You've had many good experiences. At the moment what strikes you as most rewarding from Africa?

It was great to see the African church come up with its own head and take over leadership of its church life. It was my job for several years to see that this happened, and when it did, it was most gratifying.

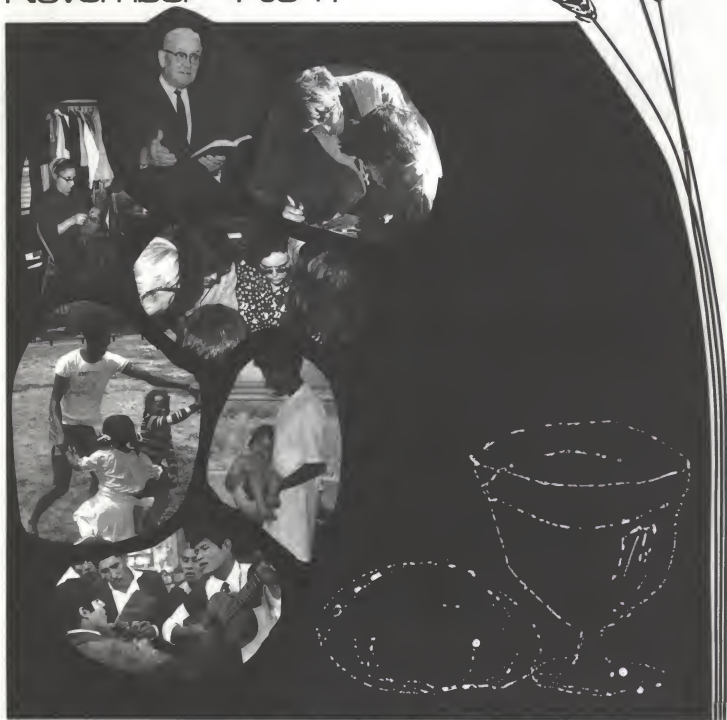
Many persons I've invested in are just becoming great people! I can see myself rewarded one hundredfold. I feel like one of God's special people. ☺

Tribute

*The air is bright still
From the shining among us:
Esther Eby Glass.*

— Elaine Rich

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Watchman, What of the Night?

by James E. Metzler

A sense of doomsday is sweeping America. Obituaries for our planet seem quite in order. Horoscopes and spirit worship are in. People appear to be grasping for certainty and power beyond themselves. Even Christians are fascinated with evidences of the "last days." Why all the sudden interest?

It's quite a contrast from ten years ago when the Kennedy spirit was stirring us all to do our part in solving the world's ills. The Peace Corps was our blend of goodwill, technology, and hard work that would enable the world to catch up. The Green Berets and the CIA would insure the opportunity for our capital and know-how to do the job. And Vietnam was our made-to-order setting to prove that all the world needs is a good dose of applied Americanism.

That was an era ago—before Selma, Dallas, My-Lai, Watts, Hue, Svay Rieng, Kent State, Watergate. . . . Traumatic events and baffling issues have flashed by like a TV newscast. Vietnam turned into a monument of colossal waste and destruction, and solved nothing. It became our Waterloo, but to save face we repeated the holocaust in Laos and now in Cambodia. It caused our military to be recognized as the world's No. 1 fear, while the CIA is called its "invisible government."

Meanwhile the hippies, demonstrations, and riots at home were equally frustrating. The burning of our cities and flags by our own citizens was hard to take. That good Americans would flee their country to seek asylum was unthinkable a decade ago. That we could put men on the moon but couldn't solve basic problems of our society simply smothered that crusading spirit. In our ghettos the world suddenly saw the clay feet of its savior.

Scattered in the debris of this decade from the assassination of one president to the threatened impeachment of another are some of our most cherished myths:

Our Protection. The Pentagon Papers changed our generous support for "freedom-loving friends" into the callous calculations of national interests in terms of our military-industrial complex. We protect the aristocrats and generals who play our game. Who can explain our daily carpet bombing across Cambodia? With money, mercenaries, and electronic warfare the ITT, CIA, or president can throw elections, overturn governments, and destroy peoples without advice or consent. Reading Klare's *War Without End: American Planning for the Next Vietnams* is like your worst dream coming true.

Our Aid. We view ourselves as the great helpers of the underdeveloped nations (some say "underdeveloping" because the gap is worse each year). And Department of Commerce figures show that during 1950-1965 we invested \$9 billion, mostly in these nations. But in the same period \$25.6 billion flowed back. Some help! Nearly all U.S. aid is tied to our own goods. So "the poor get poorer" may be a worn-out saw, but it breeds worldwide revolution. With dear old Uncle Sam as the favorite target—the revolutionary who turned traitor when he reached the top!

Our Success. We love to feel that we deserve all we have. But do we really think that each person of the earth's billions can have as much as we? Even maintaining our present consumption demands that we grab a good portion that the other 94 percent needs, as the fuel crisis shows. We fight inflation by importing more food to stuff our stomachs at lower costs (and what Third World landlord won't jump to increase his profits even if his own people starve?). Of more than half the raw materials on the Pentagon's strategic list, most must be secured abroad. At the same time our high living standard has priced our goods out of world competition. And so the "almighty dollar" is losing face daily. Our prosperity has come from milking our empire.

Our Democracy. Martin Luther King, the grape pickers, and Wounded Knee have ruined our proud fallacy of being the world's melting pot. The world is wondering if "the great experiment" works only for the white ex-Europeans. The

James E. Metzler is a Mennonite missionary in the Philippines involved in Bible correspondence, teaching, preaching, emergency aid, and development.

blacks, browns, and reds don't seem to be real Americans. The specter of our giant cities with ghetto cores collapsing like old volcanoes is no fantasy. Middle America appears unable to adjust to the new complexities of technocratic society and automated industry.

Our Morality. We murdered our civil rights leaders, maced our dissenting children, and multiplied every atrocity practiced by our enemies. But we could excuse it all until Watergate. The chickens came home to roost when Washington tried at home the kind of operations used abroad. The deception needed to engage in the Indochina War had to be escalated to force its continuance. America is now confronted with utter bankruptcy as she stares at the greed and haughtiness that has gripped her sacred symbols and her superstars of law-and-order. The world marvels at the shock we show as we are being demythologized.

Just yesterday our local paper had an article on America's image abroad, giving this typical response: "[We had] a sort of 'big brother' image of Americans. They seemed incapable of making the mistakes we made . . . we felt they were something close to God. . . . Then came Vietnam and the dollar crises. Now we see that the Americans are people like you and me." The article says that many are looking at America more critically, having been disillusioned by Vietnam, our domestic turmoil, and the monetary crises.

So our apocalyptic visions must be seen in this setting of shattered ideals, unbelievable failures, and revolting self-revelations. Even Mother Nature seems to have turned against us with record-breaking floods, hurricanes, and tornadoes. Things can't get much worse, we reason. The Lord just has to intervene and save us from this humiliating mess!

Why This Yearning for the Rapture? I am not attempting to prove that the Lord is not yet coming. Since none of us knows His timing, we are to be prepared at all times. But what motivation lies behind such yearning for the rapture? Did ten years make that much difference on God's clock? Just *why* do Americans think the end must be so near?

Might our reaction today be like that of the Jews in Micah's (3:11) or Jeremiah's (7:4) day? They thought the Lord couldn't get along without a temple, that the end of Jerusalem must be the end period. They had such an exalted appreciation of themselves and their role in God's program that they couldn't separate God from Judah. Therefore the Jews thought that God would not let it happen. Whereas we want it to happen — assuming that it will be the end for everyone else, too.

We have so confused America's good with the world that it doesn't seem possible for us to rise and fall as all other

empires have done. Is it cultural pride or racial bigotry, a refusal to admit wrong, or simply a sour-grapes attitude that makes the end of history look so appropriate? Maybe we want the Lord to come so we can escape reaping the harvest we've sown!

Have you thought how it sounds to others when we — having had our good life — urge God to step in before things get too upset (or we get too corrupted by our hoarding)? Why shouldn't China have a chance to rule the world and "contain" the USA? or Japan become the affluent industrialists that make the Americans envious? or the church in Africa become God's powerhouse and send missionaries to heathen America?

Of course, it sounds more prophetic to identify nature's tumult with signs-of-the-times rather than warnings of ripe judgment for our national sins. It's more comfortable to see revolutions and long hair as end-time rebellion and disregard for authority instead of the fruit of our exploitation and phoniness. But which view would a prophet like Micah take? How would Jeremiah's temple sermon sound today?

Key 73 rightly began with a call to repentance. Perhaps this is our last opportunity to meet the conditions of 2 Chronicles 7:14 and to accept our place in God's agelong, worldwide program. But we need true prophets to help us smash our idols, burst our illusions, admit our guilt, receive forgiveness and hope, and then reorient ourselves in true faith. We must accept ourselves as sinful, needy people and allow God to be God.

"In the year that [Washington, D.C.] . . . died I saw the Lord sitting on his throne. . . ." 



1973 Youth Convention Focuses on Freedom



A Discussion-Interaction group (DIG) concludes a session with prayer for each member. Groups met for an hour each morning during convention week.

Held from Aug. 19 to 24 on the campus of Calvin College, Grand Rapids, Mich., the Mennonite Youth Convention 1973 attracted about 1,560 people from the United States, Canada, Puerto Rico, France, Africa, and New Zealand.

Of the approximately 1,300 youth at the convention, more than 200 were from American Indian, Spanish-speaking, and black ethnic groups.

Theme for the convention was "Free to Be Bound to Be Free" taken from Galatians 5:1. The Book of Galatians, with its built-in treatment of freedom versus legalism, provided the biblical basis for the convention. What it means to be "free in Christ" was the central thrust of the week.

What were the highlights of the week? It depended on whom you talked to.

Some said the mass sessions, morning and evening, were most meaningful. Others felt the DIG (Discussion-Interaction Group) experiences best met their needs. Still others cited as significant the informal encounters, between and after sessions, where people met on equal grounds and rapped about what they were facing personally.

Statements from young people demonstrated the gamut of responses to the time together:

"This week has changed my life."

"We're entering a new era of avoiding hurtful social issues and just singing hallelujahs to ourselves."

"They're getting something across . . .

but it hasn't really touched me."

"At first I didn't feel part of it, but during the last two days I've seen kids reaching out to each other. I praise the Lord for this."

Many people commented favorably on the facilities at Calvin College. Located on the outskirts of Grand Rapids, the campus featured newly constructed buildings; gracefully curving walkways; abundant greenery; and a peaceful, willow-draped lagoon. The weather during the week was unbeatable, too, with much sunshine, and temperatures averaging in the low seventies.

Treasurer for the convention, Ray Horst, Elkhart, Ind., stated that the physical accommodations at Calvin, including the plentiful and varied meals, were the "best yet for any such convention."

Apparently feelings were mutual. A maintenance man on campus was overheard to say: "I've seen a lot of groups, but these kids are great. Somebody must be doing something right."

A regular day's schedule for Mennonite Youth Convention 1973 included the following: Morning watch (prayer and praise at 7:00 a.m.—quite optional), breakfast, morning mass session with Galatians input, DIG groups, lunch, afternoon activities (beach visits, workshops, recreation, seminars), supper, more seminars, evening mass session, after-ten activities (ethnic coffeehouses, film festivals, drama, music groups, informal interaction), and a recom-

mended 12:30 curfew.

The curfew was observed by some, disregarded by others. Though many in-depth dialogues developed after midnight, some communication was done in higher decibels—much to the consternation of those trying to get some sleep!

A notably successful ecology effort called "Operation Big Sweep" transpired Tuesday afternoon when a couple busloads of conventioners descended on a lavishly littered city park in Grand Rapids and "stooped to conquer." Television and newspaper coverage was, predictably, quite complimentary of the Mennonite volunteerism.

In the mass sessions, both morning and evening, informality was the order of the day. Convention moderator Don Yoder, Kidron, Ohio, kept things moving in a format which was usually flexible enough to maintain audience interest and involvement.

In the morning sessions (Monday through Thursday) Hubert Brown, Elkhart, Ind., and Paul Gingrich, Goshen, Ind., talked about Galatians and its relevance for today. Interspersing their input with bromides and banter, Brown and Gingrich helped to prepare the youth for the DIG groups which followed immediately.

The evening sessions featured group singing, skits, drama, musical groups, and speakers.

Sunday night I. Merle Good, Lancaster, Pa., presented a multi-media convention kickoff. Monday evening Lawrence Hart, Clinton, Okla., spoke on some of the hurts experienced by his people, the American Indians. He stated that faith working through love (1) brings healing, (2) affirms man's culture, and (3) avoids insensitive labeling of persons.

At Tuesday evening's session John and Naomi Lederach, Hesston, Kan., dealt frankly and openly with male-female relationships. Following their presentation, the Lederachs received a sustained standing ovation.

Ladon Sheats, Americus, Ga., spoke Wednesday evening on the implications of freedom. He noted that being independent is not being free, since independence is often a slavish adherence to one's self-interests. Sheats challenged the audience to a life-style which reflects the sacrificial character of Christ.

Thursday evening called for "celebration, drama, choir"—all of which took place. But beyond that, a number of persons gave testimonies and reactions to the week, several expressing racial and ethnic hurts. A number of people responded to these hurts—asking for forgiveness, embracing one another, and calling for unity. For several hours there was much confession and reconciliation.

Friday morning the young people gathered on a hillside overlooking the lagoon for final DIG meetings and a communion service. Mutual affirmation characterized the communion celebrations which took place in the individual DIG groups. The service closed with a rousing open-air rendition of number 606 in the *Mennonite Hymnal*, "Praise God from Whom All Blessings Flow."

A number of musical groups participated at the convention, including mass session backup performers Dogwood, from Goshen, Ind., and the Hallam Street Band, from Aspen, Colo. Other groups who sang and played were the Agape Singers, Hesston, Kan.; the Alvarado family, Chicago, Ill.; Cross-Reference, a VS group serving in Boise, Idaho; the Lawndale Choir, Maywood, Ill.; The New Dawn, Harrisonburg, Va.; and the Convention Choir, directed by Eugene Norris, Columbus, Ohio. Coordinator of the convention's music program was Richard Kauffman, Souderton, Pa.

Over \$4,500 in offerings was raised during the week for High-Aim, the scholarship program for minority students in Mennonite high schools.

Mennonite Youth Convention 1973 was sponsored by the Youth Office of Mennonite Board of Congregational Ministries, Goshen, Ind. Art Smoker served as convention coordinator, Ted Chapa as assistant coordinator. In addition, youth secretaries in the different Mennonite district conferences did a great deal of local legwork prior to the convention.

The churchwide Youth Council met Sept. 24-26 at Camp Friedenswald, Caspapolis, Mich., for discussion and reflection on Convention 73. They will make a recommendation concerning any future convention plans. — Dan Shenk

GB Follow-up on Assembly 73

Rosemont, Ill., five minutes from Chicago's O'Hare International Airport, has become the denomination's geographic name symbol for its headquarters.

When the General Board met there for its quarterly meeting on Sept. 11 and 12 to assess the results of Assembly 73 and the Board's own continuing role as executor of the Assembly's policies and programs, it could rightfully feel maturing in the responsibility that had taken place.

Unanswered questions, however, had to be examined. Does the Assembly Arrangements Committee — which includes General Assembly officers, the General Board, the General Secretary's office — speak for the church or will there be a number of voices? How are issues and priorities determined and distributed?

Since several program boards in the Elkhart, Ind., area have need for more space, should consideration be given to combining facilities while building in adequate autonomy? If so, should the General Secretary's office be moved to such a location, while continuing to use motel facilities in Rosemont for meetings? A specially appointed facilities committee has been appointed to work at this.

Before biting into these questions, the Board spent considerable time sharing members' experiences and concerns. This brought cohesion and prepared the way for productive work.

There was intensive discussion on the call to place a major board in Canada. It is unclear what can be worked out, but there is no doubt that the church wants to function as a North American brotherhood, which means sharing centers of decision and function.

For the future, "the Board will be as much interested in substantive issues as in administrative detail. These issues will need to grow out of the Board's reflection on faith," said Paul N. Kraybill, general secretary. He asked, "How can the church be helped to identify the deeper concerns for spiritual vitality and direction rather than getting bogged down with the more tangible programs?" But we must hear the program boards, he said.

This was the first session of the Board under the chairmanship of Carl Kreider, who replaced Paul Mininger. New members participating were Floyd Kauffman, of Minot, N.D., and C. J. Ramer, of Duchess, Alta. Paul Landis was reelected vice-chairman; Paul Zehr, recording secretary; and Dan Kauffman, treasurer in the Board's reorganization.

New Pastor at First Deaf, Lancaster

Raymond Rohrer, Ronks, Pa., was installed as pastor of the deaf at First Deaf Mennonite Church, Lancaster, Pa., on Sept. 9. Deaf since infancy, Raymond will serve the thirty deaf members of the First Deaf Church through sign language.

At the same time a team ministry of eight persons was installed to act as leaders of the hearing members of the First Deaf Church.

Raymond and the team ministry take up the duties of Elvin Stoltzfus, former pastor at First Deaf, who terminated on Sept. 1 to attend Goshen Biblical Seminary, Elkhart, Ind.

"Raymond has really been a leader among the deaf for most of his life," said Paul G. Landis, bishop of the First Deaf Church. Raymond acted as a Sunday school teacher for deaf members before becoming pastor. He will be serving full time as pastor.



Raymond Rohrer

Raymond and his wife, Elizabeth King Rohrer, who is also deaf, are the parents of three hearing daughters. Raymond's father, Israel Rohrer, also pastored the First Deaf Church. Israel had hearing ability, although his parents (Raymond's grandparents) were also deaf.

The eight team members, each self-supporting, are as follows: Paul Zehr, minister of the Word; Mrs. J. Lester Brubaker, minister of pastoral care; Galen Weaver, minister of stewardship; John Landis, minister of education; Wayne Longenecker, minister of fellowship and service; Mrs. Charles Gehman, minister of relations between deaf and hearing; Wilbur Bauman, church chairman; and Mrs. Ernest Mast, church secretary.

Urban Sioux Face Many Problems

Approximately 10,000 Indians live in Pennington County of S.D. Four to seven thousand Sioux reside in or around Rapid City, the largest town in Pennington County. Most of them come from the surrounding reservations. Many of them come hoping to find jobs.

Unfortunately, things usually do not go according to hopes for many of the people. Urban life is hardly more promising than reservation life.

One of the first difficulties Indians face when they arrive in the city is housing. Either they cannot find any, or when they do it is usually substandard.

Cathy O'Brien, a worker for the United Renters' Council said, "There is just nothing for them to rent." Since last year's flood, rent has skyrocketed in the city. In some cases a two-bedroom suite has gone up from \$80 to \$180. Those who were not flood victims and cannot receive any special funding are hit the hardest. They simply cannot afford apartments.

Sometimes blatant racism is involved in

housing, even in low-income housing. Some landlords immediately raise their rent when they know Indians are inquiring. Getting an apartment guarantees nothing for the Indians. A common tactic by a few landlords is to scare Indians out without any written notices, and sometimes for reasons unknown. This forces overcrowding among friends and relatives.

When Indians come to the city they are usually unskilled. This factor combined with discrimination on the part of many white employers makes it hard for Indians to find jobs. Consequently, 60 percent of the urban Indian population is employed. "However," explains Mrs. Jeanne White, "the jobs are the kind nobody else wants or they are low-paying and provide no advancement." Mrs. White is president of a recently formed South Dakota Indian Businessmen's Association with the purpose of "helping to promote and assist the growth and development of Indian business concerns."

As high as 60 percent of the 1,200 Indian students drop out of the Rapid City public schools. Children stay away because they have inadequate clothing, no bus service (many live beyond the 2 1/2-mile limit that a state school bus will go), and the school curriculum is meaningless.

An Indian mother explained, "They refuse to go on because of the school system. The Federal guidelines set and computerize the system. There is not a thing the administrators can do. They do not know the type of lives we live."

The more obvious problem facing Indians in Rapid City as elsewhere is alcoholism and its consequences. South Dakota has a law against public intoxication which puts a lot of Indians in jail. Rapid City Attorney Ray Woodsend said that 75 to 80 percent of all crime committed by Indians is alcohol related. He surmised that if alcoholism would be treated as a disease rather than a crime in Indians the city court's work would be lessened by half.

The attorney asked, "Why send a man to jail for his disease?" City Judge Tice agrees and is working on "trying to direct some to treatment."

But chances for a comprehensive treatment are slim because the city has not found it economically feasible to build a center for alcoholic problems. There is an Alcoholics Anonymous but Judge Tice feels part of the problem is "with middle-class institutions and a middle-class AA program. We don't understand the Indian culture."

Mary Wright, a Sioux woman originally from Pine Ridge Reservation, directs a referral and counseling program for families whose members suffer from alcohol difficulties. Mrs. Wright feels that the only way one can overcome drinking problems is with the help and encouragement

of one's family. However, lack of funds and trained counselors is a handicap to Mrs. Wright's program. The biggest problem she says is that Indians cannot afford to go for help elsewhere even when they are referred. — Emma LaRaque

Volunteer Uncovers Needs of Atlanta's Elderly

This month a Mennonite volunteer who has been working to develop trust and friendship with the elderly in five Atlanta neighborhoods will turn over responsibility for the program to an Atlanta resident. A local community school plans to support continuation of the work through Lucy Whelchel on a part-time basis. Jean Wyse, a Mennonite Central Committee volunteer from Archbold, Ohio, pioneered the work.



Mrs. Conley, an Atlanta resident, visits with Mennonite Central Committee volunteer Jean Wyse from Archbold, Ohio. "I'm going to stay in this house as long as I can crawl," insists Mrs. Conley, who designed her home herself. Jean will turn over her work with the elderly in Atlanta to a local resident in October.

Constant draining of the elderly's monetary and emotional resources in the city of Atlanta has forced many older people to withdraw into their homes, afraid to trust anyone. Focusing her efforts on building relationships with senior citizens, Jean Wyse began to keep a map of where people she met were located and to file their names, addresses, and special needs. Five weeks after she began the project Jean had learned to know 30 senior citizens.

"I was on my bicycle every day and would find people on their porches," Jean said. "Some people I'd meet at bus stops or at the grocery store. Usually all it takes is 'Good morning. How are you today?' So many older people are lonely and no one takes time to sit down and talk with them."

This summer Lucy Whelchel, a local resident interested in working with the elderly, spent several days a week accompanying Jean on visits.

"We've uncovered a lot of problems that older people have," Jean said.

Board Adds New Category for Overseas Workers

Overseas workers related to non-church agencies may now be appointed as Mennonite Overseas Mission Associates. Previously the OMA designation was limited to persons serving directly with Mennonite Board of Missions or a compatible agency, seconded to another agency, or on self-support.

This new OMA category would cover persons working in organizations such as the United Nations, particular governments, university extension programs, and private foundations.

Such OMA appointment, according to policy directives approved by the Overseas Missions Committee, "means that recognition is given to the gifts and commitment of the persons being appointed without giving Board sanction to the organization and/or organizational principles for whom the appointees are working."

Persons so serving are assumed to be "in accord with the evangelistic and other mission interests and activities of the church and are willing to support its program, subject to the limits of their formal appointment."

As a part of such fraternal appointment, workers will prepare usual documents including personnel record form, doctrinal statement, and spiritual autobiography. They are entitled to services such as the annual Missions Seminar provided by the overseas office to personnel in service overseas.

Peace Assembly to Discuss Male, Female Roles

The interdependence of men and women will be the focus of the fifth annual Peace Assembly sponsored by the Mennonite Central Committee Peace Section. The Assembly will be held on Nov. 9 and 10 at Camp Friedenswald, Cassopolis, Mich. — just 20 minutes across the Michigan border from Elkhart, Ind.

The purpose of the Assembly is to help men and women understand more fully their interdependence. If successful, the Assembly will sensitize its participants to how discriminatory language, distorted values, and sexual stereotypes prevent men and women from fully using their gifts in church and society.

The Assembly will convene at 2:00 p.m. on Nov. 9 with a look at the significance of the issue in light of the roles of men and women in history. Other sessions will focus on the socialization process by which men and women are channeled into different societal roles, women and religion, and the implications of changed male/female relationships for practices and values

in North American society. Interspersed between panel discussions, lectures, small-group discussions, and open-mike sessions will be several films and a short drama produced by a group of women.

The Peace Section Task Force on Women in Church and Society is helping plan the program. Members of the task force are Dorothy Nyce, Lora Oyer, Lois Keeney, Luann Habegger, Ruth Stoltzfus, and Ted Koontz.

The facilities at Camp Friedenswald will handle 250 persons. The winterized cabins and dormitories will accommodate 150 to 200 persons. Meals will be provided by the camp. Total costs for two nights of lodging, registration fee, linens, and all meals will be between \$17 and \$20.

Some additional winterized space at a lower rate will be available for those who bring sleeping bags. Separate cooking facilities will be open only to those who bring sleeping bags and who wish to prepare their own meals.

People planning to attend the Assembly are strongly encouraged to register in advance so the camp management will be able to provide necessary facilities. For registration and travel instructions write: Mennonite Central Committee, Peace Section, 21 S. 12th St., Akron, PA 17501.

Kansas City Children in Rural Homes

A fresh-air program for inner-city children became a churchwide project this summer at the Grace Hill (General Conference) Mennonite Church, rural Whitewater, Kan. The experience was so successful, the congregation wants to do it again next year.

Mary Ann Harms, a member of the committee which set up the program, said two families in the church had previously had children from Mississippi in their homes, but the church had never made a concerted effort to conduct a fresh-air program.

Part of the inspiration for the program came from Chuck Klaassen, who had spent the summer of 1972 working with Crosslines, an interdenominational program in Kansas City, Kan. More encouragement came from a December survey in which forty church members said they would like to have a city child stay in their home.

"Eliminating duplicate answers from husbands and wives, we figured we would get twelve families," Harms said.

The estimate was fairly accurate.

July 20-27, ten children, eight-to-twelve-year-olds, came to stay with nine Whitewater area families.

The committee planned group activities almost every day — a church picnic, a visit to a dairy farm, an overnight camping

trip, a bicycle hike, and arts and crafts.

Seven of the families also got a chance to meet the families of their young guests when they traveled to Kansas City to pick up or take back the children.

A full evaluation of the program will come this month, but "we're planning to do it again," Harms said.

VS for Youth Only?

"These service programs we talk about grew out of what we'd been doing all along," said Vernon Miller, who along with others from Prairie Street Mennonite Church in Elkhart, Ind., participated in a pear canning project in the Voluntary Service center at Mennonite Board of Missions.

The Prairie Street volunteers were joined by VSers in Elkhart for orientation. Together the crew of volunteers tackled three bushels of pears donated to the VS center by Maynard Good, also of Prairie

Street.

To Dora Gehman, a church elder, who for years has headed up canning projects at Prairie Street, this type of service is a way of life. "She's into everything," said Clara Coffman, herself a faithful canning volunteer and cancer pad maker for WMSC.

The pear canning experience was an interesting and hopefully not unique interchange between these experienced volunteers and the novices preparing to move into VS units across the country within the next few weeks. While they worked, Vernon Miller and his wife, Rosa, shared their experiences working in construction and serving as "grandma and grandpa" to a unit of young people during a summer term of VS with Mennonite Central Committee at Buffalo Creek, W. Va. "Helping your brother is part of church life," said Rosa. "If someone is sick, we take food in. When homes are destroyed we help build them up again."

Eastern states Volunteers Meet in Tennessee

Mennonite Central Committee Voluntary Service units from Appalachia, Atlanta, Cincinnati, and Flatwoods Job Corps Center met in the mountains of east Tennessee to study the Sermon on the Mount and to get acquainted and relax over the Labor Day weekend. The annual retreat took place in the Big Ridge State Park near Knoxville.

John Eby, professor of sociology at Eastern Mennonite College, served as resource person. In the sessions focusing on the Sermon on the Mount, the group tried to understand the passage more completely and to apply it to the situations encountered in Voluntary Service. In the final session each unit summarized its work in a question-and-answer period.

The Appalachian unit which is scattered through four adjacent counties in eastern Kentucky reported on their work in providing agricultural, medical, and social services. Volunteers in Cincinnati have been working in adult education programs and in the elementary schools. The Atlanta unit works in various ways to develop self-reliant communities in several Atlanta neighborhoods. The members of the Flatwoods unit serve as instructors in the Job Corps.

Most people spent the hot afternoons swimming. On Sunday afternoon the retreaters relinquished the lake to a group who wished to hold a baptismal service there. They invited the volunteers to participate in the singing and prayer.



VSers wash feet together at the Eastern VS retreat, Labor Day weekend, Big Ridge State Park, Tenn.

Renewal in Milford

Riverside Park, one mile north of Milford, Neb., where the 1958 Mennonite Mission Board meeting convened, was the scene of a crusade from Aug. 15 to 29 with George R. Brunk, evangelist, and Harold Grant Stoltzfus, pastor of the Stoner Heights Mennonite Church, Louisville, Ohio, music director.

Brunk, dean of Eastern Mennonite Seminary, had been here for a tent revival in the fall of 1954. The meetings ran for 14 days. The first evening found the 1,000-seat tabernacle nearly filled; by Sunday evening there were 400 on the outside of the screened-in tabernacle.

Brunk's message on the doctrine of the Holy Spirit evoked special interest. This was followed by a message on "Impediment to Revival" two nights later. Many more came for counseling and help. The last week consisted of an "afterglow" which took place following dismissal after nine o'clock for those who wanted to remain. This consisted of a testimony and praise service. There were two healing services with laying on of hands when men and women were healed. The last Sunday consisted of prayer and fasting.

Most exciting was the part the youth played with their joyful testimonies and who lived what they preached by witnessing to others and by bringing their friends.

High-Aim Moves Ahead in 1973-74 School Year

Settling into the routine of school life in six Mennonite high schools are 27 persons enrolled in High-Aim, a scholarship program for minority high school students.

Sponsored by the Relief and Service Division of Mennonite Board of Missions, Elkhart, Ind., High-Aim allows economically disadvantaged students with good academic potential to attend cooperating Mennonite high schools at low cost.

Although a student's eligibility for High-Aim is determined by his economic rather than his racial status, the program has, during the past few years, brought Mennonite and minority communities together in a unique way. "We assume that the educational process is a two-way thing," says Lupe Garcia, director of High-Aim.

In spite of the fact that 20 High-Aim applicants had to be turned away due to lack of funding, Lupe Garcia believes that Mennonite community support for the program is there if people are properly informed. He hopes to see school initiative strengthened with a curriculum geared to include minority students. Greater promotion of this curriculum to both minority and school communities would benefit all



High-Aimers meet with program director Lupe Garcia during orientation held at Youth Convention in Grand Rapids, Mich.

parties involved. "I'd like to see a High-Aim orientation which would include the student, his host family, and his parents," said Lupe Garcia, reflecting his concern for a give-and-take program.

High-Aim began in the fall of 1968 when it enrolled three students in two Mennonite high schools. To date, eight High-Aimers have graduated. All eight have gone on to Mennonite colleges.

It costs about \$1,250 for a High-Aim student to attend a Mennonite high school for nine months. The major portion of this is picked up by the school with the

student paying \$250 himself and High-Aim picking up about three eighths of the total cost.

Of the 27 students enrolled in High-Aim for the 1973-74 school year, 16 are returning to the program from last year; 11 are new to the program. Students are attending different Mennonite high schools, as follows: Bethany Christian, Goshen, Ind. — 10; Iowa Mennonite, Kalona, Iowa — 6; Christopher Dock, Lansdale, Pa. — 3; Eastern Mennonite, Harrisonburg, Va. — 4; Lancaster Mennonite, Lancaster, Pa. — 3; Central Christian, Kidron, O. — 1.

Open Door in Spain

Under certain conditions, Protestant missionaries are welcome in Spain today, John H. Koppenhaver reports after visiting the predominantly Roman Catholic nation.

He has urged the Mennonite Board of Missions (Elkhart, Ind.) Overseas Committee, of which he is chairman, to consider present opportunities for Christian witness with existing Spanish religious organizations rather than starting something new.

Missionaries for Spain, he cautions, must be experienced; they must speak Spanish and feel at home in the culture. "Churches grow slowly," he said.

Seventeen of Spain's 50 provinces have three or less Protestant congregations. Throughout the country Protestant congregations average fewer than 50 members. In a country of 34 million people, Protestants total 35,000.

In viewing the religious climate in Spain, Koppenhaver observed a dominating materialistic philosophy amid religious indifference. The Catholic Church changes slowly although some priests are refusing to accept government salaries, preferring to support themselves by manual labor.

Yet, Koppenhaver underscores, Protestants definitely do have more freedom for outreach than a decade ago. Church buildings can be obvious and authorized

public meetings held. Literature may be distributed as well as radio and TV programs aired.

"Protestants do not appear to be discouraged. They believe better days are ahead for their congregations," he said.

EMC's L-M Series

Eastern Mennonite College's 13th annual Lecture-Music Series will bring eight major attractions to the campus and community during the 1973-74 school year.

Opening the series on Oct. 12 will be "A Musical Journey Down the Nile" by David Fanshawe. Traveling six times to remote areas of Africa, he recorded tribal music and then fused it with his own compositions. Fanshawe's lecture-recital, which incorporates keyboard work, vocals, tapes, and slides, is "rhythmically exhilarating entertainment," according to critics.

On Nov. 2, Virginia's first fully professional symphonic ensemble, the 24-piece Richmond Sinfonia, will perform.

The L-M Series will continue on Nov. 9 with an appearance by Wyn Calvin—comedian, television panelist, actor, broadcaster, writer, and pantomime star.

Soprano Linda Anderson will perform at EMC on Dec. 7. Currently an assistant professor of voice at Indiana University School of Music, she has received acclaim for her roles in I.U. opera productions.

"Learning to Read Other Cultures" is the title of a lecture to be given on Jan. 18, 1974, by James C. Bostain, a scientific linguist with the U.S. State Department.

On Feb. 21, the Tucson Boys Choir will present a program of classics, folk songs, and westerns. Coyote calls and rope twirling will accompany the group's own arrangements of songs of the Southwest.

Nicholas Lindsay, son of poet Vachel Lindsay, will give interpretive readings of his father's works along with his own on

Mar. 22. A part-time member of the English faculty at Goshen (Ind.) College, Lindsay also works as a carpenter, a trade which greatly influences his writings.

Concluding the series on Apr. 25 is a "one-woman theater" by Muriel Bach, an author, actress, costume designer, and producer. She will present "Because of Her," a series of characterizations of four great mothers of the past: the mothers of Thomas Edison, Florence Nightingale, Sarah Bernhardt, and Arthur Compton.

mennoscope

The Mennonite Children's Home, Millersville, Pa., became Millersville Youth Village on June 9 at the Home's 64th annual meeting. Since the services offered are aimed primarily at young persons between the ages of 11 and 18, a name change was felt necessary. Officers of the organization are: Ira B. Landis, president; John Henry Harnish, vice-president; Marvin L. Weaver, secretary; and Raymond Hurst, treasurer.

Available to congregations: The Mennonite Church General Board Report as long as the supply lasts. This book reports on how Mennonite Church agencies have been working at their tasks during the past biennium. Send for copies to Mennonite Church General Board, Room 104, 10600 West Higgins Road, Rosemont, Ill. 60018.

John M. Drescher, Scottdale, Pa., was installed as pastor of the Scottdale Mennonite Church, Sept. 16. The service was in charge of David Cressman, with Daniel Hertzler leading the devotional, Edwin Alderfer bringing the message, and J. J. Hostetler giving the charge.

Mark Yoder was ordained to the ministry on Sept. 9 to serve the Laws congregation. The service was in charge of John F. Mishler assisted by Ivan J. Miller and Alvin Mast. Brother Yoder's address is R. 2, Greenwood, Del. 19950. Tel.: (302) 349-4903.

The Mennonite Mission in Hong Kong is planning to rearrange the former Mennonite Central Committee office premises for use as a youth center. MCC phased out of Hong Kong on June 30, although the MCC reading-bookroom continues as before, adjacent to the office area in a resettlement estate in Kowloon. "Development of the youth center will take a lot of planning," wrote Everett and Margaret Metzler, Eastern Board missionaries in Hong Kong, "and we ask you to pray particularly for it."

Helen Rufenacht, secretary in the East Africa Area office, left Nairobi, Kenya, on

Sept. 9. She arrived in the U.S. on Sept. 24.

Heart to Heart, an inspirational radio program for homemakers produced by Mennonite Broadcasts, began using a new theme on Oct. 1. The new melody, composed and produced by Anthony Mawer and his orchestra, is a light instrumental piece. It replaces "Love at Home" which has been used on the broadcast since the beginning of *Heart to Heart* in 1950. "It is hoped the new theme music will make *Heart to Heart* more acceptable for public service (free) release," commented Ella May Miller, speaker on the broadcast since 1958. Mrs. Miller noted that the religious sound of "Love at Home" was objectionable to some stations.

Maynard W. Shetler, director of the Book Publishing at Herald Press, Scottdale, Pa., announced the appointment of David B. Amstutz as marketing manager. Amstutz replaced Richard H. Crockett who transferred to the Provident Bookstore division to serve as manager of Provident Bookstore, Bloomington, Ill. Amstutz will be responsible for developing and administering the marketing programs for Herald Press books, Herald Summer Bible School materials, and Herald Press tracts. Amstutz comes from Wayne County, Ohio. He is a graduate in business administration from Eastern Mennonite College. He also studied one year at Eastern Mennonite Seminary.

Mrs. Jake Flisher reports continuing drought and famine in Bihar, India: "Our area has had scarcity of rain again this year. The village people are eating grass at some places. What more will there be to eat if there is no crop? With prices sky high, one wonders what will happen."

Overseas Missionary Directory (Septem-

ber 73 edition) is now available without charge from Esther Graber, Box 370, Elkhart, Ind. 46514. The directory includes names and addresses of all persons serving overseas with Mennonite Board of Missions.

Esther Miller, Sarasota, Fla., and Marcia Yoder, Kalona, Iowa, have begun teaching assignments in Brazil as Overseas Mission Associates. Their address is C.P. 7004, Curitiba, Parana, Brazil.

Elaine Kauffman is getting acquainted as an Overseas Mission Associate teacher in Brasilia, Brazil. "After a week I think I'm beginning to hear Portuguese words, but it's a confusing and frustrating thing not to know what anyone says and not to be able to respond. Perhaps when school gets going and I feel comfortable with my schedule I can get in some Portuguese lessons."

Miriam Krantz, dietician at Shanta Bhawa hospital in Katmandu, Nepal, has been involved in village nutrition education. She reports that in one August seminar she had an audience of about 125 teachers who kept her going for more than 1 1/2 hours; she had assumed perhaps a dozen would attend. "The questions and discussion were encouraging indeed," Miriam added.

Anna Marie Kurtz was scheduled to return to West Africa in mid-September for her fifth term as a nurse and worker with the Ghana Mennonite Church. Her address: c/o The Clinic, Amasman, Ghana.

Because of considerable interest in last year's project, the Mennonite Historical Associates will sponsor the second annual art contest from Nov. 24 to Dec. 7 on the theme, "The Flood of Years." A spokesman for the planning committee emphasized that "we chose this relatively abstract theme because it lends itself to considerable freedom of interpretation. The past contributes much to the present as well as to the future. We are interested in promoting an appreciation for the contemporary relevance and value of history." Cash prizes are being offered with a \$25 first prize in most of the categories. Media include oils and acrylics, watercolor, charcoal-ink, and photography. Open to any interested amateurs and professionals, the entries will be evaluated by a team of professional artists and photographers. Entry forms and rules are available at MHA headquarters, 2215 Mill Stream Road, Lancaster, Pa. 17602.

After projecting a slight decrease in the enrollment of students at Lancaster Mennonite High School for the 1973-74 school year, school officials expressed elation over the opening enrollment of 520 students on Sept. 4. J. Lester Brubaker, principal, said, "Our budget was figured on 480 students, so the additional students



David B. Amstutz

are a pleasant increase to the school's program." The official enrollment for last year was 495. The increased enrollment followed the trend of most other Mennonite high schools according to Brubaker.

Mark and Susan McElwain Weidner of Allentown, Pa., have begun work in Cincinnati, Ohio, to find people with common interests and build house fellowships. This portion of their work is sponsored by the Central District Conference (General Conference Mennonite Church) and Ohio and Eastern Conference (Mennonite Church). Mark is also serving half time as director of the Mennonite Central Committee Voluntary Service unit in Cincinnati. The Weidners will live near the VS unit and the University of Cincinnati and serve as facilitators in building house fellowships which might eventually become a church.

"Something Besides Rice" is a 28-minute color documentary designed to answer the question, "Why Christian mission today?" The film emphasizes the fact that mission is not only a one-way action, but that really it is a two-way relationship. The implication that Christians should be receivers as well as senders of mission merits the attention given to it by this informative and interesting film. Rental is \$7.50. Reserve it by writing or calling Mennonite Audiovisual Services, 1110 North Main Street, Second Floor, Goshen, Ind. 46526, (219) 533-0551.

"Care-fronting is an exciting approach to conflict resolution," said David Augsburger in explaining the title of his new book, *The Love-Fight* (Herald Press, Scottdale, Pa., and Gospel Light Publications, Glendale, Calif.). "Communicating with both truth and love is the creative way through conflicts; it is to live *The Love-Fight*." Augsburger, a leading thinker, writer, and radio speaker, said "If I truly love you, I must tell you the truth. Love me enough to tell me the truth." Writing out of his own experience as a husband-parent - pastor - counselor, Augsburger says, "Conflict is neither good nor bad, right nor wrong. Conflict simply is. How we view, approach, and work through our conflicts does to a large extent determine our whole pattern of life."

With 260 new students and 193 returning from last year, Hesston College with a total of 453 students has the highest full-time enrollment in the school's 64-year history. Last year on the same date there were 428 full-time students at Hesston. This year's gain of 25 students is heartening in light of national downtrending in college attendance.

Donald R. Jacobs, anthropologist and longtime missions leader in East Africa, led Eastern Mennonite College's fall spiritual life emphasis week, Oct. 1-5. A part-time visiting professor of missiology and anthropology at EMC this year, Jacobs

attempted to "break the molds that make our faith so Western" and sought to increase students' global consciousness during nine sessions in the chapel auditorium.

Ottis Yoder, of Ogema, Minn., was ordained to the office of bishop on Sept. 2. Officiating bishop Elmer Hersherberg gave the charge. Leroy Schrock led the sermon and Harry Gascho led the devotional. Floyd Kauffman responded for the conference and congregation.

Women from Mennonite churches will meet in Hillsboro, Kan., Oct. 4, for a day of challenge, inspiration, and praise according to a report by Mrs. Charles Shaum, Hesston. "Meeting Human Needs at Home" will be the theme for the 25th Anniversary session at the Mennonite Brethren Church, 104 S. Washington, Hillsboro. Paul Leatherman, Akron, Pa., who has had years of experience serving with MCC in various areas abroad, and is presently serving as MCC Director of Voluntary Service, is the featured speaker, presenting "MCC Challenges at Home" including work among the Indians and the inner city. Two aspects of "MCC Service Outside the Homeland" will be described by Ruth Yoder, RN, who has served with MCC in South America, and more recently in Vietnam, and is not on the nursing school faculty at Hesston College.

Learning from a yellow speckled mushroom under a dripping canopy of red pine trees, being told to your face, "I hate you," or observing that a native herbal remedy is often more effective than a doctor's prescription is a sensory, experiential education that turns the plastered classroom pale. Thirty-one Eastern Mennonite College students and 14 students from other colleges exposed themselves to a bombardment of natural and cultural realities on EMC's four summer seminars—Appalachia, New York, Objibwa, and Atlanta.

A five-year grant totaling \$70,000 to set up the Excel Nursing Education Center on the Goshen College campus was announced jointly by D. L. Rutter, chairman of the board of Excel Foundation, Elkhart, and J. Lawrence Burkholder, president of Goshen College. The gift enables Goshen College to renovate the second floor of its Arts building to carry out its newly designed course of studies to prepare professional nurses. The course of studies, an innovative curriculum under development as a result of a special grant from the National Institutes of Health, was launched in June.

A Mennonite Central Committee service team is scheduled to tour ten states, early October to mid-December, to share service experiences and inform other young people of the expanding range of

world needs and service opportunities through various Mennonite and Brethren in Christ organizations. The team includes five volunteers returning from service in four continents and representing several Mennonite groups.

Goshen College has begun the 1973-74 school year with a tentative enrollment of 1,238 full- and part-time students, announced Goshen College president J. Lawrence Burkholder this week. This represents 19 full- and part-time students less than last year or a decrease of approximately 2.5 percent.

Mennonite Disaster Service, Region I, will hold its 11th annual meeting on Oct. 13 at the Christian and Missionary Alliance Church in Gang Mills, N.Y. Besides many important reports, participants will hear Kenneth Zehr on "Social Work in MDS," Paul Hartzell on "Federal Programs and Challenge to MDS," Willie Hurst on "Youth in MDS," and John L. Ruth on "Why Are We Here?" Officers of Region I are Landis Hershey, director; Robert Kratz, assistant director; and Alton Miller, secretary-treasurer.

Services to the poor have been curtailed at Nazareth Hospital in Ethiopia due to a curtailment of funds, according to Peg Groff, a nurse at the hospital. Two barrels of sheets, pillowcases, towels, and washcloths recently arrived, thus making it possible to care better for incoming patients.

For anyone interested in attending the 75th anniversary of Locust Grove Mennonite Church, Oct. 13 and 14, at Belleville, Pa., write or call Ivan J. Glick, R. 1, Belleville, Pa.; Phone: (717) 667-3218. A complete program is available.

Mennonite Publishing House needs a maintenance man. Carpentry, plumbing, electrical work, painting, and paperhanging should be among his skills. For further information write to Personnel Director, Mennonite Publishing House, 616 Walnut Ave., Scottdale, Pa. 15683.

A Women's Retreat will be held at Camp Hebron, Halifax, Pa., Oct. 10-12. Mrs. Melvin Lauver, Akron, Pa., will speak on the theme, "Yes, Lord." Reservations or information may be obtained from Mrs. M. Rohrer Hershey, 109 Brusen Drive, Lititz, Pa. 17543, or phone (717) 626-5549.

A reunion of Mennonite Central Committee alumni from Zaire (formerly Congo) brought together 120 people at Camp Amigo, Sturgis, Mich., Sept. 1-3. Seventy-nine returned workers including Paxmen, TAPers, doctors, and directors and their families found it a good time to learn what's happening with MCC in Zaire today and to renew memories. MCCers returning from Zaire this summer brought the others up to date on Zaire's progress—the 20-story buildings, the new loyalty to Zaire's Presi-

dent Mobutu, the people's disdain for Western dress and customs, and the effect these and other changes may have on MCC's role there.

Special meetings: William R. Miller, North Liberty, Ind., at Exeland, Wis., Oct. 4-10.

New members by baptism: four at Rocky Ridge, Quakertown, Pa.

Change of address: Paul M. Clemmer from Waynesboro, Pa., to Box 237, Marion, Pa. 17235.

readers say

Submissions to Readers Say column should comment on printed articles.

These few lines are simply to express appreciation for your long and dedicated years as editor of the *Gospel Herald*. I surely feel that you have done a good job and feel that you are deserving of our sincere commendation.

I am especially appreciative of the sentiments you expressed in your last editorial on the back page of the Aug. 28 issue of *Gospel Herald*. We surely need men like you with such convictions to continue leadership in our church today. — Paul E. Hooley, West Liberty, Ohio

I was glad to read the article which describes some of the involvement of the members of the church who often get little appreciation for their contribution. Bro. Tilman R. Smith has done a beautiful job in bringing to our attention the involvement of "The Aging and Key 73" in the Aug. 21 issue. God blesses not only the aging but all ages of His people who are deeply involved in many ways of making Christ known. I thank the Lord for the "gifts" He has given to the church. — Paul Dagen, Attmore, Ala.

Author Paul M. Miller of the Aug. 28 article entitled "Basic Youth Conflicts — An Evaluation" managed to produce an article over 2,500 words in length which never carried out its implied purpose — that of providing an evaluation. The reader of Mr. Miller's text would conclude that the objectives of the Basic Youth Conflicts seminars were naive at best and ridiculous at worst.

We learn from Mr. Miller that we are witnessing through Bill Gothard's ministry a resurgence of the Puritan ethic of 40 or 50 years ago. The inference in this being that there is something very wrong with that — if it is true.

In several instances Mr. Miller is either grossly inaccurate or guilty of a poor sense of journalistic fair play. As an example consider the following statement taken from the article: "Bill's transparent sincerity and honesty go a long way to reassure the crowds that anyone so sincere must be right." Would the author be implying in this statement that behind the transparency lies a dishonesty and an insincerity? Or is it being implied that the crowds who are reassured by the transparent honesty and sincerity are just slower than the author to perceive the transparency? Just what is the author's point?

Somehow the author comes through to me as trying to show that he managed to retain his own intellectual integrity in spite of all the scriptural bombardments which were directed at him in transparent sincerity. — John E. Braun, Coopersburg, Pa.

Your editorial, "Owning and Arms," is no clear directive, rather misleading. The statement,

"If we possessed property, we should need arms to defend it," is no more true, than, "If we possess no property we are saints."

History tells of both, men with no possessions and men with great possessions, who had faith in God's will for man, not trusting in arms, but were willing to obey the Holy Spirit, whether it meant possessions or poverty or even death.

Man's right relation with God depends upon being born of the Holy Spirit by believing Jesus the Christ and having the mind and spirit of Jesus by which faith (belief) he finds grace in the sight of God and by which grace we are saved.

A challenge to competence will reveal if a man is founded on the Rock Christ Jesus and is not afraid of challenge. — Reist R. Mummau, Mt. Joy, Pa.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Abel — Imhoff. — Rodney Abel, Lowpoint, Ill., Methodist Church, and Bonnie Imhoff, Lowpoint, Ill., Metamora cong., by James Detweiler, Aug. 11, 1973.

Bazelle — Plank. — Robert Dean Bazelle, Huntsville, Ohio, Nazarene Church, and Joyce Ann Plank, Bellefontaine, Ohio, South Union cong., by Howard S. Schmitt, Aug. 25, 1973.

Bender — Shantz. — Robert Bender, New Hamburg, Ont., Steinman cong., and Gladys Shantz, Waterloo, Ont., Erb Street cong., by Cyril K. Gingerich, Aug. 11, 1973.

Budde — Miller. — Gary Budde and Linda Miller, both of Heston, Kan., by Paul F. Weaver, grandfather of the bride, Aug. 18, 1973.

Clemens — Wenger. — Richard Clemens, Goshen, Ind., Plains cong., Lansdale, Pa., and Jane Wenger, Goshen, Ind., Blooming Glen cong., by Harold E. Bauman, Aug. 4, 1973.

Gerig — Byers. — Don Gerig, Eureka, Ill., Roanoke cong., and Linda Byers, Salem, Ore., Western Mennonite cong., by Percy Gerig, Aug. 2, 1973.

Gerig — Heatwole. — John Gerig, Eureka, Ill., Roanoke cong., and Joan Heatwole, Elda, Ohio, Pike cong., by Percy Gerig, Sept. 8, 1973.

Headings — Yoder. — Ralph Emerson Headings, De Graff, Ohio, South Union cong., and Vicki Lyn Yoder, West Liberty, Ohio, Grace Church, by Howard S. Schmitt and Robert Cromaack, Sept. 8, 1973.

Hershberger — Mullet. — Dan Hershberger, Heston, Kan., Whitestone cong., and Maria Mullet, Panama City, Fla., Oak Terrace cong., by John Eberly, Aug. 31, 1973.

Houser — Robinson. — Paul Houser, Dunnville, Ont., Rainham cong., and Sarah Robinson, Canfield, Ont., United Church by R. Kro, Aug. 16, 1973.

Martin — Snider. — Kenneth Martin, Elmira, Ont., Elmira cong., and Mary Yvonne Snider, Breslau, Ont., Breslau cong., by Orrie Gingerich, July 7, 1973.

Mullet — Handrich. — Merle Mullet, Panama City, Fla., and Connie Handrich, Fairview, Mich., Fairview cong., by Virgil S. Hershberger and Harvey Handrich, Sept. 8, 1973.

Nebel — Greaser. — Grant Nebel, Wayland, Iowa, Sugar Creek cong., and Edith Greaser, Eureka, Ill., Roanoke cong., by Percy Gerig and Orie Roth, Aug. 18, 1973.

Ours — Martin. — Richard Ours, Harrisonburg, Va., Harrisonburg cong., and Cheryl Martin, Wellman, Iowa, Wellman cong., by Ron

Kennel, Sept. 1, 1973.

Rediger — Ernst. — Leon Rediger and Pamela Ernst, both of Colorado Springs, Colo., by Paul Weaver, July 21, 1973.

Showalter — Lehman. — Earl D. Showalter, Hagerstown, Md., Salem Ridge cong., and Susan E. Lehman, Chambersburg, Pa., Chambersburg cong., by Omar R. Martin and Darwin Martin, Sept. 1, 1973.

Springer — Oswald. — Mark Lang Springer, Milford, Neb., Beth-El cong., and Carole Dawn Oswald, Shickley, Neb., Salem cong., by Leland Oswald, Sept. 7, 1973.

Unzueta — Chupp. — Aris Arthur Unzueta, Eden cong., Inok, Okla., and Roberta Call Chupp, Zion cong., Pryor, Okla., by E. A. Albrecht and William Briskey, Sept. 1, 1973.

Unzicker — Birkey. — Dwight Unzicker, Fisher, Ill., Bible Church, and Connie Birkey, Flanagan, Ill., East Bend cong., by Roy Unzicker and — Rupp, Sept. 1, 1973.

Wyse — Stokes. — Dennis Wyse, Midland, Mich., Midland cong., and Joyce Stokes, Connellsville, Pa., Kingview cong., by Edwin Alderfer, Aug. 25, 1973.

Yutzy — Yoder. — Daniel Yutzy, Plain City, Ohio, United Bethel cong., and Mary Ann Yoder, Greenwood, Del., Greenwood cong., by Jesse Yoder, July 14, 1973.

Zehr — Magsamen. — John David Zehr, Fossiland, Ill., East Bend cong., and Marie Bernadette Magsamen, Champaign, Ill., Catholic Church, by Richard Pricco, Sept. 8, 1973.

Ziegler — White. — Stephen Ziegler and Karen White, both from Newport News, Va., Warwick River cong., by Kenneth G. Good, Sept. 8, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Gingerich, James and Ruth (Bender), Zurich, Ont., second child, first daughter, Kerri Marie, Aug. 7, 1973.

Hershberger, Larry and Marilyn (Wenger), Mt. Pleasant, Iowa, first child, Tara Diane, Aug. 21, 1973.

King, Elwood and Joan (Houser), Dunnville, Ont., second child, first daughter, Lesley Cheryl, Aug. 24, 1973.

Lichti, Tim and Carolyn (Schantz), Walsenburg, Colo., first child, Jason Paul, Sept. 6, 1973.

Martin, David and Marlene (Shantz), Alma, Ont., fourth son, Sept. 6, 1973.

Maus, Wendell and Lois (Martin), Pigeon, Mich., second child, first daughter, Angela Jay, Sept. 7, 1973.

Miller, Amos and Alta (Miller), Lagrange, Ind., second son, Tyler Wade, Sept. 2, 1973.

Miller, William J. and Donna (Wittmer), Wayland, Iowa, fourth child, third son, Matthew David, Aug. 24, 1973.

Nafziger, Charles and Esther (Brubacher), Rocky Ford, Colo., second child, first son, Brendon Charles, Sept. 1, 1973.

Roberts, Monroe C. and Miriam (Nolt), New Holland, Pa., first child, Mark Elliot, Aug. 27, 1973.

Ropp, Myron and Ann (VandenBerg), Kalona, Iowa, second child, first son, Brandon Richard, Aug. 30, 1973.

Sauder, John and Lois (Wittmer), Archbold, Ohio, first child, John Stephen, Aug. 19, 1973.

Trissel, Larry and Catarina (Winter), Harrisonburg, Va., first child, Anita Carter, Sept. 2, 1973.

Wenger, David and Esther (Bontrager), second daughter, Rebecca Jane, July 6, 1973.

Williams, Willie and Annette (Cender), Urbana, Ill., first child, Isaac Roosevelt, Sept. 4, 1973.

Yoder, Don and Pauline (Bender), Streetsboro, Ohio, second son, Douglas Mark, Sept. 7, 1973.

Yoder, Gerald and Kathryn (Swartzendruber), Wellman, Iowa, third son, Jerran Lynn, Aug. 30, 1973.

Zavitz, Brent and Karen (Werner), Cayuga, Ont., first child, Todd Lorne, Sept. 3, 1973.

obituaries

May the sustaining grace and comfort of our Lord be those who are bereaved.

Conrad, Amelia O., daughter of Chris and Lena (Stieman) Orrendorf, was born at Flanagan, Ill., May 24, 1881; died on July 10, 1973; aged 92 y. 1 m. 16 d. On Dec. 20, 1898, she was married to Peter H. Conrad, who preceded her in death on June 15, 1949. Surviving are 4 daughters (Verna—Mrs. Albert Litwiler, Luella—Mrs. Ivan Goud, Elma—Mrs. Wayne Tarran, and Wilda—Mrs. Robert McGinnis), one son (Maynard), and one sister (Alice—Mrs. Ezra Gingerich). She was a member of the Pleasant Hill Mennonite Church, where funeral services were held on July 13, in charge of Stanley Kaufman and Wayne King; interment in the Pleasant Grove Cemetery, Tremont, Ill.

Eichelberger, Aaron W., son of Chris and Elizabeth (Birley) Eichelberger, was born at Hopedale, Ill., July 24, 1885; died at Harra's Nursing Home, Buhl, Idaho, July 27, 1973; aged 88 y. 3 d. On Dec. 27, 1909, he was married to Mattie Roth, who preceded him in death on May 17, 1965. Surviving are one daughter (Laura—Mrs. Lloyd Kennel), 2 sons (Warren and Kenneth), 18 grandchildren, 26 great-grandchildren, 2 sisters (Lydia Lauber and Emma Troyer), and 2 brothers (Meno and Alvin). Preceding him in death were one son (Glen), 2 granddaughters, 2 brothers (Edwin and Joel), and one sister (Mary). He was a member of the Filer Mennonite Church, where funeral services were held on July 30, in charge of Royden Schweitzer; interment in the Filer Cemetery.

Gingerich, Peter O., son of John E. and Rinael (Oesch) Gingerich, was born at Zurich, Ont., Dec. 9, 1889; died at St. Mary's Hospital, Kitchener, Ont., Aug. 30, 1973; aged 83 y. 8 m. 21 d. On Jan. 31, 1918, he was married to Barbara Gasho, who preceded him in death in 1960. He is survived by four sons (Kenneth, Raymond, Willard, and Richard), 4 daughters (Ruby—Mrs. Walter Hammer, Leona—Mrs. Walter Steinman, Marjann—Mrs. Carl Oesch, and Mrs. Elaine Brennan), 22 grandchildren, 3 great-grandchildren, and one brother (Enos). Funeral services were held at the Steinman Mennonite Church on Sept. 2, in charge of Elmer Swartzendruber and Vernon Zehr.

Horst, Abram S., son of Abram and Fannie (Strite) Horst, was born at Clearspring, Md., Feb. 1, 1884; died at the Colton Manor Nursing Home on Aug. 22, 1973; aged 89 y. 6 m. 21 d. On Oct. 22, 1907, he was married to Gertrude S. Gehr, who preceded him in death on May 8, 1968. Surviving are 6 daughters (Virginia—Mrs. Lloyd Martin, Leona, Kathryn—Mrs. Harry Christ, Esther—Mrs. John Peachey, Hilda—Mrs. Walter Ebersole, and Beulah), 3 sons (Preston G., Clarence A., and Karl E.), 4 sisters (Nancy—Mrs. Jonas Horst, Mrs. Katie Gayman, Ruth—Mrs. Leroy Pellman, and Lizzie—Mrs. Adin Horst), and one brother (Otha Horst). One daughter (Genevieve—Mrs. John Kurtz) preceded him in death. Funeral services were held at the Mt. Olive Mennonite Church, in charge of Orville Martin and Ira Martin; interment in the Clearspring Church Cemetery.

Kaufman, Harvey, son of Daniel and

Amanda (Spiker) Kauffman, was born at Palaski, Pa., July 5, 1905; died at the Tollfree Memorial Home, West Branch, Mich., Sept. 1973; aged 68 y. 2 m. 1 d. On Jan. 1, 1932, he was married to M. Alta Steiner, who survives. Also surviving are 4 sons (Boyd, Floyd, Oland, and Orland), 7 grandchildren, his mother, one brother (Emmet), and 3 sisters (Mrs. Hazel Yoder, Mrs. Mamie Hartzler, and Mrs. Salome Miller). He was a member of the Fairview Mennonite Church, where funeral services were held on Sept. 9, in charge of Virgil Hersheberger and Otis Brontager; interment in the Fairview Cemetery.

Klopfenstein, Roger D., son of Alton and Elsie (Grieser) Klopfenstein, was born at Archbold, Ohio, Sept. 6, 1943; died suddenly at Madison, Wisconsin, on Aug. 23, 1973; aged 29 y. 11 m 17 d. On May 30, 1964, he was married to Mary Ann, who survives. He was a member of the North Clinton Mennonite Church. Funeral services were held at the Central Mennonite Church, Archbold, Ohio, Aug. 26, in charge of Dale Wyse, Olen Nofziger, Charles Gausche, and Ellis Royce; interment in the Pettitsville Cemetery.

Lehman, Rita Marie, daughter of Marvin L. and Dolores (Wideman) Lehman, was born at Edmonton, Alta., Jan. 23, 1902; died as a result of a tractor accident near Ryley, Alta., Sept. 4, 1973; aged 11 y. 7 m. 12 d. Surviving are her parents, 2 brothers (Kevin and Wesley), one sister (Rose), paternal grandparents (Joe and Mary Lehman), maternal grandparents (John and Edna Wideman), and her great-grandparents (David and Esther Yoder). She was a member of the Salem Mennonite Church, where funeral services were held on Sept. 6, in charge of Harold R. Boettger; interment in the church cemetery.

Miller, Otto J., son of Samuel and Kathryn (Raber) Miller, was born on Apr. 19, 1901; died on a coronary occlusion on May 20, 1973; aged 72 y. 1 m. 1 d. On Jan. 1, 1925, he was married to Anna M. Blank, who survives. Also surviving are one sister (Mrs. Henry J. Click) and 2 brothers (Christian R. and Samuel E.). He was a member of the Newlinville Mennonite Church. Funeral services were held at the Millwood Mennonite Church, Gap, Pa., May 23, in charge of Amos King, Harold Engel, and Noah Hershey; interment in the adjoining cemetery.

Mohler, Martha Jane, daughter of Arthur and Esther (Ebersole) Ruhl, was born at Mt. Joy, Pa., Oct. 28, 1899; died of cancer at her home at Manheim, Pa., Aug. 20, 1973; aged 83 y. 9 m. 23 d. On Sept. 5, 1959, she was married to James M. Mohler, who survives. Also surviving are one son (J. Fredrick), one daughter (Nancy L.), one sister (H. Joann), and one brother (Gerald A.). She was a member of the Little Mennonite Church, where funeral services were held on Aug. 24, in charge of Melvin Lauver, Henry Frank, and Elam Stauffer; interment in Kraybill's Cemetery.

Nofziger, Pearl, daughter of Isaac and Elizabeth (Hosteler) Eash, was born at Middlebury, Ind., Apr. 30, 1889; died of heart failure at Ft. Wayne, Ind., Aug. 9, 1973; aged 84 y. 3 m. 10 d. In Dec. 1908, she was married to Asa Nofziger, who preceded her in death. Surviving are 4 sons (Walter, Elmer, Ray, and Leroy), 2 daughters (Elsie—Mrs. Alvin Becher and Arlene—Mrs. Jim Swartzendruber), five children (Ralph Willard, Dorothy, Ruby, and Fern) preceded her in death. She was a member of the First Mennonite Church, Ft. Wayne, Ind., where funeral services were held on Aug. 11, in charge of John R. Smucker; interment in the Leo Cemetery.

Shetler, Lavanda Mae, daughter of Samuel and Mary (Yoder) Fisher, was born at Parnell, Iowa, May 25, 1908; died of cancer at her home in Wellman, Iowa, Sept. 5, 1973; aged 65 y. 3 m. 11 d. In August 1927, she was married to D. Glen Eash, who preceded her in

death in 1941. In August 1964 she was married to John F. Shetler, who survives. Also surviving are 2 daughters (Phyllis—Mrs. Leo Gingerich and Mary Kate—Mrs. Harry Klopfer), one son (Gene Eash), 2 stepsons (Marlin and Francis Shetler), 12 grandchildren, 5 stepgrandchildren, 5 brothers (Ordo, Glen, Vernon, Leonard, and Waldo), and 3 sisters (Maggie Hochstetler, Fern—Mrs. Cleo Troyer, and Luella—Mrs. Hampton Johnson). She was preceded in death by 3 infant children, one brother (Harold Fisher), and 2 sisters (Erma Kauffman and Leona Miller). She was a member of the East Union Mennonite Church, where funeral services were held on Sept. 7, in charge of J. John J. Miller; interment in the West Union Cemetery.

Shriner, Mildred M., daughter of Mahlon and Della (Loucks) Weaver, was born in Olive Twp., Ind., Aug. 15, 1924; died of cancer at Wakarusa, Ind., Aug. 26, 1973; aged 49 y. 11 d. On Oct. 19, 1940, she was married to Lester W. Shriner, who survives. Also surviving are 4 sons (Larry, Stanley, Randy, and Brian), 3 daughters (Sue, Sharon—Mrs. Kenneth Stoll, and Gloria—Mrs. Lloyd Brontager), her parents, and 6 grandchildren. She was a member of the Holdeman Mennonite Church, where funeral services were held on Aug. 29, in charge of Willard D. Conrad and Simon Gingerich; interment in the Olive Cemetery.

Swartzendruber, Solomon, son of Christian and Elizabeth (Wagler) Swartzendruber, was born in Wilmet Twp., Ont., Sept. 13, 1907; died at St. Mary's Hospital, Kitchener, Ont., Aug. 24, 1973; aged 65 y. 11 m. 11 d. On Sept. 18, 1929, he was married to Lavina Wagner, who survives. Also surviving are 3 sons (Nelson, Elroy, and Harold), one daughter (Grace—Mrs. Raymond Swartzendruber), and 17 grandchildren. Funeral services were held at the Steinman Mennonite Church, in charge of Vernon Zehr and Gerald Swartzendruber.

Troyer, Richard Lee, son of Mose A. and Mary (Troyer) Troyer, was born at Dover, Ohio, Oct. 17, 1949; died of electrocution when electric wires hit the bed of the truck he was repairing at Sugar Creek, Ohio, July 13, 1973; aged 23 y. 8 m. 26 d. On May 27, 1972, he was married to Sharon Schlachab, who survives. Also surviving are his parents, 3 sisters (Carol, Murna, and Miriam), and one brother (Robert). He was a member of the Farmertown Mennonite Church. Funeral services were held at the Walnut Creek Mennonite Church on July 16, in charge of Homer Kandel; interment in the Farmertown Mennonite Cemetery.

Yoder, Katie B., daughter of I. P. and Martha Belle (Kauffman) Yoder, was born in Logan Co., Ohio, July 20, 1880; died at Baltimore, Ohio, Aug. 29, 1973; aged 93 y. 1 m. 9 d. Surviving are 2 sisters (Ellen Yoder and Mrs. Clara King) and one brother (Aquila). Six brothers and 3 sisters preceded her in death. She was a member of the South Union Mennonite Church, where funeral services were held on Sept. 1, in charge of Howard S. Schmitt; interment in the South Union Cemetery.

Cover photo and pp. 747, 748, 750, and 757 by Robn Engh; pp. 752 and 754 by Blair Seitz.

calendar

Mennonite Secondary Teachers' Convention, Laurelville Mennonite Church, Colo., Oct. 4-7.
Rocky Mountain Fall Conference, Colorado Springs, Colo., Oct. 5-7.
Franconia Conference Assembly, Franconia Meeting-house, Franconia, Pa., Oct. 6.

Which Is Biggest?

Eternity reported that the *U.N. Demographic Yearbook*, analyzing the population of the world, notes that changes have taken place in the ranking of the ten largest cities. Chicago doesn't even make the list, and New York now ranks third.

Shanghai, the giant Chinese metropolis, has taken over first place, and another Chinese city, Peking, ranks fourth. Tokyo is in second place, with two other Asian cities—Bombay and Seoul, Korea—ranking seventh and eighth. Five of the top ten are in Asia.

Filling out the list are London and Moscow, ranking fifth and sixth; Cairo, Egypt, in tenth place with just under five million; and Sao Paulo, Brazil, in ninth place with just over five million.

Cost of Giving

Evangelical Visitor reports that when you give one hundred dollars to help other people, it costs three hundred dollars to deliver that one hundred dollars' worth of aid through federal channels . . . twenty-seven dollars to deliver the same amount through voluntary charities . . . and eight dollars to deliver it through the church. . . . (From statistics compiled for the Better Business Bureau by the National Association of Life Underwriters in Washington, D.C.)

Upgraded Personal Moral Standards

United Methodist Bishop Joel D. McDavid of Florida called for church members to upgrade their personal moral standards as the nation faces "mass corruption."

"National scandals cannot be cleared unless personal standards are high," he said in a pastoral message printed in the Aug. 31 issue of the *Florida United Methodist*, a weekly newspaper.

The bishop made several references to Watergate although he did not mention it by name.

"Incontrovertible evidence of scheming, payoffs, and loss of respect for law," he said, "register a dishonor in our national capital that bring embarrassment to us all. . . ."

"Evil cannot continue for long in Washington or Chappaquiddick without the approval of hosts of people nationwide."

Bishop McDavid criticized those who argue that "the end justifies the means" and those who accept the argument. He scored "false patriotism" that causes Americans "to hear no evil, see no evil, and speak

not in opposition to evil."

The bishop said many of the principal characters in the national "drama of corruption are church people who avow their faith and affirm their creeds. They pose a problem for us in the church and offer a challenge to do some prayerful reexamination of ourselves, our church life, and the influences that affect behavior."

Cost of Alcohol Double Religion and Welfare

Americans spent 2 1/2 times as much on alcoholic beverages last year as they did on religious and welfare projects, according to the vice-president of the National Woman's Christian Temperance Union.

Addressing a "home protection" conference group in connection with the 99th annual WCTU convention at St. Paul, Minn., Mrs. T. Roy Jarrett reported that in 1972 "expenditures for alcoholic beverages, which are consumed by about 78 million adults over 18 years of age, amounted to \$25.7 billion . . . or more than \$329 per capita."

In contrast, she said, "Expenditures for religious and welfare activities in 1972 amounted to only \$10.1 billion, indicating the American public's insensitivity to their own spiritual needs and to the economic needs of our less fortunate brothers."

Mrs. Jarrett also declared that statistics show that there are "conservatively, 9 million known alcoholics, with an additional 10 million problem drinkers. This means that every family could have the unhappy problem of coping with an alcoholic and two problem drinkers."

Mrs. Herman Stanley, promotion secretary of the WCTU, suggested that governmental and political astuteness "would be better served if the use of alcoholic beverages were forbidden to those holding political or governmental offices."

Clergy Wives No More in Fishbowl

A "fishbowl" existence for ministers' wives seems to be a thing of the past, at least for women married to clergymen in the Minneapolis area.

An informal survey conducted by the *Minneapolis Star* came up with a conclusion similar to that found earlier this year by the *Albuquerque* (N.M.) *Journal*: Women married to ministers are not now pressured to fit a preconceived mold or to set an example for congregations.

Only one of the women interviewed could remember when she or her family was

criticized for "unsuitable" behavior, which involved a teenage daughter attending a dance.

"When I was a girl, I remember thinking that our pastor's wife was rather . . . well . . . formidable," recalled Mrs. Hoover Grimsby, wife of the senior minister at Central Lutheran Church.

"Maybe it was true then, but they (members) certainly don't put us in a box anymore."

Most women interviewed agreed that 10 or 20 years ago, a clergyman's wife was expected to be attractive but not raving beauty, well-dressed but not too well-dressed, poised but not sophisticated, educated but keen on common sense, and sympathetic without being emotional.

Today the wives place more emphasis on being themselves. "I try not to even think of myself specifically as a minister's wife," said Mrs. Carl J. Johansson, wife of the pastor at Trinity Lutheran Church, Minnehaha Falls.

Jesus '73 Festival

As many as 20,000 people bore witness to their faith in Jesus Christ during a three-day "Jesus '73" rally near Morgantown, Pa.

The rally was held on the 160-acre potato farm of Mennonite Paul Mast outside the rural Pennsylvania Dutch community. It had been in the planning stage for two years—and finally, as one rally official said, "There can be no more planning for 'Jesus '73'—it's here."

The format of the rally was simple and direct. In the morning and afternoon sessions, the group attended Bible readings and prayer sessions.

During the later afternoon, there would be a concert by one of the many gospel singing groups. At night, one of the stars of the "Jesus Movement" would appear on the large stage to sing or deliver a sermon.

Speakers such as Nicky Cruz from New York—a former gang member who had turned to preaching and working with gangs in New York—would testify to their newly found faith and how important Jesus was in their lives.

Katie Hanley, of *Godspell* fame, sang one night. Tom Skinner, a Washington, D.C., minister and nationally known chaplain for the Washington Redskins, also preached.

On Saturday, Aug. 11, the last scheduled day of the festival, the crowd was estimated at 11,000. A number of people stayed over into Sunday, however, and several baptisms took place in a creek.

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The Witnesses

"Since we are surrounded by so great a cloud of witnesses . . . let us run with perseverance the race that is set before us" (Heb. 12:1).

It came as a kind of revelation to this new editor that I am only the fourth editor of the *Gospel Herald* since its beginning in 1908. In addition it was sobering to realize that two of the first three are living at Scottsdale and the first was buried only three miles away.

Daniel Kauffman was editor of *Gospel Herald* for nearly 36 years from April 1908 through December 1943. In the first issue of 1944 he was listed as Editor Emeritus, but he died before seeing that title in print. Paul Erb served for 18 1/2 years, through June 1962. John Drescher's service was a little more than 11 years.

Each succeeding editor served a shorter term than the former for different reasons. Kauffman was editor until the age of 78, Erb served until retirement age, and Drescher, the youngest of us all, resigned because of a conviction that service in such a public office should not be prolonged. A pastor before he was an editor he returned to the pastorate and was called by the Scottsdale Mennonite Church.

In reviewing their first issues, I find that the second and third editors each commended the work of the one preceding him and emphasized that he was not able to match that record. I need to do the same. John Drescher has edited the *Gospel Herald* with an easy graciousness which I cannot duplicate. In fact, I affirm all the previous editors and recognize them as witnesses in the sense of Hebrews 12, keeping an eye on the present staff.

The *Gospel Herald* is an ongoing tradition and each new editor has a responsibility to carry on in the spirit of what went before. Though times, issues, and ways of stating them may change, the concern to know and follow Christ continues.

And it is surprising how many of the issues remain the same. Eleven years ago John Drescher wrote, "This is a

day of shocking contrasts. On the one hand we have more wealth than the world has ever known. On the other hand there is poverty on a scale never heard of before. It is a day of plenty and a day of hunger. Men have never talked freedom more than today, yet never have more people been in bondage. We speak of security and seek it by security pacts, material accumulation, insurances of all kinds. By his we declare our insecurity. Peace is preached from every platform, yet division best describes the world. . . . Never before was the gospel preached by so many means as today, yet the pagan population is growing rapidly."

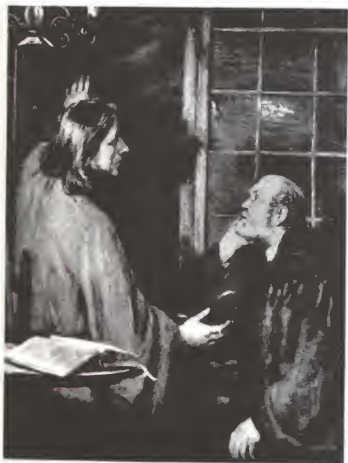
It was a prophetic statement then and there is little in it to change today. Further, the statement serves as a clue to John's concerns as an editor. He recognized the cruel paradoxes of life as it comes to many and our responsibility to give our attention as people of God to these needs.

Throughout his term of service, John carried on these emphases: concern for the poor and the problem of the abuse of wealth, an emphasis on peace and warning against false security, freedom as found in Jesus Christ, and a concern that the good news shall be proclaimed. It was as if he had taken for his theme the words of Jesus in Luke 4: 18, 19: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor . . . to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

I hope to continue to emphasize these topics in the *Gospel Herald*. Not alone, for News Editor David E. Hostetler and secretary Elva Yoder will continue to provide valued service. And not the staff alone, for editors can only edit what writers have written. And you by reading, prayer, and honest response will help to guide us so that we together may grow in understanding and usefulness before God. — Daniel Hertzler

Gospel Herald

October 9, 1973



What I Have Learned About Evangelism

by Nelson E. Kauffman

When I was a teenager, working in a drought-stricken wheat harvest field in North Dakota, I experienced a clear call from God to serve Him in evangelism. I can tell the spot today where a very definite awareness came upon me that God wanted me to become a minister-missionary and to share His message with people. I responded by carrying a New Testament to read and study along with my work, and by praying to God aloud in the barn when the rest of the family left it for the night. I determined to learn all I could about the church, its mission program and its leadership.

After three years of prayer for rain for the crops, it came and I was able to begin as a high school sophomore at Hesston. There I joined the Volunteer Band and took a course in personal work. As a part of student service I went with a gospel team to the county home and one Sunday presented the gospel to a sick man there. He responded, to my great joy, was baptized and received as a member of

the Hesston congregation, where he attended till his death. Here I learned the first lessons in evangelism — that I could do it.

I was married after the second year of college and graduated in 1931. I taught school three years and then was called to Hannibal, Missouri, and ordained as a minister, where for 22 years I learned more about evangelism through visiting in homes, hospitals, and prisons. I also learned to do evangelism from the pulpit through conducting revival and evangelistic meetings in many congregations in the U.S. and Canada. In those years I was asked to help begin an Evangelism Institute in Philadelphia under the leadership of the Lancaster Mennonite Conference. In these years I learned more about how to approach persons with the gospel. I also learned that in counseling persons who responded to the invitation in revival meetings, it is best not to suggest the answers in the kind of questions one asks.

I presented the gospel to persons in a wide variety of situations, and there were responses. I learned that I could lead persons to Christ on planes, by doing it. I did not have a well-defined plan which I always followed. I just presented the truth of the gospel as the occasion required. I continued to read books on evangelism and endeavored to help others become effective in personal evangelism. We had city-wide tent evangelistic meetings at Hannibal for eight years, developed a radio program, and during these years many persons came to Hannibal to assist in evangelism programs. I learned that I could not use the same methods that some others used in leading persons to Christ.

Teaching Others Evangelism. In 1956 I moved to Elkhart, Indiana, where I was asked to become Secretary for Home Missions and Evangelism of the Mennonite Board of Missions. It was there that I developed the concept of the evangelism workshop, in which I took persons to large cities and sent them into eating places to sit beside strangers and learn how to begin a conversation about the Lord, to learn to listen, to ask questions, and to give a personal testimony. They repeated this kind of experience seven times during the workshop, and then talked about it seven times.

I learned that this method had some values and also a serious weakness — some felt it was abnormal because they were out of their normal settings. So after 16 or 17 such workshops from coast to coast, I began to take the program to a congregation or group of congregations and spend two weeks meeting workshopers every other day and expecting that in the intervening day they would make contacts in their regular routines. I learned that unless there is leadership in the congregation to continue this program it will soon die. For some reason church members interested in evangelism seem to need strong leadership and encouragement. I learned that a pastor also needs help in planning and carrying through a program of evangelism in his congregation.

The program of Campus Crusade interested me, so I spent a week at Arrowhead Springs, California, and sat under Bill Bright. I followed the instruction of the staff and went with a fellow attendant out two afternoons on the streets and shared the "Four Spiritual Laws" through the screen doors. No one "prayed to receive Christ" as a result of our efforts, though others reported those results. It was also my privilege to attend a school of evangelism for ministers put on by the Billy Graham organization in connection with a campaign in Kansas City, where they gave us "Four Steps to Faith," much like the "Four Spiritual Laws." There I used my approach in the eating places and led some persons to Christ, while other ministers complained that they were in the ministers' meeting but could not share as counselors in the evening campaign meeting.

It was my objective during those years to teach persons

to do evangelism as a part of the routine of life, rather than to make it a special-time, dress-up, here-I-come type of thing. I was also rather allergic to any particular planned visitation effort. Yet I was aware that my efforts, while doing some good no doubt, were not producing results in helping people in my workshops to actually present the gospel so that people could and would respond.

After I retired from the Mission Board in 1969, I was encouraged to go to Ft. Lauderdale, Florida, to an evangelism clinic at the Coral Ridge Presbyterian Church. There Pastor Kennedy explained how he learned that Christians must be shown how to present the gospel to others. He sent out eighty teams, composed of two learners with one of his trainers, for three nights to show us how it is done. This method appealed to me.

More Learning to Do by Doing. At this time I was interim pastor at the Mennonite House of Friendship in Bronx, New York, and I began immediately to use the plan. On the first visit I took two women of the church along. A husband taxi driver, his wife, their drug-addicted daughter, and a visiting niece all responded in tears. In almost every case of presenting the gospel in the way I learned to do in Florida, persons responded and began coming to church. I thanked God and took courage, for I learned that I was not too old to learn new and better methods of evangelism.

Next I moved to Albany, Oregon, to serve as interim pastor. There I developed a team and as we presented the gospel, again the responses were most encouraging, and persons were received into the church. Since then I have been encouraging pastors to develop an evangelism plan. They begin with several persons by going visiting with them and showing them how to present the gospel, with the idea that those persons shall then become trainers of others in the congregation so that evangelism will continue.

I have learned that while our people have been taught that every member of the church is responsible before God to share his faith and they seem to believe it, they are not doing it because they say: (1) we do not know how (yet they have been going to church and Sunday school all their lives), (2) we are afraid (but 90 percent will say they have the Holy Spirit, who gives power which includes boldness), (3) we do not know enough Scripture (notwithstanding all the teaching efforts of the church), and (4) we are not good

Gospel Herald

Daniel Hertzler, Editor

David E. Hostetler, News Editor

Volume 66
Number 40

The Gospel Herald was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

Nelson E. Kauffman is currently serving the Ohio and Eastern Mennonite Conference as a leader of evangelism workshops.

enough (yet evangelism is one hungry person, not a well-fed one, telling another hungry person where to find bread). I have also learned that there can still be a place for the "during-the-week-witnessing" kind of effort for those who feel they cannot do a more aggressive type of sharing.

I have learned that we only make persons feel guilty when we ask them to share their faith without giving them some structure and guidance for doing it. People fear that others do not want to talk about spiritual things (which, of course, is untrue in most cases) and they must be given help to overcome this by the appropriation of the boldness-power that the Holy Spirit has for us. If we are secure in our faith, we need not be disturbed by the person who tells us we are wrong and he is right. I have learned that we can listen, try to understand, and reserve judgment on the other person's idea, and almost invariably he will finally ask us what we think and then the way is open for us to

share. We can learn to absorb the hostility of another, and recognize his viewpoint as a possible one, without arguing or agreeing.

As the days go by, I expect to learn more about how to help church members share their faith, by serving five different areas of the Ohio Mennonite Conference for six weeks each, going out with a few persons from different congregations. I have learned that we can no more learn to share our faith without doing it than we can learn to swim without swimming.

Yet for some reason many Christians are ready to attend conferences or lectures on evangelism when they do not really plan to do it until they learn how. I hope and pray that we can help our people to see that the only way any of us will learn how to do evangelism is to do it.

These are a few of the things I have learned about evangelism during the years and I plan to keep on learning. 

The Rich Man and Lazarus Revisited

There was a rich nation
whose people were clothed in fashionable wardrobes with
dresses and suits for every season
and who feasted sumptuously every day.
And at their gates
in city streets and mountain hollows were poor people
who desired crumbs from the rich nation's economy.
Moreover, rats in city slums ate from the meager supplies
of the poor,
sometimes chewing their children in bed at night.
And across the waters were millions of people dying from
hunger and malnutrition.

And in the summer of seventy-three
inflation increased in the rich nation;
food prices soared and there was talk of a scarcity of certain items.

And a certain rich man
who had lived his days on earth in luxury
and was suffering the hellfires of regrets for ignoring his
poor brother Lazarus
looked upon the earth and saw his rich brothers and sisters
in America
filling their freezers and hoarding food in their houses.
And he lifted his eyes and saw Father Abraham, and Lazarus in his bosom.
And he called out:
Father Abraham, have mercy on my rich brothers and
sisters in America!
Send Lazarus to warn them lest they also come to this
place of torment!
Send Lazarus to warn them of the hell which comes from
hoarding!

Send Lazarus to warn them to open their eyes to the hungry people around them!

And Father Abraham said:
They have Moses and the prophets — let them heed their message.

They have Jesus and the witness of the apostles —
let them hear the Word of the Lord and do it.

And the rich man said:
No, Father Abraham, they don't understand.
They have the words of Moses, but they have not taken them to heart.

They have read the sayings of the prophets, but they have not felt
that the message is for them.

They have listened to the teachings of Jesus, but they have found many ways
of not living them.

They have admired the courageous witness of the apostles but they dismissed economic sharing as an experiment which failed.
So now, Father Abraham,
some more drastic measures are needed;
if someone goes to them from the dead, they will change their ways.

And Father Abraham said to him:
If they do not hear Moses and the prophets,
if they dismiss as irrelevant the witness of Jesus and the apostles,
neither will they be convinced
if someone should rise from the dead.

— Peter J. Ediger

Affluence

by Amos W. Weaver

A man once asked Jesus to speak to his brother about dividing the inheritance with him. Jesus declined, saying, "Who made me a judge or divider over you?" Then to the people He said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." The people He was addressing were not particularly affluent, but likely they were willing to be. In contrast Jesus could say, "The Son of man hath not where to lay his head." But how rich, full, and meaningful was His short life here among men!

Are we truly followers of Him who for our sakes became poor? We do have many places to lay our heads. If one of our inner-spring mattresses, or one of our foam pillows does not seem just right, we can try some of the others we have, or buy some new ones! And when we go touring over the countryside in our air-conditioned cars we have the cash, or credit, to rent a luxurious motel room with its soft beds, downy pillows, and all the other comforts of home, plus. We need not walk the dusty roads of Palestine, with the occasional luxury of a donkey ride, and no place to sleep! O yes, "For your sakes he became poor, that [we] . . . through his poverty might be rich." But was it for this kind of riches? And shall the rest of the world go hungry for the bread of life for soul and body so that we may have ease? How think ye?

Who was covetous in Luke 12, the man who wanted his brother to divide the inheritance with him? The brother who was keeping the inheritance for himself? Or both of them? Most of us want what we feel rightly belongs to us. Some of us want more than that. Few of us are content with less than that. Some people seem to think the saying "God helps them who help themselves" is a Bible truth. There is of course an element of truth in that saying. The idler

and the sponger can expect to be clothed in rags.

We Are a Part. But what shall we do about our affluence? We are, willingly or not, a part of the world's most affluent nation.

We really need to take heed and beware of covetousness. We should recognize that many Mennonites, Amish, and Old Order Mennonites who became wealthy did heed Jesus' admonition in Matthew 6, and the promise He added to it, when He said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." They worked hard, earned what they could by honest sweat, were frugal, made wise investments, practiced good stewardship, gave to the poor, gave good measure in honest dealing, served the Lord wholeheartedly, kept the Lord's day, were faithful in church attendance.

They also conscientiously raised their large families of children in the nurture and admonition of the Lord, performing many other good charitable deeds in true Christian love. So, the Lord blessed them for their diligence and labors of love, and, as He promised them, He added all these things to them much like He did to Solomon when in true humility he asked for wisdom the Lord not only gave him much wisdom but also added riches and honor in profuse abundance! But his sad failure and tragic blunders, with idolatry, serve as a warning to all of us.

Some who began with very little "accidentally" struck it rich. By some rare genius they invented a baler, a spreader, an elevator, or a similar gadget that suddenly became a best seller! Others proved to be particularly adept in their business enterprises so that these grew and expanded rapidly under the Lord's apparent blessing.

Then there were others who may have "bought a piece of land," mostly on credit, and worked long and hard to pay it off and develop it. And now, after many years they suddenly discover that a small minimal investment has become worth a million dollars. They have become wealthy not by particular intent or purpose, but rather by obedience to Christ's admonition in Matthew 6:33!

Amos W. Weaver is a former silk weaver, a job which he quit in 1942 to give more time to his calling as a minister in Lancaster Conference. From 1945 to 1972 he was on the staff of Lancaster Mennonite School and served for ten years as principal.

Why does the Lord give to us what He does not want us to seek after nor set our hearts upon? Well, for one thing He loves to give good gifts to His obedient children. "No good thing will he withhold from them that walk uprightly" (Ps. 84:11b). (See also James 1:17.) Poverty is not necessarily a badge of holiness, nor of its lack. Neither is it God's special design for His people to be poor. But it is God's primary concern that we esteem, reverence, respect, love, and desire Him more and above mere things, or above any other person, including ourselves.

It also appears evident He is willing to entrust wealth and affluence to those who really do "seek . . . first the kingdom of God, and his righteousness" in the assurance, or hope, they will continue to do just that with their affluence and wealth He has added, rather than wallow luxuriously in it, to "take their ease, eat, drink, and be merry."

But there is a personal devil. He is a master of deceit and seduction. In this affluence he has a powerful instrument of temptation. He surely knows our weaknesses and the vulnerability of the flesh. So Jesus' warning to "take heed, and beware of covetousness" is most timely and needful for all of us in our affluence—or even near-affluence. To use our material goods to further His kingdom and righteousness as faithful stewards is no simple matter. And is also a weighty responsibility. One could well wish with the writer of Proverbs: "Give me neither poverty nor riches" (30:8, 9). He saw the subtle temptations inherent in either case.

What to Do with a Fortune? If one inherits a fortune, or accumulates one, should he keep it, add to it, and pass it on to the next generation intact, and keep it in the family? That may be considered good stewardship financially, but is it Christian stewardship? Or is it a better kind of stewardship to use such fortunes to the glory of God and the benefit of many of His creatures? To exchange earthly treasures for heavenly? "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Mt. 19:21). "Sell that ye have, and give alms; provide for yourselves bags that wax not old, treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth" (Lk. 12:33).

Is it not still true that "he is no fool who gives what he cannot keep for that which he cannot lose"? The rich fool certainly lost what he tried so hard to keep for himself. Our affluence must be kept within the bounds of the teachings of Christ. Paul suggests, "For I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children" (2 Cor. 12:14). But I'm

sure he meant this within the bounds of Christian propriety. And this of course must be determined between you and the Lord.

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. . . . Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." — 1 Timothy 6:6-11, 17-19. ☞

Tongue-Tied

I met him on the street today,
But couldn't think, Lord, what to say.
We talked of this and that — the weather,
Our families, "Can't we get together?"
And, both surprised by our chance meeting,
Took stock, put questions, and sent greeting.
He seemed quite prosperous, yet his eyes
Were somehow sad. We smiled good-byes
And went our separate ways. All day,
I've pondered why he came my way.
How could I be so blind indeed,
So unresponsive to his need?
Forgive me, Lord, help me to hear
Your voice, and see Your purpose clear
In every circumstance. I pray,
Make me Your messenger each day.

— J. Antoniuk

The Possibility of an Independent Judgment

by J. Lawrence Burkholder

Professionally my life thus far reflects a rather checkered pattern. I have been a Mennonite minister, a relief administrator in China, a college professor, a university professor, and a college president. I narrowly escaped becoming a professional pilot and baseball player. I missed the former because of the Depression and the latter because of a sore arm.

I have lived for extensive periods outside the Mennonite community. This has encouraged a somewhat objective view of the Mennonites and their institutions. It has been something of a love-hate relationship since I have both benefited and suffered by having been born in a Mennonite family, educated at a Mennonite college, and having served as a Mennonite minister and educator. Despite everything, I have considerable affection for the Mennonites because of some wonderful people among them. In particular I respect Goshen College.

I have identified with the Mennonites at this stage of my life because of the possibility that the Mennonites may provide a communal base for an independent judgment about American culture. The nonconformist tradition of the Mennonites is a tradition with the dignity of historical precedent from which to view the world critically and I hope, constructively.

At a time when the major denominations are weakened by disunity and popular evangelical Protestantism has sold out to the status quo, identification with a small self-conscious minority such as the Mennonites with a tradition of peace, simple life, service, brotherhood, and discipleship would seem to offer the communal support which one needs in making an independent judgment. By "independent judgment" I mean the ability to sift American culture, sort out alternatives, and pursue them wisely and courageously.

Whether one can express one's individuality best as the president of a small sectarian college or as a member of the faculty of a major university is a question that I have pondered at length. During my years at Harvard I was impressed by the brilliance, power, mobility, influence, and wit of my colleagues. Identification with Harvard enhanced one's possibilities as a change agent. However, I was impressed by the extent to which the university was a reflection of the surrounding culture and by its inability to achieve a position of moral transcendence from which to see the "principalities and powers" for what they are.

It was insiders such as the "Best and Brightest" who failed in the first instance to see the Vietnam War for what it is. Napalm was invented just a few hundred yards from my office by men who to this day have refused to assume their share of the moral responsibility for their acts. Furthermore, I discovered that famous men had their share of personal and family problems. They could be selfish, petty, competitive, proud, arrogant, and materialistic.

The question which I ponder is whether the Mennonite Church has enough of a sense of identity, ego strength, and faith in its tradition and doctrines to hew out an independent pattern of life at this stage of its existence. There are many disconcerting signs that Mennonites prefer to be absorbed uncritically into the cultural stream of America. Simplistic religion, nationalism, economic individualism, and materialism are struggling against faith, international consciousness, brotherhood economics, and the simple life within the Mennonite soul.

Whether the Mennonites are still capable of independent judgment about our culture is the question. Despite some very ominous signs there is a chance that the Mennonite Church may be "saved" even if "by fire." A lot depends upon whether our Mennonite colleges can help to supply the vision and the courage. The next five years would seem to be critical.

J. Lawrence Burkholder is president of Goshen College. This article is reprinted by permission from the Goshen College Record.

Holiday Seasons and Special Occasions

Cash Project Suggestions 1973-74

Mennonite Central Committee offers this list of gift suggestions for use by congregations or families especially during the holiday seasons. Sunday schools, vacation Bible schools or youth groups may find the list useful in expressing Christian compassion for the poor. (Matt. 25:34-40) These suggestions are parts of ongoing vital programs.

- 1 India Drought Assistance \$75 is needed for one day's activity of the Mennonite Service Agency in Bihar, India. Local people are hired to build dams, fish ponds, and irrigation canals so that the recurrent problem of drought may be overcome.
- 2 Jordan Kindergartens \$50 will provide a kindergarten experience for a five-year-old refugee child in Jordan. MCC pays for local teachers, rental of space, and teaching materials.
- 3 Medical Care—Nhatrang, Vietnam \$250 provides the MCC share of the medical program at Nhatrang for one week. Operated by the Evangelical Church of Vietnam and MCC, Nhatrang serves 40,000 patients each year and trains nursing assistants.
- 4 Sheets \$2 will provide one 72 x 90 inch white sheet for an overseas hospital. MCC and Mennonite mission workers see need for 20,000 sheets. Requests come from 10 countries. A new sheet feels just as refreshing to a Third World refugee as it does to a North American.
- 5 Towels 80¢ will purchase, pack, and ship one bath towel. Requests for towels total 50,000. Quality towels feel comfortable to persons of all skin colors.
- 6 Yard Goods 50¢ a yard is the average price MCC pays for the cloth purchased for overseas distribution. Requests from overseas total 600,000 yards or 340 miles of material.
- 7 Sewing Machines for Africa \$100 provides an income-producing machine for one individual in an African sewing project. Machines are needed in Sudan, Zambia, Ethiopia, Botswana, Zaire, Nigeria.
- 8 Small Livestock in Zaire \$3 will provide one rabbit or 12 chicks for a Zairian family. Faxmen are teaching the people better methods of raising and caring for small livestock so that their diets will improve.
- 9 Brazil Health Centers \$40 a month underwrites the MCC support of one of seven health centers in poverty-stricken northeastern Brazil where mothers are taught the basics of family nutrition, child care, and home management.
- 10 Paraguay Leprosy Program \$100 is needed each week to assist the leprosy work at Kilometer 81 in eastern Paraguay. Control of leprosy is a priority with inpatient and outpatient care.
- 11 Haiti Clinics \$2.50 provides the subsidy needed above patient charges for the operation of 10 clinic visits at Grande Riviere du Nord. MCC and Haitian staff annually conduct thirty-five thousand consultations.
- 12 Bolivia Teacher \$200 provides one month of support for a 25-pupil school and a teacher in Bolivia.
- 13 Paraguay Indian Medical Care \$300 provides the MCC support needed to supply one week of medical care for 7,500 Indians in the Paraguayan Chaco.
- 14 Appalachia Family Services \$200 a month provides the support for one family services worker in Whitesburg, Kentucky. MCC administers this program which seeks to improve the quality of life for low-income persons.
- 15 Atlanta Senior Citizens \$200 supports a volunteer in a senior citizens project in Atlanta, Georgia. As their financial and emotional resources drain away, many elderly persons withdraw. A volunteer is encouraging these people to develop skills and become active again in their community.
- 16 Training Moroccan Orphans \$350 a month provides a vocational teacher in Morocco. Some of the 276 teen-age boys in the orphanage in Oujda will get three years of vocational training, learning skills to make them self-sufficient.

Give through your regular congregational or conference channels, designating clearly the project. Canadians may give through MCC provincial channels.

MCC
Akron, PA 17501

MCC (Canada)
Winnipeg, Man. R3T 2C8



Anabaptist Curriculum Project Launched

The Publishing Council and the Editorial Council of the Anabaptist Curriculum Project met Sept. 24-26 at Rosemont, Ill. The Publishing Council met first and then with the Editorial Council at the beginning of its two-day sessions.

The Publishing Council is composed of representatives from the three publishing partners—Brethren in Christ Church, General Conference Mennonite Church, and the Mennonite Church. Erwin W. Thomas, Nappanee, Ind., is chairman of the Publishing Council, and Dick Rempel, Newton, Kan., is secretary. Paul M. Lederach, Scottsdale, Pa., is executive director.

The Publishing Council adopted "Anabaptist Curriculum Project" as the official name, approved budgets and schedules for the project, and clarified responsibilities and relationships between the two councils and with denominational structures.

The Editorial Council is composed of the following persons: Brethren in Christ—John Arthur Brubaker, Nappanee, Ind., Dan Chamberlin, Grantham, Pa., and John Zercher, Nappanee, Ind.; General Conference Mennonite Church—Loris Habegger, Newton, Kan., Bertha Harder, Elkhart, Ind., Helmut Harder, Winnipeg, Man., and Cornelia Lehn, Newton, Kan.; Mennonite Church—David Helmuth, Goshen, Ind., James E. Horsch, Scottsdale, Pa., Gerald Hughes, Cleveland Heights, Ohio, and Elsie Lehman, Harrisonburg, Va.; Church of the Brethren—Hazel Kennedy, Elgin, Ill. Helmut Harder was elected chairman of the council, and James E. Horsch was elected secretary.

The Editorial Council's responsibility is to develop educational philosophy, to arrange for outlining, and to counsel the editors of the proposed curriculum. The Editorial Council reports through the executive director to the Publishing Council.

In its initial meeting the Editorial Council reviewed theological and educational foundations involved in developing a new curriculum for a believers' church. It planned a schedule of meetings and gave initial assignments to the executive director. An important part of curriculum development will be consultations and contacts in the churches of the cooperating groups. In addition, persons

in all the groups with suggestions, counsel, or concerns are invited to share these with the executive director, or with members of the Editorial Council.

It is planned that new curriculum materials for Sunday school classes, nursery through grade 8, will be ready for use in September 1977. The Anabaptist Curriculum Project, however, will not be limited to developing children's materials. In faithfulness to believers' church concepts the education of adults is perceived as pivotal in both planning and carrying out the education of children in the congregation and home. Therefore, programs with supporting materials for youth and adult education are to be developed.

AFRAM Time Approaches

Final plans are now being made for the African Afro-Americas Inter-Mennonite Unity Conference (AFRAM) scheduled to take place Nov. 4-11, in Limuru, near Nairobi, Kenya.

AFRAM will be a "Mini-World Conference," with special emphasis on worldwide black concerns. It will primarily be an attempt to bridge gaps which exist between Africa and North America. At AFRAM, strategies will be developed for pursuing worldwide mission in a coordinated way.

A total of 46 persons have been invited as delegates to the conference. The individuals, appointed by sponsoring and participating groups, will come from Dominican Republic, Ethiopia, Ghana, Jamaica, Nigeria, Tanzania, the U.S., Zaire, and Zambia.

The nondelegate participants of AFRAM, it is anticipated, will come primarily from black communities in North America and Africa, though representation from numerous Mennonite perspectives is sought. John Powell, Elkhart, Ind., was chosen executive secretary of AFRAM in the organizing meeting held at Mennonite World Conference in 1972.

The \$30,472 cost of AFRAM has been covered by contributions from the Mennonite Church in Germany, Holland, and Switzerland; the Africa Mennonite-Brethren in Christ Fellowship; Mennonite World Conference; Mennonite Central

Committee; individuals; the General Conference and Mennonite Brethren churches; and the Ninth Street Mennonite Church, WMSC, General Board (fraternal funds of Mennonite Mutual Aid), Mennonite Board of Missions, Minority Ministries Council, Eastern Mennonite Board of Missions, Ohio and Eastern, and Indiana-Michigan conferences of the Mennonite Church. Delegates from Africa and North America are paying 10 percent of their travel costs.

Manual Written on Aid to Colombians

Three North American Mennonites in Colombia have developed a manual to facilitate the work of local economic development committees in making loans to Mennonite small business people.

Roger Friesen, the first full-time Mennonite Economic Development Associates (MEDA) overseas representative, has been working with MEDA projects near Cali, Colombia, for the past year. Friesen found that the local MEDA administrative committee expected him, the only North American, to make all the decisions. Concerned about what would happen to such a committee when he left, Friesen initiated the development of a manual clearly outlining the responsibilities of local committees.

Mark Claassen, a General Conference missionary working with a MEDA committee in Bogota, and Vernon Reimer, a Mennonite Brethren missionary who helped set up the Cali committee in 1971, assisted in drafting the manual.

The Cali and Bogota administrative committees are responsible for the 28 Colombian MEDA projects begun since 1971. A North American investment of \$11,000 has grown to \$16,000 through repayment of early loan funds. Loans have been made to taxi, electrical repair, general merchandising, leather, poultry, scrap iron, tailoring, and mining businesses.

The new manual states that the administrative committees, consisting of several nationals with one North American, are to evaluate loan applications, supervise accepted projects, provide learning opportunities in small-business management and report on the progress of the program. The handbook includes guidelines for investing and ideas about the role of the loan recipient.

"Teaching on economics needs to be done," explained Lloyd Fisher, executive director of MEDA. "The church is often too quick to think that once someone becomes Christian, economics comes easy. Missionaries and other service

volunteers often don't have time for this kind of teaching. The new manual is one way of helping to transfer the MEDA program to Colombians."

Vocational Institute Takes Shape



Efrain Padilla, secretary of the executive committee of the Honduran Mennonite Church, signs the contract for the construction of the Mennonite Vocational Institute. Standing left to right are: Don Clymer, construction supervisor; George Zimmerman, president of the executive committee; Mario Umans, building contractor; and Marco Tulio Alvarado, lawyer.

"The Mennonite Vocational Institute, a dream of two years, is slowly beginning to take physical form," wrote Don Clymer from La Ceiba, Honduras, where the project is located. Clymer is acting as overseer of the project.

"The construction site recently has been cleared of two years' growth of bush," said Clymer, "and now breathtaking views both of mountains and the sea can be enjoyed." The projected beginning date for actual construction was on Sept. 1.

Two members of the German Embassy in Honduras, the ambassador and the consul of San Pedro Sula, recently arrived in La Ceiba to examine the site and meet with George Zimmerman and Don Clymer about the plans and progress of the project. A German organization, the Evangelical Central Agency, is supplying three fourths of the funds needed for construction. The other fourth, and daily operating costs, will be met by the Mennonite Church.

The German delegation also met with top officials of the Lions Club of La Ceiba, which is granting \$5,000 to the project.

Canadian Farmer Builds Waterwheel in Zaire

A 55-year-old farmer has designed and built a waterwheel in an African village where such a device had never been seen.

Albert Drudge, volunteer with Mennonite Central Committee in Zaire, decided there must be a better way of supplying water to people at and around the Nyanga mission hospital, schools, and farms than the traditional method of hauling it from a stream two miles away.

Drudge's farming background in Stouffville, Ont., had not provided much experience in waterwheels. But in September 1972 he heard about and went to see a working waterwheel at a Catholic mission station at Kasanze, some miles from Nyanga.

"At that time I had no idea I would build one," Drudge said. "I was just curious to find out how a waterwheel works."

But the idea grew. By December Drudge had worked out a plan in his head and put enough of it on paper to merit a grant from the Canadian International Development Agency (CIDA) for the waterwheel project.

CIDA requires local people's involvement in projects they fund. Ten Zairian men working with Drudge dug a channel to divert the stream and excavated a dam. They hauled gravel from an abandoned diamond mine 12 miles away across the Kasai River, and cement from Kananga at a cost of seven dollars a bag.



Albert Drudge operates the waterwheel he designed and built in Nyanga, Zaire.

The seven-foot wheel powers a pump to lift water 400 feet to a storage tank at the African Inter-Mennonite Mission station one mile away. From there, a distribution system of pipes will carry water to the various station facilities.

Albert and Annie Drudge came to Zaire in 1971 after a term of service at the headquarters in Akron, Pa. The waterwheel is the latest in a series of projects and improvements.

"After the waterwheel," said one of his fellow workers, "it's hard to imagine what other plans might be turning around in Albert's head."

Cooperation Gets Calves to Brazilian Indians

Mennonites and Wycliffe Bible Translators cooperated to fly three calves to an isolated Indian tribe in central Brazil late in August. Many of the tribe had not seen cattle before.

Dean and Sandra Amstutz, Mennonite Central Committee volunteers on loan to the Wycliffe program at Belem, Brazil, with the help of the Brazilian Air Force, delivered the cattle to the Mundurucu tribe. The cattle project reflects Wycliffe's growing concerns for the health and agricultural needs of the people for whom they are translating the Bible.

"We landed on a small air base about 10 miles from where we were taking the calves," Sandra reported. "We tied all three calves in a boat and took them upriver. When we got there the Indians wouldn't even get close to them. Many had never seen a calf."

The Amstutzes spent one week with the tribe and a Swiss missionary couple there.

Two other calves will be flown to the Sateré tribe this fall.

Brazilian road projects continue to uncover formerly isolated Indian tribes. Wycliffe Bible translators are active in 12 tribes within a 400-mile radius of the Belem base. Two years ago Wycliffe invited MCC volunteers to assist them with the community development aspects of their work with these tribes.

Wycliffe began a dairy farm at the Belem base at the initiative of one translator who heard hungry Indian children crying themselves to sleep at night. John H. and Ann Hostetler, currently on furlough, are the farm managers. Heifer Project International contributed animals to the Belem foundation herd. Heifer calves from the herd are being placed among the 12 tribes with which Wycliffe is working. Dean Amstutz is supervising the Belem dairy herd of 30.

Other community development services will follow placement of the calves. In October Dean with Ralph Martin, Elmira, Ont., the third MCC/Wycliffe worker, plans to help the Urubu tribe dig another well. Sandra, a registered nurse, has worked with several tribes in health care and is teaching sewing to Indian men and women.

Mathias' New Church

On Sept. 16, the new Mennonite meetinghouse along route 259, three miles south of Mathias, W. Va., was dedicated. The occasion was marked with morning, afternoon, and evening services, plus a

fellowship lunch at noon.

The new facility will serve the former Mt. Hermon congregation, Bergton, Va., and the Buckhorn congregation, Mathias, W.Va. The new congregation will henceforth be known as Mathias Mennonite Church.

The structure is of native stone, built in two stories but situated on a hillside so that ground-level entrance is available to both floors. Harley Good is resident pastor of the congregation.

The dedication sermon was given by David Augsburg. Others who shared in the daylong services were Grace Showalter, Northern District historian, John F. Shank, a former pastor in the area, Linden M. Wenger, bishop in the Northern District, and I. Mark Ross, who served as song leader and followed with a week of evangelistic meetings for the congregation.

Workers' Retreat at Lindenwiese, Germany

The small German village of Bambergen was the setting of the Aug. 27 to Sept. 1 workers' conference for 75 mission and Mennonite Central Committee personnel serving in Europe and North Africa. The theme, "Service and Salvation," provided the groundwork for lectures, Bible studies, and small-group discussions.

The conference took place at the Lindenwiese, scenic church retreat center for the Gemeinschaft Evangelisch Taufgesinnte (GET), known in North America as the Apostolic Christian Church. Lindenwiese was built largely by Paxmen and financed by contributions from local GET churches.

Resource persons for the workers' conference included Marlin Miller, Mennonite Board of Missions worker in Paris; Alan Kreider, professor of history at Goshen College, now studying in England; Jose Gallardo, social worker among migrant workers in Brussels, Belgium; William Keeney, provost of Bethel College on leave for one year with the MCC Peace Section, and Peter J. Dyck, MCC director for Europe and North Africa.

Speaking on salvation, Miller noted that for Jesus, the wilderness temptations were a struggle with the question of how to present salvation to the world. Kreider gave a historical perspective: "A significant cause of the problems facing Mennonites has been their serious lack of self-confidence. We have rushed into conformity and are in danger of producing middle-class parents and humanist youth."

Gallardo offered a wider outlook on salvation: "Complete salvation includes liberation not only spiritually, but also

from country, culture, and wealth. Salvation releases the Christian to serve the Lord. Service and salvation are intimately related." Keeney stressed that salvation assumes primarily a confession that man is not able to live independently.

The group discovered during the week that Mennonites have ties other than those through the Lindenwiese to the people of the Bambergen area. When a local grocer heard that the Mennonites were holding a conference at the Lindenwiese, he contributed the salad and potatoes for their noon meal. Over 20 years before, MCC workers had helped the grocer's family when they needed help most.

A communion service and message by Helmut Doerksen, teacher at the Bienenberg Bible school near Basel, Switzerland, marked the climax of the retreat.

Former Volunteers Reflect on Algeria

Former Mennonite Central Committee and Mennonite Board of Missions personnel in Algeria came together at Camp Luz, Kidron, Ohio, Aug. 10-12 to think about the place of Christian witness in Algeria.

Robert Stetter, missionary in Algeria

from 1959 to 1971, shared with the group the personal stories of two present-day Algerian Christians. Stetter compared the church in Algeria to the church at Philadelphia in the Book of Revelation—small and weak but with a door no one can shut.

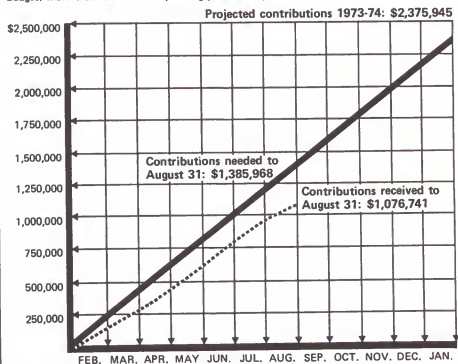
Peter Dyck, Europe and North Africa director, raised the question of MCC's future role in Algeria. The Christian Committee for Service in Algeria (CCSA) with whom MCC has been working since 1962 is doing a self-evaluation and will decide on its future in 1974. Possibly MCC, the Mennonite Board of Missions, and the United Methodist Church will cooperate for their future work in Algeria.

Dyck also spoke of the lessening number of volunteers for the work. Eight persons at the reunion volunteered to serve as contact persons in their area for recruiting personnel.

Fifty-one adults and 40 children came from British Columbia, Kansas, Iowa, Indiana, Michigan, Ontario, Pennsylvania, Maryland, Virginia, and Ohio to attend the reunion. John Wyse who served in 1956 and Dick and Brenda Myer who terminated in 1972 reflected a wide time span of Mennonite work in Algeria.

Curt and Gloria Nussbaum, Kidron, arranged the reunion. The group present asked Duane and Sharon Miller, Wellman, Iowa, to plan a 1975 reunion.

CONTRIBUTIONS to Mennonite Board of Missions, Elkhart, Indiana, for the first seven months of its fiscal year beginning February 1, 1973, increased \$59,078, or six percent (adjusted for last year's above-budget Compassion Fund — now included in budget) more than for the corresponding period last year.





Volunteers Move Out

"We learned to affirm each other," said one VSer at the commissioning service which closed eight days of orientation for 28 persons at Mennonite Board of Missions, Elkhart, Ind., Sept. 10-18.

Sharing communion together with staff persons from the Mission Board, VSers planned their commissioning service to celebrate the oneness of Christ's body even as it scatters across the country. The worship experience concluded as VSers knelt with hands linked, while staffers laid hands on them and shared in prayers of commitment to a common task of sharing Christ.

Front row (left to right): Martha Krabill, Hesston, Kan., to Toledo, Ohio; Tim Lehman, Harrisonburg, Va., to Blue Diamond, Ky.; Marlin Diller, Hesston, Kan., to Surprise, Ariz.; Bob Stutzman, Adair, Okla., to Indianapolis, Ind.; Connie Bachman, Peoria, Ill., to Blue Diamond, Ky.; Ruth Hawton, Brampton, Ont., to Claremont, N.H.

Second row: Herb and Sharon Hess, Sarasota, Fla., to Eureka, Ill.; Ada Mast, Phoenix, Ariz., to Mantua, Ohio; Evelyn Slatter, Filer, Idaho, to Durham, N.C.; Laura Lawson, Peoria, Ill., to Blue Diamond, Ky.; Chris Derstine, Harleysville, Pa., to Omaha, Neb.; Mary Schertz, Lowpoint, Ill., to Philadelphia, Pa.; Wenda Singer, Merlin, Ont., to Corpus Christi, Tex.

Third row: Joanne Phillips, Bechtelsville, Pa., to Indianapolis, Ind.; Trudy Schrock, Arthur, Ill., to Canton, Ohio; Beth Swartzendruber, Fairview, Mich., to Claremont, N.H.; Becky Beachy, Yoder, Kan., to Washington, D.C.; Linda Ebersole, Chambersburg, Pa., to Eureka, Ill.; Mary Erney, Zion Hill, Pa., to Mantua, Ohio; Sandra Stehman, Detroit Lakes, Minn., to Omaha, Neb.; Denise Bradshaw, Onarga, Ill., to Mantua, Ohio; Garnet Pfle, Freeport, Ill., to Canton, Ohio.

Back row: Carmen Torres, Elkhart, Ind., to Corpus Christi, Tex.; Sue Yoder, Twin Falls, Idaho, to Richmond, Va.; Christine Yoder, La Junta, Colo., to Blue Diamond,

Ky.; Mary Wagler, Archbold, Ohio, to Indianapolis, Ind.; Elizabeth Brubacher, Waterloo, Ont., to Champaign-Urbana, Ill.

Phase Out in Mani

The five-year-old Church World Service (CWS) agricultural program at Mani, Greece, will close this December.

Since 1969, the Mani Project has served more than 40,000 people of the poorest area of Greece, bringing community and agricultural development and helping them find hope and a better life on their island homeland.

According to CWS reports, this is the first attempt in several centuries to bring development of skills to this area. Projects include road building, tree farming, handicrafts, livestock, a feed mill, irrigation, honey production, and crop variety improvements.

North American and German churches have contributed over \$250,000 to the Mani program in which more than 25 North Americans and 18 Greeks have worked together.

With the closing of the Mani program in December, John Dyck, a 28-year-old agriculturist from Winkler, Man., will also finish his work in the Laconia province of southern Greece where he has served as a Mennonite Central Committee volunteer with CWS since July 1972.

Preceding Dyck as MCC volunteers at the Mani program were Roger and Martha Beck, Archbold, Ohio; Eldon Saffer, Flagler, Colo.; and Douglas Stutzman, Buhl, Idaho.

While serving in Greece, Dyck has helped implement some changes. "Farmers in Laconia have to adopt new cultural techniques," he said. "We work to introduce higher yielding varieties of familiar crops."

High yielding varieties of Egyptian clover, with which Dyck has been working, look good to Laconian farmers seeking better forages to substitute for increasingly expensive grains.

Hybrid tomatoes which resist local virus infections give three times the yield of

local varieties when properly managed.

The Laconian farmer is realizing that improved methods result in higher income, and is eager to adopt the new ways.

But Dyck feels introducing new varieties and better cropping techniques involves more technical work.

"In helping people, you have to start with a person-to-person relationship," he said. Building relationships involves learning the language and culture. Dyck shares in many aspects of local life.

Living the VS Way

John R. Dyck and his wife, Paula, have made Voluntary Service a way of life for over twenty-five years. Since 1947 when they moved from their farm to Rosthern, Sask., he has managed a conference-related bookstore, served as secretary-treasurer of Rosthern Junior College (RJC), helped build the chapel at the Elkhart seminary, headed up the Mennonite Central Committee programs in Paraguay and Korea, and, most recently, managed Mennonite Foundation, an arm of the Conference of Mennonites in Canada.

The income from their farm in Saskatchewan, which they have rented out since 1965, has provided their basic support. With the exception of about a year at RJC, John has given full-time service on a VS-type allowance to various church agencies for the past twenty-six years.

John R., as he is affectionately called by his many friends, concluded his two-year period of service with Mennonite Foundation at the end of August. One of his dreams, the establishment of an inter-Mennonite Canadian foundation, was realized earlier this year. The new organization, the Mennonite Foundation of Canada, has the Conference of Mennonites in Canada and three other conferences on its membership roll.

Youth Conventions Not Thing of Past

Youth conventions are not a thing of the past. That was the decision of 37 youth secretaries and youth representatives from district conferences attending Youth Council at Camp Friedenswald, Mich., Sept. 24-26.

Council members went on record as favoring another churchwide convention for 1976. They also gave their support to the idea for another cross-cultural youth convention in 1975.

For 1974, the council suggested that district conferences or regions plan their own youth gatherings. There was also strong support for getting young people involved in the program and activities

of Assembly 75, to be held at Eureka, Ill.

In other business, council agreed to recommend to the Minority Ministries Assembly the appointment of a task force to study the need for a separate minority youth council.

Youth Council participants took a hard look at their own role and structure. They agreed that the council should become an advisory group to the churchwide youth staff, who will in the future plan such things as North American Youth conventions, resources for local youth groups, and leadership training.

Youth Council recommended that the Mennonite Board of Congregational Ministries set up a commission on youth ministry. This group of from five to eight persons would be responsible to help the churchwide staff in its planning and administration of program.

J. Lawrence Burkholder, president of Goshen College, talked with the group on the current status of youth in the church. He noted that most persons in the church under 25 years of age have never heard a sermon on nonconformity.

"I am impressed with the way even young people today are conformed to the world," he said. "What can we who work with youth do to help them get a sense of being a people apart from the culture of the world, a people with a sense of destiny and purpose?"

mennoscope

Cassette tapes of the proceedings of Assembly 73, held Aug. 7-12 at Eastern Mennonite College, are now available. For a complete tape listing and price information, write to Station WEMC, Eastern Mennonite College, Harrisonburg, Va. 22801.

Adam B. Eshenshade was ordained to the ministry on Sept. 9 to serve at the Bible Fellowship Center, New Haven, Conn. The service was in charge of Clair B. Ehy and David N. Thomas. Bro. Eshenshade's address is: 61 Rosette St., New Haven, Conn. 06519.

John David Landis was ordained pastor of the Mobile Mennonite Church on Aug. 26 in a service held at the Mobile Church in Alabama. Paul Hollinger, a bishop of the Lancaster Mennonite Conference from the Hammer Creek District, brought the message, and Paul Dagen, bishop of the Alabama-Northwest Florida District, was moderator of the meeting. During the ordination service, members of the Mobile congregation came to the front of the church and shared in laying on hands on John David.

EMC Summer Team in Mississippi

Five students from Eastern Mennonite College worked as a summer team in Noxubee County, Miss., this year. The team worked for several nonprofit community organizations under the college's federal Work-Study program. According to Larry Miller who directed the Noxubee Summer Project, "they really got involved with the problems of the people in the poverty area and rendered valuable services."

One of the team's accomplishments was supervising two playgrounds and providing full-time activities for underprivileged black youth. They also repaired homes for the elderly, held boys' and girls' clubs, staffed weekend youth outings, conducted camping trips, and assembled a 12-ton steel feed bin for a pig cooperative. The team's energy and talents were not confined to eight hours a day, but involved their spare time as well.

Members of the group were: Dean Brubaker, Marge Nussbaum, Joe Fretz, Diana Griffin, and Karla Miller. The quality of their work, the team's identification with the poor, and their Christian testimony will be remembered by many in Noxubee County. The team received some assistance from Corps 70 and several churches in the college area. This was the third year that EMC students have worked in the Macon area.

This group commitment was "very meaningful," said both John David and Paul Dagen.

Homebuilders meeting will be held at the Weaverland Mennonite Church, East Earl, Pa., Oct. 11, at 7:00 p.m. The speakers will be Ella May Miller and Eva Stauffer discussing the subject "The Gracious Christian Woman."

Official enrollment figures released this week at Eastern Mennonite College shows 887 full-time students registered for the fall term. Registrar Paul T. Guengerich said that an additional 63 part-time students brings the full-time equivalent to 912 students, a 4 percent increase over last year's fall enrollment. Seminary enrollment also climbed this fall to 41 full-time and 11 part-time students as compared to 33 full-time and 7 part-time students last fall. Seminary Dean George R. Brunk said the student body represents 15 denominations.

Byrdaline and Willis Horst, literacy workers with the Toba Indians in northern Argentina, write: "When they are asked to speak in a Toba service, they

have been talking about Jacob and Esau — their separation and later reconciliation. The story is significant to the Tobas because family ties and relationships are so strong and important. In their Bible teaching, the Horsts have been concentrating on Genesis and Exodus, the Scriptures most recently translated into Toba under the direction of another Mennonite missionary, Albert Buckwalter."

Kenneth and Elmore Herr, Overseas Mission Associates teaching at Hokkaido International School in Sapporo, Japan, report hearing Myron Augsburg at the Karuizawa Deeper Life Convention in August. In Sapporo, the Herrs regularly worship with the Shiroishi Mennonite congregation. "We don't understand much of what happens in Japanese but the people are very friendly and expect us to come. Some of them can talk to us in English and Wes or Sue Richard translates for us."

Residents and employees of Beth-Haven Nursing Home, Hannibal, Mo., honored Mr. and Mrs. Bernard L. Clayton of Hannibal with the Missouri Nursing Home Association's Sixth District Volunteer of the Year Award on Sept. 20. Beth-Haven's administrator, Peter E. Hartman, praised the Claytons for unselfish giving as they took part in various projects at the home. The Claytons, among other things, secured and repaired wheelchairs, developed a flower garden, and paid weekly visits to residents of the home.

Eastern Mennonite College will launch its 1973 alumni fund drive in late September with a \$170,000 contributions goal. Chairman of this year's campaign, R. Clair Weaver of Lancaster, Pa., said that alumni gifts will help supplement what a student pays in tuition and the actual educational cost per student to EMC, help prevent tuition hikes, provide for faculty enrichment in areas of curriculum advancement and research, and assist in the maintenance of campus buildings and grounds.

Special meetings: Fred Augsburg, Youngstown, Ohio, at Pleasant View, North Lawrence, Ohio, Oct. 17-24. Elam Stauffer, Lancaster, Pa., at Bethel, Elora, Ont., Oct. 21-28.

New members by baptism: five at Finland, Pennsylvania.

readers say

Submissions to Readers Say column should comment on printed articles.

I was interested in Brother Kauffman's article on hair. I agree that length of hair is insignificant but implications are more far reaching. It is a bit strange that those who say hair length or styles "mean nothing" or are "little things"

are so insistent in practicing them. There are those who see more than hairstyle in this and are not able to pass it off as a "little thing." It would seem to me that if it were really as little as we are told it is, there would be some changes in our attitudes and practices toward our parents, our brethren, and our church. The plea for love and understanding is valid. There is also a need for loyalty to our Lord. "Pure religion is . . . to keep himself unpolluted from the world." Some of our practices do not make us worldly, but being worldly results in some of our practices. . . .

As I look into the Scripture and the witness of the Spirit within, my heart longs for cleansing that will make us meet for the Master's use. —David Yoder, Milford, Del.

In the *Gospel Herald* issue of Sept. 4, p. 666, is the statement, ". . . that men of the Mennonite Church have sinned against women of the church in the past and an apology is due." I take issue with the last phrase. Do Christians hint for or demand an apology? Was Christ's instruction "to pray for those who mistreat you" given only for men facing Selective Service? Is Christ's way of righting wrong too slow? too quiet? draws too little attention? What would happen if we would put as much time and effort into His methods as we do the world's methods?

The *Gospel Herald* keeps us in touch with the church. Thanks to all who make it a good paper. —Mrs. Roger Borman, Los Fresnos, Tex.

Donald Kaufman's article, "What Brings People to Church?" (Sept. 11, 1973) has a ring of authenticity to it but I am quite sure he has left out a painful truth concerning some of these rapidly expanding congregations. I refer to an alliance with the conservative politics of nationalism, militarism, racism, and elitist economics. It would be revealing to test the attitudes of these churches on Watergate—Donovan E. Smucker, Waterloo, Ont.

For twenty-five years our home has been getting the *Gospel Herald* and we appreciate its contribution to good reading for the family. Many times I have had a strong compulsion to write in response to an especially helpful article that "hit me between the eyes" but had never done so.

I have read with interest the articles relating to woman's role in the church. The commands to "obey," "submit," and "reverence" seem to be lost in the maze of opinions of writers other than the inspired Scriptures on the subject. Only recently did I discover the new freedom that comes from recognizing God's order of God-Man-Woman. When womankind in the Christian atmosphere take their place in God's order it will make it easy and certainly possible for husbands to assume the leadership in the home that God gave them and we women have criticized them for not fulfilling.

Women will not wear men's clothing when this order is in effect and it will not be a problem to wear the symbol of submission that is fast disappearing throughout the Mennonite Church. Ministers, we need teaching and preaching on this important subject! Will the symbols God gave relating to holy communion eventually also be rationalized into oblivion? There is no freedom so genuine as that which comes in the path of obedience and submission. The symbol without the spirit is hypocrisy we know, but we surely must have both. I wish to raise my hand to save the prayer veiling because it is a traditional teaching that we need to keep us reminded of our proper place of freedom in God's kingdom. —Mrs. Fred Slabaugh, Greenwood, Del.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Benner — Rehak. — Timothy M. Benner, Souderton, Pa., and Pamela L. Rehak, Quakertown, Pa., by Richard Detweiler, Aug. 25, 1973.

Calvert — Benko. — Kenneth Calvert, Peoria, Ill., and Ruth Benko, Peoria, Ill., United Mennonite cong., by J. Frederick Erb, Aug. 4, 1973.

Crouch — Weaver. — Don Crouch, East Peoria, Ill., and Phyllis Weaver, Peoria, Ill., United Mennonite cong., by J. Frederick Erb, Sept. 8, 1973.

Eberly — Horning. — Kenneth B. Eberly, East Earl, Pa., and Betty Lou Horning, Denver, Pa., both from Twelfth and Windsor cong., by Luke L. Horst, Sept. 7, 1973.

Gingerich — Derstine. — Paul Gingerich, Arthur, Ill., Quin, Chapel cong., and Sharon Lucille Derstine, Fountainville, Pa., Doylestown cong., by Kermit Derstine, uncle of the bride, July 27, 1973.

Hostetter — Nussbaum. — Everest Neal Hostetter, Apple Creek, Ohio, and Barbara May Nussbaum, Orrville, Ohio, Methodist Church, by Bill Detweiler, July 7, 1973.

Hostetter — Thurman. — Roland Hostetter, Harper, Kan., Pleasant Valley cong., and Kathy Thurman, United Methodist Church, Harper, Kan., by Robert O. Zehr, Aug. 25, 1973.

Hunsberger — Kriebel. — Jesse R. Hunsberger and Sylvia E. Kriebel, both of Souderton, Pa., by Richard C. Detweiler, Sept. 8, 1973.

Jutzi — Weaver. — Calvin Paul Jutzi, Reading, Pa., East District cong., and Priscilla Ann Weaver, Halifax, Pa., South Seventh Street cong., by William M. Weaver, father of the bride, Sept. 8, 1973.

Kaufman — Beyer. — Armon Kaufman, Archbold, Ohio, Central cong., and Bernice Beyer, Souderton, Pa., Souderton cong., by Clare Schumm, Aug. 18, 1973.

Kingery — Borntrager. — Michael J. Kingery, Arthur, Ill., and Mary Borntrager, Humboldt, Ill., Sunnyside Conservative cong., by Paul E. Sieber, July 1, 1973.

Krabill — Albrecht. — Elvin Krabill and Connie Albrecht, Tiskilwa, Ill., Willow Springs cong., by Don Heiser, Aug. 11, 1973.

Lapp — Sutter. — Steve Lapp, West Liberty, Ohio, Oak Grove cong., and Miriam Sutter, Goshen, Ind., East Goshen cong., by Cliff Miller, Aug. 18, 1973.

Miller — Smucker. — Jan Lehman Miller, Akron, Pa., Akron cong., and Gordia Darlene Smucker, Orrville, Ohio, Smithville cong., by Bill Detweiler, Aug. 11, 1973.

Panyako — Ramer. — David Panyako, Kenya, Africa, Church of God, and Ruby Ramer, Elkhart, Ind., Sunnyside cong., by Clare Schumm, Aug. 25, 1973.

Raber — Yoder. — Eli Ray Raber, Portland, Ore., Maple Grove Cons. cong., and Jan Elizabeth Yoder, Gladstone, Ore., Portland cong., by John Williams, Aug. 4, 1973.

Schrock — Miller. — Dan T. Schrock, Arthur, Ill., Sunnyside cong., and Rita June Miller, Kalona, Iowa, Fairview cong., by John L. Ropp, June 9, 1973.

Suttle — Sommer. — Paul Jay Suttle, Wooster, Ohio, Lutheran Church, and Sandra Sommer, Kidron, Ohio, Kidron cong., by Bill Detweiler, Aug. 15, 1973.

Utch — King. — Rollin Wayne Ulrich, Eureka, Ill., Roanoke cong., and Velma Ilene King, Archbold, Ohio, West Clinton cong., by Walter Stuckey, May 26, 1973.

Weaver — Geiser. — John Elden Weaver, Mt. Eaton, Ohio, Calvary Chapel, and Carol Geiser, Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Sept. 8, 1973.

Yoder — Hammond. — Gary Yoder, Arthur, Ill., Arthur cong., and Debra Hammond, Martinsville, Ill., Bible Church, by George G. Nika, June 23, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Biehn, Elverne and Ruth Ann, Listowel, Ont., first child, Trevor Stephen, Aug. 9, 1973.
Crowder, Ken and Salinda (Miller), Clearfield, Pa., first child, Eric Dustin, Sept. 9, 1973.
Davenport, Harold and Verneice (Lovick), Bronx, N.Y., first child, Rachelle Lynette, Aug. 12, 1973.

Delp, Arlin and Darlene (Erb), Hatfield, Pa., first child, Denise Darlene, July 11, 1973.
Derstine, Donald and Judith (Yost), Dublin, Pa., first child, Shannon Leigh, Aug. 19, 1973.
Eller, Nile and Barbara (Butler), Perkasie, Pa., third child, second son, Mark Edward, Aug. 15, 1973.

Gerber, Dwight and Paula (Geiser), Goshen, Ind., first child, Matthew Lawrence, Aug. 21, 1973.

Hinz, Walter and Rachel (Alderfer), Harrisonburg, Va., third child, second son, Wilfred Franz, July 13, 1973.

Kaufman, John and Loreen (Mollett), Leonard, Mo., first child, Matthew John, Sept. 15, 1973.

Kratz, Floyd H., and Mary Jane (Halteman), Souderton, Pa., second child, first daughter, Brenda Leanne, Sept. 10, 1973.

Landes, D. Richard and Jeannine (Goodrich), Pottsville, Pa., second child, Kevin Richard, Mar. 27, 1973.

Landis, Ray K. and Becky (Knappenberg), Green Lane, Pa., eighth child, Rhoda Sue, Sept. 2, 1973.

Lichty, Delmar and Doris (Roth), Milbank, Ont., third daughter, Heather Jane, Aug. 9, 1973.

Marksberry, Rick and Lynette (Hunsberger), Largo, Fla., first child, Julia Candice, Sept. 12, 1973.

Martin, Alvin and Ruth (Shank), Waterloo, Ont., second child, first daughter, Diane Ruth, Sept. 6, 1973.

Martin, Larry and Kathryn (Gehman), Ephrata, Pa., second child, first daughter, Leanne Yvonne, Aug. 23, 1973.

Marty, Leo and Joyce (Shoup), Smithville, Ohio, third child, second son, Douglas Jay, June 5, 1973.

Miller, Marlin and Delores (Wenger), Versailles, Mo., first child, Galen Lee, Aug. 27, 1973.

Phinney, Larry and Sharon (Hostetter), Elkton, Va., second child, first daughter, Bethany Denise, Sept. 16, 1973.

Schlabaugh, Maynard and Vicki (Young), Sarasota, Fla., second son, Travis Keith, Sept. 11, 1973.

Smith, Mike and Jackie (Armstrong), Morenc, Mich., first child, Jeremy Lewis, Sept. 4, 1973.

Turner, Joseph and Donna, Orrville, Ohio, first child, Koraee Kaye, Aug. 28, 1973.

Wenger, Kenneth and Rita (Hostetter), Orrville, Ohio, second child, first daughter, Jennifer Lynn, May 13, 1973.

Yoder, Daniel and Rhoda (Myers), Tallahassee, Fla., second son, Jonathan Scott, Sept. 10, 1973.

Yoder, Dwayne and Viola (Gingerich), Sarasota, Fla., second son, Derrick Dale, Sept. 14, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Diller, Jacob R., son of John and Susanna (Reesor) Diller, was born at Markham, Ont., Jan. 12, 1882; died at Schwalterville, Heaton, Kan., Sept. 11, 1973; aged 91 y. 7 m. 30 d. On Sept. 15, 1915, he was married to Grace Cooprider, who preceded him in death on May 8, 1972. Surviving are 5 sons (John, Allen, Robert, Ivan, and Eugene), 13 grandchildren, and 6 great-grandchildren. He was a member of the Heston Mennonite Church, where funeral services were held on Sept. 13, in charge of Richard Yordy and Paul Friesen; interment in the East Lawn Cemetery.

Hartzler, Ira, son of John J. and Magdalene (Mast) Hartzler, was born in Garden City, Mo., Oct. 19, 1880; died at the Cass County Memorial Hospital, Harrisonville, Mo., Sept. 3, 1973; aged 92 y. 9 m. 15 d. On Jan. 1, 1905, he was married to Martha M. Yoder, who preceded him in death on Nov. 29, 1971. Surviving are 3 daughters (Mrs. Bernice Schrock, Iona—Mrs. Wilbur Schrock, and Vera—Mrs. Ralph Rushly), 2 sisters (Mrs. Mary King and Mrs. Anne Eigst), and one brother (Levi J. Hartzler). He was a member of the Sycamore Grove Mennonite Church, where funeral services were held on Sept. 5, in charge of Kenneth F. Steckly; interment in the Clearfork Cemetery.

Hershey, Henry K., son of Moses and Margaret Hershey, was born in Leacock Twp., Pa.; died at the Overhill Mennonite Home, Lancaster, Pa., Sept. 6, 1973; aged 91 y. 7 m. 24 d. He was married to Mary Neff, who survives. He was a member of the Hershey Mennonite Church, where funeral services were held on Sept. 9, in charge of Clair Hershey and Sanford Hershey; interment in the church cemetery.

Homan, Carl L., son of Mr. and Mrs. Stanley Homan, was born at Bradford, Pa., Oct. 17, 1942; died in an airplane crash at Harper, Kan., Sept. 3, 1973; aged 30 y. 10 m. 17 d. On Feb. 11, 1966, he was married to Joyce Zehr, who survives. Also surviving are one son (David), his parents, one brother (Ronald), 4 sisters (Delores—Mrs. Paul Brooks, Nancy, Linda, and Debbie Homan), and his paternal grandmother (Mrs. Gladys Homan). He was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Sept. 5, in charge of Millard Osborne and Verno Zehr. Services were also held at Kane, Pa., on Sept. 7, interment in the Lutheran Cemetery, Dempseytown, Pa.

Johnson, Richard Brian, son of R. J. and Eva (Miller) Johnson, was born at Seymour, Ind., Sept. 16, 1968; died instantly from injuries received in a bicycle accident near his home on Aug. 15, 1973; aged 4 y. 10 m. 30 d. Surviving are his parents, 3 brothers (Timmy, David, and Bobby), his paternal grandparents (Robert and Otis Johnson), and his maternal grandparents (John H. and Emma Miller). He attended the Austin Mennonite Church. Funeral services were held at the Austin Church of God, in charge of Alvin Graber and Frank Dutcher; interment in the Wesley Chapel Cemetery.

Kaufman L. Keith, son of Orton and Betty (Lantz) Kaufman, was born at Goshen, Ind., Oct. 8, 1954; died of heart failure at Goshen, Ind., Sept. 13, 1973; aged 18 y. 11 m. 5 d. Surviving are his parents and 2 sisters (Sharon Nofziger and Marcia Kaufman). Funeral services were held on Sept. 15, in charge of Cliff Miller and Moses Beachy; interment in the Town-Line Cemetery, Shipshewer, Ind.

Krauffer, Jess R., son of Eli and Amanda (Troyer) Kaufman, was born in Missouri on Oct.

29, 1896; died in a car accident in Georgia (on his way home to Florida after visiting relatives in New York) on Sept. 13, 1973; aged 76 y. 10 m. 15 d. On Nov. 20, 1931, he was married to Lydia Troyer, who preceded him in death on Aug. 8, 1970. Surviving are 4 sons (Lawrence R., Lester J., Mervin J., and Jesse, Jr.), 3 daughters (Nellie—Mrs. Merlin Bontrager, Janice—Mrs. Fred Dealey, and Lily—Mrs. Anthony Zendano), 20 grandchildren, 3 brothers (Ben, Ora, and Mervin), and one sister (Ida—Mrs. Levi Yoder). He was preceded in death by one brother (Perry) and one sister (Clara). He was a member of the Clarence Center Mennonite Church, Akron, N.Y., where funeral services were held on Sept. 17, in charge of Howard S. Bauman; interment in Good Cemetery.

Leichty, Sam, son of Jacob and Catherine (Stoll) Leichty, was born in Daviess Co., Ind., Aug. 1, 1892; died en route to the Goshen Hospital, Goshen, Ind., Aug. 25, 1973; aged 81 y. 24 d. On Dec. 17, 1914, he was married to Clara A. Harshberger, who survives. Also surviving are 2 daughters (Mrs. Joe Delagrang and Martha—Mrs. Lee Christner), one son (Ivan), 13 grandchildren, and 9 great-grandchildren. He was preceded in death by 3 grandchildren and 5 brothers. He was a member of the Clinton Frame Mennonite Church, where funeral services were held on Aug. 27, in charge of Vernon E. Bontrager; interment in the Miller Cemetery.

Martin, Elum S., son of Mr. and Mrs. Paul Shantz, was born at Waterloo, Ont., died at the K-W Hospital, Kitchener, Ont., Sept. 3, 1973; aged 79 y. He was married to Clara Cressman who survives. Also surviving are 2 daughters (Marjorie—Mrs. Riley Bearinger and Pauline—Mrs. Howard Bast), 5 grandchildren, one great-grandchild, one sister (Elizabeth—Mrs. Wendell Martin), and 2 brothers (Absalom and Paul Martin). He was preceded in death by a son (Donald), 2 sisters, and 3 brothers. He was a member of the First Mennonite Church, where funeral services were held on Sept. 5, in charge of Robert N. Johnson and Ernie Martin; interment in Memory Gardens, Breslau, Ont.

Martin, Wayne S., son of David W. and Maria (Sauder) Martin, was born in Lancaster Co., Pa., July 14, 1886; died at the Fairmount Rest Home, Farmersville, Pa., Sept. 3, 1973; aged 87 y. 1 m. 19 d. He was married to Anna Witmer, who preceded him in death in 1949. On Mar. 2, 1952, he was married to Nancy K. Mast, who survives. Also surviving are 3 daughters (Reta, Evelyn, and Grace), one son (Wayne W.), 12 grandchildren, 13 great-grandchildren, and 2 brothers (David and Peter). Funeral services were held at the Goodville Mennonite Church on Sept. 6, in charge of Walter H. Martin; interment in the adjoining cemetery.

Ringenberg, Otto A., son of Joseph and Mary Ringenberg, was born at Lombardville, Ill., Mar. 17, 1891; died at Kewanee, Ill., Aug. 15, 1973; aged 82 y. 4 m. 29 d. On June 20, 1942, he was married to Natalie M. Myers, who preceded him in death on Apr. 26, 1964. He was a member of the Willow Springs Mennonite Church. Funeral services were held at the Bradford Funeral Home, Bradford, Ill., Aug. 18, in charge of Don Heiser; interment in the Willow Springs Cemetery.

Shantz, Sylvanus A., died at the K-W Hospital, Kitchener, Ont., Sept. 12, 1973; aged 72 y. He was married to Catherine Hintz, who survives. Also surviving are 4 sons (Carl, Allan, Eldon, and Leonard), 2 daughters (Eleanor and Florence—Mrs. James Rothwell), 24 grandchildren, 2 brothers (Ivan and Lloyd), and one sister (Serena—Mrs. Clayton Ebby). He was a member of the First Mennonite Church. Funeral services were held at the Ratz-Bechtel Chapel on Sept. 14; interment in the Hagey

Mennonite Cemetery, Preston, Ont.

Stoltzfus, Aaron F., son of Gideon and Nancy (Fisher) Stoltzfus, was born at White Horse, Pa., July 13, 1892; died at Iowa City, Iowa, Sept. 4, 1973; aged 81 y. 1 m. 22 d. On Dec. 25, 1919, he was married to Lovina Plank, who preceded him in death on Oct. 6, 1923. On Feb. 1, 1931, he was married to Edna Guengerich, who survives. Also surviving are 2 sons (Lester D. and Ralph W.), 4 daughters (Edna Fern—Mrs. Richard Showalter, Eleanor Marie—Mrs. Bill Shumaker, Anna Belle—Mrs. Jim Boyts, and Mary Yvonne—Mrs. Ken Amstutz), 23 grandchildren, one great-grandchild, one brother (Joel), and 3 sisters (Priscilla—Mrs. Abe Stoltzfus, Elizabeth—Mrs. John Ennis, and Miriam—Mrs. Andrew Miller). He was a member of the United Mennonite Church, Premont, Tex. Funeral services were held at the East Union Mennonite Church on Sept. 7, in charge of Ron Kennel and Carl Smeltzer; interment in the West Union Cemetery.

Swartley, Willis A., son of James and Mary (Allebach) Swartley, was born in Harleysville, Pa., Sept. 17, 1881; died at the Grand View Hospital, Sellersville, Pa., Sept. 12, 1973; aged 91 y. 11 m. 26 d. On May 25, 1912, he was married to Bessie Z. Rittenhouse, who preceded him in death on Mar. 10, 1969. Surviving are one son (Paul), 2 daughters (Ada—Mrs. Vernon Mininger and Betty—Mrs. Calvin Honsberger), 8 grandchildren, and one brother (Allen). He was a member of the Plains Mennonite Church, where funeral services were held on Sept. 17, in charge of John E. Lapp and Gerald Studer; interment in the Plains Mennonite Cemetery.

Weaver, Herman Ray, son of Floyd and Hazel (Lehman), was born at Rensselaer, Ind., Apr. 8, 1932; died at the hospital in Fresno, Calif., Sept. 5, 1973; aged 41 y. 4 m. 28 d. On May 8, 1954, he was married to Grace Mininger, who survives. Also surviving are one son (Brent), one daughter (Becki), his parents, three brothers (Kenneth, Stanley, and Herbert), and one sister (Margaret). He was a member of the First Mennonite Church, Reedley, Calif. A memorial service was held at the United Methodist Church, Kingsburg, Calif., in charge of Leo Miller and Leo W. Hamilton; interment in the Kingsburg Cemetery.

Yoder, Christy P., son of Joseph K. and Anna (Miller) Yoder, was born at Garden City, Mo., Apr. 9, 1905; died of cancer at his home near Garden City, Mo., Aug. 29, 1973; aged 68 y. 4 m. 20 d. On Feb. 9, 1929, he was married to Florence Ellen Schrock, who survives. Also surviving are one daughter (Evelyn—Mrs. Alvin Zook), 2 sons (Leroy G. and Joe D.), 10 grandchildren, 3 brothers (Elba, Oliver, and Alpha), and 2 sisters (Matilda—Mrs. J. M. Zimmerman and Ella—Mrs. Fred Bickel). He was a member of the Sycamore Grove Mennonite Church, where funeral services were held on Sept. 1, in charge of Kenneth F. Steckly; interment in the Clearfork Cemetery.

Cover picture: "Christ and Nicodemus" by Fritz von Uhlde.

calendar

Virginia Fall Missions Conference, Newport News, Va., Nov. 2-4.
AFRAM, Limuru, Kenya, Nov. 4-11.
South Mennonite Conference, Trinity, Glendale, Ariz., Nov. 22-23.
Pacific Coast Conference, Dec. 7-9.

Jewish Study of "Superstar" Urged

A 20-page study guide on the film *Jesus Christ Superstar*, discussing the trial and crucifixion of Jesus in a historical context, has been issued by the National Commission of Interfaith Activities of the Union of American Hebrew Congregations and Central Conference of American Rabbis.

Rabbi Balfour Brickner, director of the Reform Jewish commission, cautioned that the film could produce anti-Semitic prejudices among persons who had previously not held such views, and thus "may be harmful to Jewish interests."

But he suggested that "rather than simply denounce the movie as anti-Semitic and seek to have it banned, as some Jewish groups have done, the Jewish community of this country would do much better if it devoted itself to a study and discussion of the exacerbating issues involved both with its own constituency and with the Christian community."

In the introduction to the study guide, Rabbi Brickner writes that the film is "good cinema," and that this in itself may create some problems.

"It was filmed in color," he noted, "magnificently, in over 30 sites in Israel, including Avdat, the caves of Bet Guvrin, Herodian, the breathtaking Judean Hills, and in the Negev. Promoters of the film make much of this, perhaps to suggest that the film in some way has 'universal Jewish approval.' The too easily implied equation of 'Jewish' and 'Israel' in the promotion is annoying."

Considering the "magnified view" of the trial of Jesus that is presented in the film, Rabbi Brickner comments, "We believe the Jewish community would do better to devote itself to discussion with the Christian community about some of the issues involved in the movie rather than just crying 'anti-Semitism.'"

A Month in "Solitary"

A young man arrested for praying at the White House was put in solitary confinement for two weeks when he refused to give his last name to a court.

"I suppose two weeks in solitary confinement is enough for prayer in the White House," said Superior Court Judge Charles W. Halleck in freeing David James Flynn.

Mr. Flynn was arraigned on Aug. 14 and could have remained in confinement until Sept. 17. Judge Halleck heard about the situation on Aug. 28 and wasted no time freeing Mr. Flynn.

The youth was among 60 brought before Judge Paul F. McArdle on charges growing out of prayer demonstrations against the bombing in Cambodia.

Judge McArdle released 58 persons on personal recognizance. He said one young woman insisted on going to jail "to see what it is like." (The woman was released later, according to the judge's recollection.)

Mr. Flynn repeatedly refused to give Judge McArdle his last name for court records. When asked by reporters to give his occupation and address, Mr. Flynn replied, "I'm a person. I live on earth."

"I sent him to jail," said Judge McArdle. "I told him he could get out as soon as he was willing to tell us his name."

But Judge McArdle was astonished to learn that Mr. Flynn had been placed in solitary confinement. "If I had known, I would have done something," he said.

Adventists on Street Canvassing

A special committee on witnessing and street canvassing has been set up by the General Conference of Seventh-day Adventists to study the impression being made by members who witness in public places.

Formation of the committee came in the wake of an injunction the church secured in U.S. District Court for the District of Maryland, stating that authorities in Ocean City, Md., were barred from enforcing an ordinance "so as to prohibit or restrain in any way religious solicitation or distribution."

Police had prevented a group of Adventist youth from distributing literature warning against drugs and venereal disease to other young people on the beach and boardwalk at Ocean City.

In forming the committee, Adventist officials asked it to weigh the impression being made by members who carry their witness into areas where people tend to congregate. They said the church wants to avoid intrusion upon individual privacy in any way that would reflect poorly upon the Christian witness.

Alcohol and Youth

An Alcoholics Anonymous gathering recently honored one of its members on his first "birthday," reports *Between the Lines*, which in AA circles signifies one year sobriety. The member was 11 years old. This is not surprising to officials of AA, drug abuse prevention organizations, and other government agencies dealing

with addiction. A growing number of children and teenagers have developed serious drinking problems, a figure now estimated at 450,000 out of a total of nine million alcoholics in the nation.

Dr. Morris Chafetz, director of the National Institute of Alcohol Abuse, said the exact number of teenage alcoholics could not be determined accurately, but it is growing with shocking rapidity. And it is far more serious than even imagined. It is not uncommon to see severe alcoholism these days in kids 9, 10, 11, and 12 years old. The whole pop-wine market (apple wine, strawberry wine, etc.), while not the favorite of adults, appeals to the teenage market. Liquor stores are not able to keep enough in stock.

Drug addiction among youngsters has always been closely tied to alcohol. Dr. Chafetz warns that people in America will never come to "grips" with the drug problem of young people until they take a hard look as to how adults themselves have used and misused alcohol.

Amish Settle in Minnesota

Nine Old Order Amish families have settled on farms in the Wadena, Minn., area and they are believed the first to live in Minnesota.

Felty J. Borntrager told the *Minneapolis Star* that the families moved from Wisconsin, Iowa, and Missouri because farms were relatively easy to buy and because of the back road isolation they found.

In Wadena, most people are aware of the Amish, but little is known about them, the *Star* reported. "They just quietly moved in, and they go quietly about their business," said Kenneth Cook of Wadena's Congregational Church.

There was a furor of sorts in May after a Wadena man wrote a letter to the local newspaper that began, "Wake up, Wadena area!" and added:

"Where were they [the Amish] during the Battle of the Bulge, Iwa Jima, Pusan, Korea, and Vietnam while you and your offspring were defending Old Glory? . . . What our community needs less of is social parasites."

That letter infuriated several other area residents who filled the letters to the editor column for several weeks afterward with defenses of the Amish.

As for being "parasites," the Amish pay income and property taxes as other citizens do, but will not accept Social Security benefits, public welfare, farm subsidies, or outside financial help for their sectarian schools, the *Minneapolis Star* pointed out.

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Why a Church Paper?

"Prove all things; hold fast that which is good" (1 Thess. 5:21).

In the upper right corner of this page is the word "newspaper" in bold letters. I am told that this is a gentle hint to mailmen to keep it moving, lest the news be out-of-date before you can read it. The label also provides an opportunity to comment on the function of a church publication such as *Gospel Herald*.

About half of each issue of *Gospel Herald* is given to news of various sorts. As a weekly church publication, it is one of a dying breed. The trend, it seems, is toward biweekly and monthly issue, presumably to save on postage and have time to do a more careful job of editing.

I hope we can keep *Gospel Herald* coming to you weekly. Even though the change from a monthly to a weekly has left me a little breathless with the schedule, if our news reporting is to be at all current, we need to keep it coming to you weekly.

The other half of each issue is given to articles which consider at more length a variety of issues before the church today. It is intended to carry a number of different types of articles, all of them devoted to the concern of the theme verse above, evaluating the changing scene and sorting out what should be retained for our own good.

It is hoped that we might regularly use at least the following six types of articles, though not necessarily all in the same issue: (1) Bible exposition or doctrinal; (2) analyses of church and world; (3) personal experiences and testimonies; (4) essays on topics of personal concern; (5) interviews; (6) descriptions of what various people in the church

are doing for the cause of Jesus Christ.

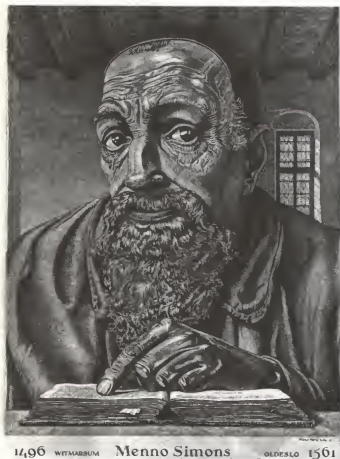
The *Gospel Herald* is a small effort at publishing efforts go, but it still represents a sizable fund of energy and expense. Why should we go to all the effort? The case for a Mennonite church paper was stated sharply by John F. Funk, the first American Mennonite magazine publisher.

Funk wrote in *Herald of Truth* for January, 1864, "As a corrupt paper is powerful to do evil, so will a moral, a Christian paper be mighty to do good." This was being a little harder than necessary on the secular press, for there is a function to be served by the conveying of news and comment from person to person. A secular publication is not necessarily an evil publication.

Rather than set the *Gospel Herald* against the other news media, I would prefer to point out that if we know the news and comment of Ottawa and Washington, but do not receive the counsel of our brothers and sisters in the church, our vision is too limited.

The *Gospel Herald* exists to help in discerning the signs of our times and the nature of the call to be God's people today. There may be those who read only the Bible and they do well to read the Bible. But Jesus observed a kind of person who searched the Scriptures endlessly, but could not see in them a testimony to Him.

So we need to hear from each other, if only to send us back to the Scriptures to look again and see if these things we hear from one another are really true. The editors of the *Gospel Herald* are glad to be involved in this discernment process, helping to test the new interpretations and holding fast to those which are good. — Daniel Hertzler.



Coming to Terms with Our Mennonite Faith

by Don Blosser

We were driving through South Carolina when another car passed us. I gave it little thought until they were almost around us, when I noticed the young mother was wearing a covering and there was a "Peace Is Patriotic" sticker on the rear window. I immediately waved and gave a quick "hi, there" toot on the horn. Both the husband and wife glanced at me with a quizzical "What's your problem?" look and kept going.

Then it struck me — they had no way of knowing who we were. Our brown mid-sized station wagon was no different from perhaps 40,000 others. They had no way of knowing we "belonged."

The Mennonite Church is facing a crisis in identity. There have been times when an emphasis on external faith led to the acceptance of symbols of dress, hair, or other practices which gave security and group acceptance. In some situations it was a simple move to let faith become synony-

mous with the regular practice of these symbols. Now that some of these symbols are no longer being observed, it is easy for persons to feel insecure about what they believe or even who they are. It is essential that Mennonites develop a faith which grows out of inner spiritual integrity and commitment which will hold without needing external symbols for support. Without that inner source of faith, Mennonites will continue to feel insecure about who we are and why we exist. In fact, persons will question whether we ought to exist as a separate group in the smorgasbord of American-Canadian religious groups.

This question concerns me, for I feel the mission to which we were called some 450 years ago is an unfinished mission. There is still a place for Mennonites among the other groups who have also declared their loyalty to Jesus. Our existence alongside them does not nullify their right to exist nor does it place us in competition with them. Men-

nonites have insights into the nature of God and His will for people. We are called to share these insights with all who walk the path of faith with us, just as other Christian groups are called to share with us from their understandings.

What does it mean to be a Mennonite in the seventies? I suggest the sixteenth-century meaning has not changed. The world has experienced rather drastic change in 450 years, but the basic issues are still the same. The challenges of faith may express themselves in different ways, but the issues behind them are almost precisely the same as those for which the Anabaptists suffered and died.

Perhaps the most precise presentation of who Mennonites are and who we want to be, came from H. S. Bender in an address to the American Society of Church History 30 years ago. In *The Anabaptist Vision* Bender emphasized three things: (1) the heart of Christian faith is discipleship; (2) the church is a voluntary fellowship of adult believers; and (3) the church ethic is a life of love.

Christian Faith Centers on Discipleship. In an age where Christianity was going to seed, so that faith was simply a set of ideas about God and the future, the Anabaptists heard the voice of Jesus: "If any man would come after me, let him deny himself and take up his cross and follow me." As they gathered around the Word, they found God revealing a startling truth that had been buried by the church for centuries. It was the simple concept that there are two kingdoms at work in the world and the believer has to choose which he will obey.

Bender said, "They could not understand a Christianity which made regeneration, holiness, and love primarily a matter of intellect, of doctrinal belief, or of subjective experience. . . . The whole life was to be brought literally under the lordship of Christ in a covenant of discipleship. . . . The focus of Christian life was not the inward experience of grace, but on the outward application of that grace to all human conduct and relationships."

Mennonites, caught in today's rapid pace, are confronted by an ever-increasing barrage of possible compromises. We are surrounded by Christians who seem comfortable in making these compromises, thus the meaning of faith as discipleship is crucial. Christian faith has once again become a set of ideas which are discussed in reverent tones, but seldom practiced in daily life. Leading spokesmen for Christianity in our nation tell us it is quite all right, even necessary, to ignore temporarily Christ's words about loving our enemies because there are communists in the world and we must destroy them so that we can tell the world our God is a loving God.

Coming to terms with our faith would help Mennonites again see this growing chasm between the kingdom of God and the kingdom of man. We will reject the instant wealth schemes and the competitive ethics of our day, taking upon

ourselves instead the simple life that permits us to care about people as Jesus cared. Someone commented that the story of the Good Samaritan doesn't apply to us anymore, because we no longer pass by on the other side. In our mad rush to catch up with tomorrow, we simply run right over him. We will seek to understand the way our society warps our values about people and how much we need in order to live. We will remember what Jesus said about seeking first the kingdom of God. We need the courage in order not to be threatened or embarrassed as we simplify our lives to reach out to people who are being crushed by the relentless, grinding pressures of our age.

The Church a Voluntary Fellowship of Adult Believers. The sixteenth-century Anabaptists read in the Scriptures that only those who repent and believe are true members of Christ's kingdom. Yet everyone around them was considered a Christian. In the Scriptures they found that membership in the community of faith was to be a personal, mature decision, free of external human pressures. Since baptism was the symbol for entry into the household of faith, only adults who have made such an adult commitment should receive baptism. Today, no one gets upset over baptism. But the issue is still with us: How does the Christian church relate to the national kingdom?

If we are to come to terms with our faith in the seventies, this is one issue we cannot dodge. Our Canadian-American governments have wrapped themselves in their respective national flags as pious mantles of faith. The Christian is constantly deluged with subtle attempts by the national kingdom to have him equate it with the kingdom of God. How should a Mennonite feel about the gathering of national leaders in presidential breakfasts to invoke the name of God, giving superficial displays of piety and asking God to bless them as they wage war on our enemies? Should he rejoice that our leaders pray, even though the hands they lift in prayer are dripping with human blood? How should he respond when asked to give of himself and his resources to build the national kingdom, when he knows that his life and his resources have already been given to Jesus Christ?

I hope Mennonites in the seventies might recover the vision that faith is a voluntary commitment to God in Christ and to God's faithful people. Christ spoke to the Anabap-

Gospel Herald

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Volume 66
Number 41

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 615 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

Gospel Herald

tists most clearly as they gathered together around the Word—in small groups and large congregations. It was clear in their minds that becoming a Christian meant joining a group of believers with whom all of life was shared and through whom the voice and will of Christ was heard.

The Anabaptists never said: "Love God and decide for yourself what is right and wrong." Coming to terms with faith means we need to reexamine the gradual shift toward secrecy and spiritual isolation that permits us to make decisions without counsel of the believing community. The Anabaptists believed that the Christian life was a life lived in open fellowship with others. They would not understand the walls of isolation we have built around ourselves and our faith in the vain attempt to find protection and security.

Coming to terms with our faith will lead us to experience the sharing of faith and life in small caring groups within our congregations. In these groups economic decisions, vocational questions, tensions in marriage, frustrations with children, and other matters of faith can be shared in confidence and trust, believing that God's healing love can flow through the group as we listen, pray, and share together in Christ's love. Being a Mennonite in the seventies means a rejection of the "stay at arm's length" spirit of our day, especially within the household of faith. The Anabaptists knew something we need to relearn—you can't be Christian alone.

Coming to terms with our faith forces us to deal with the demonic pressure toward individualism in our culture and to again understand that *Christian faith is life together*.

The Christian Way Is the Way of Love. The sixteenth-century was a time of many wars. The church not only endorsed war as a policy of the nation-state, but itself used war as a basis of settling religious questions. Those who differed with the church's official position were quickly executed by the state as a service to the church.

The concept of love is one of the simple concepts for us to understand, for we have always believed this. But in many ways, the question is far more complex for us than it was for the Anabaptists. Then, a man was given a sword and sent out to do battle against another man who also had a sword. But now it is far more intricate. Death and destruction come via a mortar shell fired from a gun nestled three or four miles away. Or death comes in the form of a 500-pound bomb dropped from a plane flying so high you can't even see it. War is not fought with sword and shield but with computers and technology. The urgent need today is for money to buy planes, build bombs, and push the buttons. People are just as dead as those killed by the sword—only there are 100 times as many of them.

If we are to come to terms with our faith and our Lord, this expression of faith needs careful review. Can Mennonites still claim to have clean hands and a pure heart

when we give an estimated \$8 million to \$10 million a year for preaching, healing, and witness in the name of Christ, while (using a tax chart prepared by Sen. Mark Hatfield) it is estimated that Mennonites give the national government \$30 to \$40 million to bomb, burn, kill, and destroy. How can we face the Prince of Peace, claiming to be His people, when our resources go in a 3 or 4 to 1 ratio to causes that directly oppose what Jesus taught?

How do we come to terms with this? I assume we believe that the words of Jesus about loving our enemies still stand. I hope we might feel a sense of history which helps us identify with our brothers and sisters who left Switzerland in the 1500s, West Prussia in the 1790s, or Russia in 1917 and 1918 because they believed their commitment to Christ would not permit them to obey the orders of the nation to join the military and kill other people. When confronted with that choice, they chose to leave all they had and moved to other lands in search of freedom to worship and serve God in peace. I hope we can feel a kinship with those in the past few years who chose to move to Canada or other countries rather than obey national orders to join the American military and kill in Vietnam.

Coming to terms with our faith means looking at the ways in which our lives and resources share in the national paranoia for killing people. We have traditionally been a pilgrim people in search of a place where we can serve God in peace. Is our primary allegiance to Jesus Christ still strong enough to pull us out of our economic security should the situation demand? Are Mennonites in the seventies willing to become modern-day Abrahams all over again?

What should it mean for Mennonites to come to terms with the Anabaptist vision in the seventies? I offer a few suggestions in the serious belief that the call to be a Mennonite is first and foremost a call to a life-changing commitment to Jesus Christ. This means that any person who is dealing with the call to faith as a total commitment of life is a heartfelt sister or brother with us on the journey.

I believe God is calling us to an alternative way which is committed to and built on the person and teachings of Jesus. It is a life which refuses to fall in step with the religious practices and social values of the day when they conflict with the message of Jesus. What are some of these alternatives?

- I feel God is calling us to a simple life of interdependence upon each other for our security as an alternative to the independent personal wealth and security promoted by the "every man for himself" style of our society.
- I feel God is calling us to give serious reflection on what we want to do with the claims of Christ upon our lives. He calls for examination of just how much we are willing to accommodate our faith to the society around us in order to achieve security and respectability in our communities.
- I feel God would create through us a church life which

focuses on sharing of faith and life together. A church life which practices involvement and mutual caring among members as an alternative to the large, formal institutional "worshipping" bodies of our time.

- I feel God is calling us to witness to the belief that God is love and that His children live in that love and reject the alternative which says God is the resident deity of America alone.
- I feel God is calling us to a life of unified purpose and direction as we serve others in the name of Christ.

This is an alternative to the groping, aimless, "never touch reality" escapisms of our day.

There is much more that could and perhaps should be said. But Christian faith won't let me spell out your faith and obedience for you, just as it will not let you spell it out for yourself in isolation from others. The call to faithful living is the call for you to join with others in open sharing and seeking of God's will for your life. The New Testament confession *Jesus is Lord* still has meaning and Christians are still responding to it. ☺

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For 1976: A Suggested Guide to Celebration

Compiled by Ken Reed

The Old Testament Witness

Then Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. And Joshua said to all the people, "Thus says the Lord, the God of Israel, 'Your fathers lived of old beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods. Then I took your father Abraham from beyond the River and led him through all the land of Canaan and made his offspring many. I gave him Isaac; and to Isaac I gave Jacob and Esau. And I gave Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt. And I sent Moses and Aaron, and I plagued Egypt with what I did in the midst of it; and afterwards I brought you out. Then I brought your

The Proposed 1976 Witness

On that historic day as the whole country celebrated with speeches, fireworks, and parades, all the children of Menno and Amman gathered in their meetinghouses and presented themselves before God. And one brother or sister in every meetinghouse said to all the people, "Thus says the Lord, the God of Israel, 'Your ancestors used to live on the other side of the Atlantic, Menno and Conrad, Blue Coat and Felix, and they served other gods. (Do I need to describe those gods? Mammon, the glory of Renaissance Europe, and everything the body pants for. Then I called them and they heard me.

" 'By faith they stepped out (not sure where they were stepping to) and called to their fellow-citizens of Zurich, Zollikon, Amsterdam, and Basel. I blessed their faith, they increased by the thousands and became a people. My people. Not my only people, but one of my peoples. I gave

fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. And when they cried to the Lord, he put darkness between you and the Egyptians, and made the sea come upon them and cover them; and your eyes saw what I did to Egypt; and you lived in the wilderness a long time. Then I brought you to the land of the Amorites, who lived on the other side of the Jordan; they fought with you, and I gave them into your hand, and you took possession of their land, and I destroyed them before you. Then Balak the son of Zippor, king of Moab, arose and fought against Israel; and he sent and invited Balaam the son of Beor to curse you, but I would not listen to Balaam; therefore he blessed you; so I delivered you out of his hand. And you went over the Jordan and came to Jericho, and the men of Jericho fought against you, and also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites; and I gave them into your hand. And I sent the hornet before you, which drove them out before you, the two kings of the Amorites; it was not by your sword or by your bow. I gave you a land on which you had not labored, and cities which you had not built, and you dwell therein; you eat the fruit of vineyards and oliveyards which you did not plant."

"Now therefore fear the Lord, and serve him in sincerity and in faithfulness; put away the gods which your fathers served beyond the River, and in Egypt, and serve the Lord. And if you be unwilling to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the Lord."

Then the people answered: "Far be it from us that we should forsake the Lord, to serve other gods. . . ."

Then Joshua said to the people, "You are witnesses against yourselves that you have chosen the Lord, to serve him." And they said, "We are witnesses. . . . And Joshua . . . took a great stone, and set it up there under the oak in the sanctuary of the Lord. And Joshua said to all the people, "Behold, this stone shall be a witness against us; for it has heard all the words of the Lord which he spoke to us."

Joshua 24:1-16, 22, 26, 27

the cantons of Switzerland to the Reists and the Ammans and the lowlands of Holland to Menno's Dutch brothers and sisters.

"Then I let your enemies scatter you. Some of you were beheaded, some burned, and some drowned. Your enemy exclaimed, "The more we execute, the more they increase." I plagued Europe with what I did in the middle of it, and afterwards I brought you out. I led you to the farmlands of Russia, some of you to the caves of Switzerland, and others I led over the Atlantic to the New World. I gave you lands which had been guarded by Indians and cleared by Russians, and you paid pennies for it. I gave it to you, it wasn't your guns or diplomacy that earned it or defended it through the years.

"I blessed the land wherever you settled — the Ukraine, Kansas, Winnipeg, Lancaster, the Palatine and Sao Paulo became known as the breadbaskets of the world. Your wheat produced more heads than your neighbors' wheat, your calves grew fatter, your sons and daughters were more obedient than your neighbors' sons and daughters. And did you remember who blessed you? No, you took pride when your neighbors and newspapers called you "good people," "plain people," "gentle people," "master farmers." But I continued calling to you. I made new brothers and sisters for you until you spoke many languages and you truly became red and black, brown and yellow and white.

"Now reflect a minute:

"I gave you lands that you didn't buy (except for pennies), freedom for which you didn't fight, and wealth and fame far beyond what your small number ever deserved."

And the brother or sister in every meeting-house said, "Now therefore fear the Lord, and serve him in sincerity and faithfulness; put away the gods which our fathers served beyond the Atlantic and serve the Lord. And if you are unwilling to serve the Lord, choose right now who you will serve, the gods that our fathers served in Europe or the gods of the Americans and Canadians in whose land we dwell. (Do I need to describe those gods? The flag, the almighty dollar, and everything that the body pants for.) But as for me and my house, we will serve the Lord.

Then the people answered. . . (?)

And the brother or sister in every meeting-house replied. . . (?)



Mennonites and Military Service in Argentina

by James D. Kratz

Dennis Byler, serving a two-year assignment with Mennonite Board of Missions as a teacher in a cultural center sponsored by the Bragado Mennonite Church, has introduced a new dimension of Christian witness into the life of the Argentine Mennonite Church.

Dennis had the unique status of being a citizen of both United States and of Argentina. As a college and seminary student at Goshen College and later at Goshen Biblical Seminary, Dennis consistently refused participation with the U.S. draft, starting his convictions and giving the biblical basis for his position to local draft board, friends, and community. In accepting an assignment as a two-year Overseas Mission associate in Argentina, he left the United States without having "properly" discharged his draft obligations, even though his service in Argentina could have been fully recognized as alternate service under the Selective Service System.

After a year in Argentina, the Argentina government caught up with Dennis and ordered him to take his physical examination for Argentine military service and then to report for induction. Dennis took the physical, but at the point of induction he refused to participate.

A series of letters and reports from Dennis over the past few months indicate that a faithful witness is going on, and a sensitizing of the larger church conscience is taking place as he waits for the outcome of his case.

At the point he refused induction there was some deliberation by officials, and then an announced delay of six weeks. Dennis entered into this experience with the support of his local congregation in Bragado, and of the conference Executive Committee. The congregation and conference wrote letters to the government requesting exemption. Dennis prepared a six-page statement which he submitted to the military authorities giving his reasons for nonparticipation with the draft. At the same time he indicated his willingness to serve in any nonmilitary service program for any number of years which would be for the good of

the country. He would undertake this service in lieu of military service.

Dennis and friends await to see what action the government will take against him. There seem to be several options. The case reportedly has been transferred to the desk of the commander of the First Army. Dennis might be excused from military service. He might be sentenced to serve up to 3 1/2 years in an Argentine military prison.

It is estimated that approximately 350 Jehovah's Witnesses have served or are serving prison sentences for refusal to participate with the Argentine conscription system.

Still another option might be that Dennis' case will be indefinitely delayed without any action — something not unknown in the United States.

Dennis Byler is not alone in his stand as a conscientious objector in Argentina. Ricardo Perugorria, a Mennonite youth leader in Buenos Aires who has been studying in a Bible institute for the past few years, has also refused to accept the military draft.

Argentina has no alternate service program. Exemption from military service can be obtained, but not for the same reasons that exemption is given in the U.S. and certainly not categorically for reasons of religious conviction. The government's judgment against Ricardo may be more severe than that against Dennis.

A third young Mennonite, now doing his military service, has refused to carry a gun. The Byler-Perugorria witness has already affected the lives of others.

Some observations:

1. Byler and Perugorria see their action as a part of their faithfulness to the gospel — to the lordship of Christ. Their peace witness is an integral part of Christian witness and evangelism.

2. The experiences of youth in the Argentine Mennonite Church (Perugorria, Byler, and others) is causing the church there to think seriously of its responsibilities in areas where there has been compromise and indecision in the past.

3. To take a CO stand before a Latin-American military government may be far more costly than has been true in

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the United States for the past 25 years.

4. The statements of faith prepared by Byler and Perugorria, submitted to the military authorities as well as to churchmen of various denominations, give a witness to several audiences. Military officials are often persons who stand in a strong Catholic tradition. The numerous biblical references can hardly go unnoticed to those in Catholic or Protestant-Evangelical traditions, who view the Scriptures with some seriousness.

5. Experiences like those reported above give occasion when brothers and sisters around the world can share with each other in prayer and spiritual concern. Dennis has

repeatedly expressed appreciation for the kind of moral and spiritual support he has felt during the past few months.

Another missionary in another Latin-American country recently spent three days in prison "for the sake of the gospel." Still another worker and his wife have been in prison for a year in a Latin-American country. May we continue to pray for our colleagues who take seriously the claims of Jesus Christ far removed from the comforts and security of family and friends, and whose discipleship is far more costly than that known to most of us in Canada and the United States. 

Volunteers and Dollars

by Edgar Stoesz

For twenty-five years Mennonite and Brethren in Christ youth have generously volunteered themselves for international service. During much of this time administrators of service programs have been under pressure to provide more service opportunities for all who apply. Suddenly in 1972 the number of volunteers levels off and in 1973 it drops. Why?

The first and most obvious reason is that Caesar, through the Selective Service System, is no longer sending "laborers into the harvest." Christian service agencies learned to depend on the military process to recruit their workers. It was convenient and very effective. Recruitment and promotion on both congregational and churchwide levels grew lax. Now the draft has dropped away and this inadequacy is exposed.

But the draft does not explain everything. Other factors contribute to the problem. A new generation is coming of age. This generation is less certain about the value of international service. Whereas the volunteers of the 60s were motivated by the admiration of the Pax example of the 50s, to the youth of the 70s international service has become routine. The drama has died down.

The youth of the 70s live by a different value system. Fewer are found on campuses, which have been second only to the Selective Service System in recruitment effectiveness. A new mood prevails on campuses. Youth has seen the frantic activity of two decades, which also includes secular service programs, and are asking what it has accomplished.

Recently three young Mennonites visited Bolivia. They looked it over and found it very interesting. They were impressed with the need and what was being done there by Mennonite Central Committee volunteers. But in spite of being eligible for the urgent openings which existed there, they felt no need to get personally involved. They returned home to earn more money for another travel excursion.

The mission and service agencies of the Mennonite

Church have two constituencies. The older contributes most of the funds. The younger donates most of the services. The two need each other for maximum effectiveness. During the past year, financial contributions have held up well, but enlistments are down. What are the implications of more dollars than volunteers? They are that service programs will need to be built more on money and less on people. This is not a happy prospect for a constituency whose personnel resource has made it the envy of other denominations. Governments and other secular agencies can write checks, but the genius of the church and the message of the gospel is represented by people.

The service programs of the Mennonite Church, including conference and MCC, have won the respect and admiration of other denominations and secular organizations. The nature of these programs has changed and is now changing in response to the times. The experience of two decades has been programmed into the action models of the 70s. More changes will be made in the future as the Mennonite Church seeks to align its resources with the needs of the Third World.

Service agencies have brought some of these problems on themselves. The availability of volunteers has been taken for granted. Perhaps decision makers have keyed too much on the money constituency and not enough on the volunteer constituency. Both are needed, but a balance must be maintained.

Parents, pastors, youth counselors, and service agencies must present youth with a clear, forthright, sincere call to service. Youth is needed, and youth needs to serve. A new generation of Mennonites must be cautioned against isolationism and the pervading influence of futility and materialism. They must be challenged to update the example of previous generations who in this century have gone beyond their sheltered communities to heal, feed, and preach deliverance through Christ. 



A Conversation About Key 73

by David Augsburg and Howard J. Zehr

Augsburger: Howard, you have been on the Central Committee of Key 73 since the beginning of our denominational participation. I hear a good deal of comment about Key 73, both positive and negative. How do you feel about those who are saying that Key 73 is starting a sort of world superchurch?

Zehr: I think most of the persons criticizing Key 73 do not fully understand what Key 73 is all about.

The real focus of Key 73 is what?

Key 73 is concerned to have all groups give a united witness to the love of God in Jesus Christ. We want to support each other, stimulate each other, and coordinate our efforts instead of competing.

This is not a move, then, toward unity. It is a free expression of each congregation's ministry.

It's definitely so. Each participating body has the opportunity of interpreting evangelism and witnessing to the essence of the gospel according to its own understanding.

One of the criticisms I hear is that there is such a great variety of persons in Key 73. I sometimes feel that may be a compliment.

Yes! I think it is a compliment and that it helps to fulfill the prayer of Jesus for unity. I believe that a united witness will help people to know who Jesus Christ really is.

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It is not an attempt to bring the churches altogether under one umbrella.

What kind of spirit motivated the leaders of the various denominations? Was there a lot of jockeying for power or was there a sense of unity?

I felt there was an honest attempt to refrain from reaching out for power. There were struggles, of course. We had different understandings, we came from different backgrounds, there was use of different vocabulary. But I think we came to respect each other.

I heard it said that the meetings of the Central Committee often ended as a time of personal renewal for the leaders who came there.

The last meeting in particular I felt was definitely that kind of experience in which we were sharing together and celebrating together in Jesus Christ.

Now this year you are traveling and doing a lot of speaking in various communities where congregations are working together in Key 73. Do you sense that same kind of spirit where Christians are meeting across the old lines and fences and hearing each other.

Yes. For the most part. However, I find that there is great variation in different communities. It depends a good bit on the background of experience in that community.

What are you expecting to happen as a result of Key 73, particularly in Mennonite churches?

In Mennonite churches I think this is a year for launch-

ing a new emphasis on evangelism. I have a conviction that it will bring a new sense of mission in many of our congregations.

I sense that too. When I travel I sort of keep my finger on the "spigot" and I am feeling more and more that the hot is beginning to come.

That's right.

People are really excited about sharing their faith. Different groups understand the word "evangelism" in different ways. Some define evangelism as grabbing a man's lapel and saying I've got a Bible here and I am going to save your soul in four minutes flat. What do you see as a Mennonite understanding of the word "evangelism"?

I believe it is something that emerges out of our congregational life: a caring concern for each other that reaches out to other people in the community regardless of race, color, background, culture, or whatever.

You said Mennonite evangelism grows out of the congregational life. Is there something unique about the Mennonite understanding of the church and the congregation that contributes to this?

I think we understand evangelism in the context of relationships, relationships to God through Jesus Christ that come about and are incarnate within the body of Christ the church, and within us as persons, and as I have heard you say, we ourselves are the good news, as well as presenting the good news.

So then the focus on what we are together as the people of God who hear and care and love and reach out and celebrate the presence of Jesus is one of the basic parts of our understanding of what the church is doing.

And I think it is tied to our worship experience. I think it is tied to what we do together as congregations in the community. It is a caring concern that reaches out in love.

A second phrase that you used a moment ago was "concern for the whole person." How do you see evangelism really being concerned about the whole individual with all his needs?

I believe that Jesus Christ came into the world to make persons whole. As He went about from place to place, He saw them at the point of need. If it was a man born blind, he ministered to him at the point of his blindness and led him to a knowledge of who He was and an acceptance of Him as the Savior of the world. If he found a person who was lame, He ministered to him at the point of his lameness. If He found a person who was bogged down with depression, He ministered to him at the point of need.

Do you see our congregations really attempting to hear where people are in order to get in touch



with the needs of the community more now than before?

I think they attempt to feel where persons are more than ever before. I don't think that many of our congregations realize exactly what they are trying to do, but they have a feeling for persons and they are concerned about communicating to them the person of Jesus Christ.

Your concern as a pastor in the Mennonite Church and as a leader in evangelism would be primarily not to encourage people to do things on individual bases outside their congregations, but to work to activate their whole fellowship. Is that correct?

I believe that part of the gospel is the creation of the new community of love and faith, and I believe the church is something that God is bringing into being and is a continuing work of His Holy Spirit. I cannot see evangelism taking place authentically outside the context of the church.

Therefore, one of the major emphases of Key 73 you would like to see is to make more active and vital church members.

I think the church is being renewed through this kind of experience.

Is there any problem with talking about renewal and evangelism happening simultaneously? Do these always go hand in hand?

You cannot do one without the other.

So that a renewal of people within results in more evangelism without—to share the love of Jesus with others also produces renewal.

If it is genuine, it will always be so.



My Pilgrimage Through Mennonite History

by John H. Powell

My pilgrimage with Mennonites, whom I call "my people," began over ten years ago. It started with a search for a people whose convictions could be clearly understood and followed. In my earlier search for a relevant people, I was not trying to discover who God was; but rather, how relevant God is. You see, for as long as I can remember, I have never doubted the existence of God. On the other hand, during my earlier pilgrimage in Christianity, I have doubted the concepts of God given to me by "white-minded" people. My search begins with finding a relevant people and might end with trying to find the Utopian brotherhood within "my people."

While involved in the Civil Rights Movement in the South, I developed a sense of "turning the other cheek." It was difficult to maintain this position without a firm religious conviction to uphold it. In 1962 while in voter registration drives for SNCC I was beaten, thrown in jail, and shipped out of Mississippi in a pine box to keep me from being murdered. These were situations which made me realize more than ever that a search for a relevant God was what my life was all about. Further, to serve a relevant God was my calling.

Earlier in 1963 I began reading about the historic peace churches. I was deeply intrigued with the Quakers and Mennonites. While in the South, I attended some Quaker services, however, I did not have the opportunity to attend Mennonite services. Later in 1963, I turned from civil rights work to working with migrants in Michigan. It was there that I discovered Mennonites as people. I was impressed with the work and the positions of the church, particularly in regard to peace and race.

When I graduated from Tuskegee Institute in 1964, I graduated as a Second Lieutenant in the Air Force. During my senior year, I had developed a sense of duty to my God and a sense of commitment to a people. Prior to graduation, I informed my commandant that I did not intend to accept my commission. I applied for a release and it was only after graduation that I received that release. I understood then that God had a purpose for me with "an adopted people." Yet, I would need to discover that because of my need to remain black and my need to find a people who were not black.

I moved from teaching in South Carolina to teaching in Detroit. There my wife (whom I had met and married during 1964) and I became affiliated with the Mennonite Church. It was there that I discovered and wrestled with my call to the Christian ministry. I had worked with community organizing, social work, teaching, and labor union organizations. However, these things were not satisfying. When Dr. Martin Luther King was assassinated, my wife and I struggled with the directions for our lives. After agonizing, we determined to leave our friends and a secure job to enter the pastorate in Wichita, Kansas. From Wichita and a pastorate we moved to Elkhart, where I now serve the church with the Minority Ministries Council.

My identification with "my people" can only be a spiritual one. As I hear my brothers talk about their Anabaptist heritage, I can relate to that only in the aspects that I have seen some of those historical settings and can readily identify with the situations as they occurred. You see, my life has been a struggle also. Unfortunately, for most Mennonites their identification tends to be a cultural one. On the other hand, my identification, culturally, is with my African past. It is unfortunate that people find it difficult to understand that one can be truly black and Mennonite at the same time.

Presently, many in the church are saying that I have served my purpose with the Mennonites and should look elsewhere for God's direction. In the midst of all of this, I find it difficult to give up "my people." I cannot give them up because I love them. I have discovered that, in the midst of a variety of chaotic situations, I have found a place to belong. Yet, that place is clouded by some insensitive people and some people who are concerned about structures over against people.

I called the brotherhood to an awakening which will say to all people that we are truly one brotherhood. I called my white Mennonite brethren to search with me, and remain with me as we struggle for the Utopian brotherhood. At the same time, I admonish my black brothers to struggle harder to find a relevant existence within the brotherhood. Let my struggle and your struggle be one. To all of us I say, "Let us find an answer together as we struggle through our Mennonite heritage."



At a planning meeting for the 1974 Alumni Fund, September 8, 1973, a member of the committee and a father of an entering freshman remarked,

"Our son selected Goshen from a pool of five colleges. In some colleges he considered, he appreciated clear guidelines for behavior. There seemed to be structured discipline. What can he expect at Goshen? Can he know

what is expected?"

These are honest questions and the kind many parents ask. Here is an answer from Goshen College's Associate Dean of Students. He works with the students every day.



GOSHEN, INDIANA 46526 PHONE (219) 533-3161

Dear Bill,

John Hershberger, of our Alumni Office, shared with me the question you asked. I'm happy to explain our view on this matter. In order to make this letter as brief as possible let me get to the point - Yes, we agree with you that "Discipline is crucial to education." In fact, the word discipline is derived from disciple. Jesus used this concept as an education process involving training and teaching. Discipline/disciple takes on a completely new meaning -- a positive means to change. Generally discipline (or disciple-building) is viewed as a negative punishment. But when people are willing to invest themselves and take risks on behalf of others, discipline benefits all -- especially the Church.

Our goal at Goshen College is to help each student become self-directed and self-controlled. We hope that eventually external controls upon the student can be converted to controls that are from within his very soul (being). We hope he chooses behavior that is good for himself and others because that is what he desires and not because someone is coercing him to do so. Eventually he leaves our campus. Who will watch him then?

Indeed this change from external control to self-control doesn't happen overnight. This is a process. Some students come to Goshen College who have a great deal of good (life-embracing) behavior. Others come who do not know what to do with their new freedom. For them more structure needs to be provided to see that they do not hurt themselves and their community.

For 90% of the students who come there is a deep need to reflect on the past, find a purpose for living, sort out the values that will guide them and chart out a course for the future. Our role is an exciting co-search with them along this tumultuous path. This requires patience, understanding and caring. It may also, you are quite correct, require some firm structures.

Our response to negative behavior, "Violation of Standards," is dependent upon the person. We do not have a set penalty for every offense. Our goal is to change the behavior of the person. If the student has learned from his mistake and is wanting to change his behavior, we respond accordingly. (We offer a plan of action to encourage this change.) If after we have worked with a student and it is clear verbally or by his behavior that he is not interested in change and he and the college are going in separate directions, we sadly acknowledge this fact and go our separate ways. Hopefully this, too, is done in the spirit of love and will be redeeming rather than punitive. Each year there are those who leave our community via this route.

Deviant behavior is dealt with when we are aware of it. (We are obviously not always aware of everything that goes on.) Since our goal is behavior change, our response depends upon the person and not upon the behavior. We believe that the Jesus model of dealing with the brother is still the best one. We are deeply concerned about restoring people.

We remain truly open to your counsel as to how we can more effectively implement this redemptive model of discipline. We feel with you that it is a very crucial aspect of education at Goshen College. Hopefully this will be the beginning of our dialogue together.

Sincerely,

A handwritten signature in dark ink, reading "Norman Kauffmann".

Norman Kauffmann
Associate Dean of Students

How Are We Faring?

by Paul N. Kraybill

We are now two years into the new Mennonite Church organization. The first regular assembly is past and another biennium begun.

Two broad generalizations might now be made.

1. The response to and acceptance of the new organization and its directions has been most gratifying.
2. Financial support of the new organization, particularly the General Board and the Mennonite Board of Congregational Ministries, has not caught up with the increased budget.

The acceptance of the new organization has been a very satisfying experience. There is evidence of new trust and confidence between the church and its agencies. New channels of communication and sharing have been opened up. Assembly 73 reached a new level of broad representation with more conferences and districts involved.

Goals and priorities were adopted by the General Assembly to express a total brotherhood direction. Program boards are now seeing their role in a new way as helping the brotherhood to achieve its goals. To this process each agency brings its particular skills and resources.

There is evidence that many have caught a new vision of the church that is based on renewed life in the congregation. The search goes on for effective ways of balancing the initiative and responsibility of the congregation with conference and denominational leadership roles. The new organization has sought to be supportive of the conferences as a significant link in more effectively multiplying the channels of communication between denominational agencies and the congregation.

A Financial Lag. Unfortunately, the spirit of acceptance and support for new organizational directions has not been matched by the resources needed to carry out these tasks. The General Board and the Mennonite Board

of Congregational Ministries have sought to work within the budget guidelines approved in Kitchener 71 for the first fiscal period ending January 1, 1973. The combined budget for these two agencies for the initial 17-month period totaled \$278,585. Actual expenses for the period amounted to \$269,554. Income for the period totaled \$207,446.45. This left a net loss of over \$62,000.

A special fund-raising program involving personal contacts with interested individuals by the general secretary provided income of \$15,000 during this period. Otherwise the total deficit would have been that much greater.

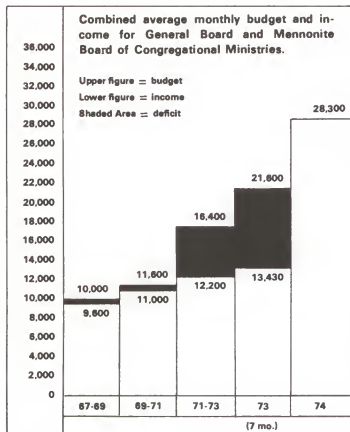
The General Board has taken action to assign \$50,000 of this deficit to the budgets for the fiscal years of 1974 and 1975. Funds have been borrowed to cover this until this amount can be recovered during that period.

For the year 1973 separate budgets were adopted by the General Board and the Mennonite Board of Congregational Ministries. These budgets and the average amount required per month to meet them are listed as follows together with the average monthly income that has been received.

Agency	Budget	Average Budget	7-Month	Average In-
General Board	Monthly	Monthly	Income	Come Monthly
MBCM	\$96,500	\$8,050	\$40,400	\$5,770
	162,665	13,560	53,600	7,660
	\$259,165	\$21,610	\$94,000	\$13,430

The graph on next page illustrates the reason for the deficit that was incurred during the first seventeen months of operation. The graph also vividly illustrates the fact that the current trend in 1973, if not reversed, will result in a substantial deficit again at the end of this year. The pattern that emerges is clear. The income has risen steadily but not as rapidly as the budget during this time of reorganization. The General Board has accepted the fact that \$50,000 needs to be carried forward into the '74 and '75 budgets. This in itself has helped to increase the budgets for those years. However, if we are to face realistically

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any possibility of meeting the '74 and '75 budgets we will need to assure ourselves that 1973 can be closed in balance without a deficit.

New Churchwide Asking Program. The realistic per-member guideline figures for the General Board and the Mennonite Board of Congregational Ministries for 1973 are \$1.15 and \$2.00 respectively or a total of \$3.15. Everyone would agree that this is a very minimal figure to carry on these two important new aspects of the church's program.

The staff of the General Board and the program boards during the past year have visited with the leadership of most of the conferences. This has been an opportunity for a new and unified presentation of churchwide askings in a single package. Realistic askings have replaced inflated askings. The response has been uniformly positive. Careful work has been done to allocate to each conference a proportionate share of the total cost of the work of the General Board and the Mennonite Board of Congregational Ministries.

During the consultations with the conferences a framework was established that provides regular channels for sharing information about churchwide needs and for receiving counsel and communications from the conferences. While we view conferences as the essential link between the churchwide agencies and the congregation, it is also true that unless the congregations accept responsibility and see this vision the conferences will be helpless to accept their share of the total responsibility.

In this new pattern the financial support of these agencies depends on the conference who in turn depend on the congregation. Conferences also have needs and it is our intention that the churchwide needs and the conference needs mutually support each other in the presentation to the congregation.

Judging from the widespread acceptance of these agencies it would seem that the problem is not lack of confidence or an impossible goal, but rather lack of communication and information.

Your Help Is Needed. The General Board at its September 11 and 12 meeting went on record affirming its intention to close the current year in balance. The Board took action asking that a special appeal be made to the church to recognize this problem and to share in reaching the budget without incurring any additional deficit.

The new organization has moved ahead to achieve new relationships and pattern of organization. As we near the end of 1973 fiscal year the General Board and the Mennonite Board of Congregational Ministries are aware of a serious lag in financial support. We believe that the church is supportive of the new organization, but now we ask that this be symbolized by the necessary financial undergirding to enable the operation to continue without further deficit.

If you do not have access to your conference's askings for its own purposes and for the work of the General Board and Mennonite Board of Congregational Ministries, we urge you to get in touch with your conference office. Before the end of 1973 we hope that every congregation will symbolize its relationship to the larger brotherhood by responding fully to its conference's request for sharing in the cost of the conference and churchwide programs. ☞

The Paradox

Burdened, battered, and bruised

In the continuing conflict with life's counterfeit,
We take the bruised and broken body

For solace, sustenance, and strength,
Knowing that His victory is ours also.

Born, bleeding, and bandaged,

In our encounter with internal and external evil,
We take the life-giving transfusion

Which trickles from the pierced wounds
Of timeless truth nailed to a tree.

Doubting, denying, and dying

In our retreat from resurrection reality,
We meet truth trapped in a paradox:

His death — our life.

His life — our death.

— J. W. Weaver

Congregational Literature Division of MPH Reorganizes

In September of this year Laurence Martin replaced Paul M. Lederach as director of the Congregational Literature Division of Mennonite Publishing House. As director, Martin is responsible for coordinating a team of persons responsible for producing congregational literature and church supplies. James E. Horsch is editor of children's curriculum, *Mennonite Yearbook*, and *REJOICE!* the family worship magazine; Levi Miller is editor of *Builder* and youth and miscellaneous curriculum; Jan Gleyesteen is editor and designer of church bulletins. David Cressman, as marketing manager, is responsible for promotion and counseling congregations in using curriculum products and church supplies. Joyce Millsagle, Malinda Kauffman, and Penny Frey provide secretarial and communication services.

In addition to his responsibilities as

director, Martin will continue to serve as the editor of *Herald Adult Bible Study Guide*. He served as editor of the *Uniform Series* for the past two years. Before coming to Scottdale in September 1971, Laurence was pastor of both the Bloomingdale and Breslau congregations in Ontario. Prior to this dual pastorate he had been pastor of the Cedar Grove Church near Toronto. He has had experience as an elementary and secondary school teacher.

Martin graduated from Stratford Teachers College in 1956, Ontario Bible College with a Bachelor of Theology degree in 1964, Waterloo Lutheran University with a Bachelor of Arts degree in 1965, and Waterloo Lutheran Seminary with a Master of Divinity degree in 1971.

He married Marilyn Shantz in 1959. They have two children.

New Emphasis to Be Placed on Starting Churches

Church planting is ready for phase 4 and a new emphasis, said twenty-three district and provincial representatives who attended a consultation on church planting on Sept. 18 and 19 in Chicago, called by the General Conference Mennonite Church's Commission on Home Ministries.

The establishment of urban churches to gather city Mennonites, which flourished during the 1950s and early 1960s, must now give way to a new form of church planting, the representatives said. But they did not spell out the specific form of the new churches to be started. Instead, they endorsed flexibility and suggested a variety of forms: traditional "sanctuary" churches, house churches, intentional communities, interdenominational congregations, and congregations of house churches.

Representatives, who included mission committee chairmen, conference ministers, and district presidents, set five goals for church planting:

1. That each district recruit at least one person or family who would qualify for and be ready to do new church planting within the next twelve months.

2. That every congregation consider what church planting within this triennium means for them and that they give a

progress report to their district or provincial missions committee within one year.

3. That the district conferences and Dave Whittemore (CHM church planting secretary) within this year study, affirm, and strengthen what is already happening in church planting.

4. That CHM and the districts train small-group leaders for house church planting during 1974.

5. That Palmer Becker (CHM executive secretary) encourage the (inter-Mennonite) Home Ministries Council to establish an inter-Mennonite agency for church planting.

Impetus for the consultation came from the Commission on Home Ministries' annual meeting last February when five commission members read papers and the commission declared the city church movement dead and committed itself to a new phase of church planting. The commission at that time gave approval to hiring Dave Whittemore for the church planting assignment and called for "a two-day consultation to consider our church planting directions."

At the consultation, Leland Harder of Elkhart, Ind., now on a special part-time assignment in church planting with CHM, presented a lengthy paper on the history of General Conference church planting.

Phase one, he said, was the era of rural church extension, 1860-1900. The General Conference's first mission work after it was established was the support of traveling ministers, known as *Reiseprediger*, whose assignment was to draw scattered churches closer in spirit, help struggling new churches to grow, and bring them all into active membership.

From 1900 to 1940 the conference began establishing inner-city missions to "claim the urban world for Christ." The success of these ventures "was not immediately apparent," said Harder, and some churches were still drawing mission subsidy forty years after they had been established.

The third phase of church planting, 1940-1965, "had the Mennonite nucleus itself as the first concern—gathering up the lost sheep of Menno" as Mennonites moved from farm to city. The Board of Missions created a committee on city churches, a city church pastors convened occasionally, a city church publication was started, a city church field secretary was hired. (The committee on city churches was abolished in 1969, when the Commission on Home Ministries was formed.)

City churches had higher proportions of members of non-Mennonite background than rural churches, but among all city churches, only a few gained more than 10 percent of their members from non-Mennonite sources.

The most important lesson which the city church movement brought into focus, Harder said, "is that the Mennonite Church, General Conference in particular, cannot depend on a pious rural community to perpetuate itself. . . . Corollary to this is the obvious conclusion that the church cannot depend on cultural traits to identify its real Mennonite quality. Only a deeper preparation for Christian life with strong spiritual support can continue a believers' church in competition with a distracting rival environment."

Exchange Visitors Arrive

Another group of international exchange visitors arrived on Aug. 4 to spend a year in North American Mennonite and Brethren in Christ homes, businesses, and farms. The 1973 group included 42 young people from four continents and 15 nations.

These young people between 19 and 30 years of age are sponsored by Mennonite Central Committee in the exchange visitor program. The program's goals are to promote better international understanding through person-to-person contacts between North American families and churches and the exchange visitors.



The exchange visitors represent a wide variety of vocational training including dentistry, social work, electronics, nursing, education, mechanics, book-keeping, graphic arts, farming, and home economics.

The Clayton Kratz Fellowship of Pennsylvania hosted the exchange visitors from Aug. 5 to 8 in an orientation at the Blooming Glen Mennonite Church in Pennsylvania. Pastor David Derstine and the Fellowship arranged with local families to provide lodging and food for the visitors.

The Exchange Visitor Program, in operation since 1950, has facilitated the exchange of about 900 young people from abroad to North America. Sponsoring families are always needed to host these young people. Persons interested should contact an MCC office in Canada or the United States.

The 1973 Exchange Visitor group include (kneeling): Valdir Alves da Silva, Brazil; Joao Pereira dos Santos, Brazil; Vokie Post, Netherlands; Boukje Nieuwenhuizen, Netherlands; Philippe Nussbaumer, France; Maria Wiebe, Paraguay; Jennifer Lau, Hong Kong; Alexander Wijdekop, Netherlands.

Second row left to right: Liliانا Setio, Indonesia; Jozina Kreulen, Netherlands; Kaethi Mumenthaler, Switzerland; Bambang Muljono, Indonesia; Aliko Katakabe, Japan; Elisa Prieto, Colombia; Susheel Bhengra, India; Gertrud Steindl, Austria; Shabnum Nand, India; Kazuko Chiba, Japan; Yolanda Amurrio Garcia, Bolivia; Herta Kuechler, West Germany.

Third row left to right: Caroline Thellmann, France; Mirtha Subieta Zambrana, Bolivia; Charles Tramaux, Switzerland; Ericka Guntersweiler, Switzerland; Dirk Bouma, Netherlands, Inge Lichtenberger, West Germany; Maria Keizer, Netherlands; Peter Niessen, West Germany; Bernhard Keller, West Germany.

Fourth row left to right: Anna Sudermann, Paraguay; Theodor Fast, Paraguay; Joseph Muru, Kenya; Didik Saptajaadi,

Indonesia; Ernst Rediger, Switzerland; Alan Watling, England; Pieter Bolhuis, Netherlands; Paulus Keessen, Netherlands; Thomas Frijling, Netherlands.

Missionary Monuments Dismantled

"We were humbled by the opportunities we found," said Harold Stauffer, secretary of Overseas Ministries for Eastern Mennonite Board of Missions and Charities, Salunga, Pa., after his return from a 45-day deputation trip to Europe and Africa. "I thank God for the committed people on our team," he continued, "because of them and our confidence in God, we're ready to keep looking at the opportunities which God provides."

From July 9 to Aug. 24, Harold, accompanied by his wife, Connie, visited ten countries and met with over 100 missionary personnel in addition to many national Christian leaders.

"Possibly the biggest challenge for us today is to learn from our national brothers and sisters," said Harold. "Traditional missionary efforts which focused on teaching as the primary approach have shifted to demonstrating in real-life situations those same Christian qualities which were previously taught. Now missionaries find themselves working side by side with national colleagues. To continue to serve willingly and find real joy and personal satisfaction in serving with and under the leadership of national brothers who may have different patterns of operations is a real challenge."

"We want to be supportive and sincere in allowing nationals to direct," continued Stauffer. "We want to get serious about the idea of leaders exchanging blocks of time in the States and in Africa. We need representation by overseas churches on the Salunga staff so that total needs and total resources can be discussed with more adequate representation of the African church perspective in decision making."

"Our own missionary monuments have been dismantled," added Connie. "We don't run our own show any more. It came through to me very clearly that in mission today relationships are very important. I believe in the seventies we will really learn what brotherhood is all about."

"In addition to being more free to set their own priorities, the national Christians are more free to worship God with African forms of expression, such as in their music and testimonies," said Harold. "And the missionaries are learning more of the qualities American society doesn't teach us very well, such as patience and the importance of persons."

"The trip gave me a renewed faith in mission and a renewed commitment to pray for missionaries and national Christians," said Connie. "It was very important to me to hear the national brethren say, 'We need you and you need us.'"

"The team isn't just Eastern Board people," concluded Harold. "It's Christians of many nationalities, all serving the same Lord. We are challenged to continue to serve. We must pray for God's sensitivity of spirit and enablement in every situation."

Nigerian Hospital Mission Completed

Medical work started by Mennonites thirteen years ago in Abiriba, Nigeria, has been successfully handed over to Nigerians. In August, Nyle Kauffman, the last Mennonite Central Committee representatives in Abiriba, left the area.

"During our stay many improvements occurred," Kauffman reported. "The living conditions, availability of money, and supply of material goods improved. A new administrative secretary was hired which improved the management of the hospital. Initially the hospital had financial difficulty. But with new management and improved government aid the financial position is good."

The Mennonite Board of Missions (MBM) first sent workers to Abiriba in 1960 to help staff the hospital. The Board planned to supply doctors, nurses, and administrators to the hospital for ten years. After that time it was expected that Nigerians would carry on the work.

Transfer of leadership to Nigerians progressed well until interrupted by the Nigerian civil war in 1967. During the war the hospital was nearly destroyed. Most of the buildings were heavily damaged and all hospital equipment was lost. At that time, MBM withdrew from the country. Mennonite Central Committee became the Mennonite umbrella organization in the country and cooperated with

the Friends in crisis work.

Various voluntary agencies, including MCC, sent personnel, equipment, and funds to rebuild the hospital after the war. By this time the hospital was under local management. Expatriates were involved only in medical or rehabilitation work.

Two years ago the reconstruction and reequipping of the hospital and rural health facilities were completed. In 1971 the Kauffmans were sent as the last personnel from the American Friends Service Committee and MCC.

A doctor whose home is in Abiriba will replace Kauffman for six months.

"There are a fair number of doctors in the East Central State. Getting one to come to Abiriba is largely a problem of paying him enough," Kauffman explained. "Abiriba has the necessary resources to attract doctors to its hospital."

Vietnamese Students Serve Minority Groups

Two summer work camps at Pleiku and Bao Loc, Vietnam, introduced Vietnamese university students to the social problems of some minority groups of their country and to the Mennonite theology of service, peace, and love. The weeklong camps, planned for twenty students each, were sponsored by the Mennonite Central Committee in Vietnam.

One goal of the work camps was to involve university students in social work in their country.

"Many students are interested in working to help their people but often do not have the means to carry out their interest," explained Max Ediger, work camp director.

Another purpose of the camps was to acquaint students with some of the problems minority groups of their country face. Work projects were planned with minority group villages. Where possible, village members supervised the work. Students were encouraged to talk with villagers and learn about their lives.

Through daily conversation and informal camp discussions, MCC volunteers also planned to introduce students to Christian attitudes of peace and service.

The work campers at Pleiku spent their time on projects planned with the Bahnar people.

"One project was to help build a fence around a new village garden and help clear the brush," Ediger reported. "These villagers must either gather firewood or hire themselves out to the Vietnamese farmers in order to earn enough money to buy their daily food. They desperately needed more garden space but were unable to work on it



Vietnamese youth constructed houses as part of their work camp experience.

themselves because every day they worked on the garden they would lose that day's food wages. The students were to work together with a few of the villagers on this garden, but were forced to stop when several antitank mines were found in and near the plot. No further work could be done until the

mines were cleared."

The students then helped the villagers build a primary school with a tin roof, cement floor, and split bamboo walls.

The work camp at Bao Loc, about 108 miles from Saigon, helped refugees of the Stien tribe build houses. The refugees have been living in tents.

Mexico Quake Relief Underway

Post-disaster relief and reconstruction work is under way in two southern Mexican villages following the earthquake there of Aug. 28.

Franconia Mennonite Mission Board worker J. Mark Frederick, Jr., serving in Puebla, reported that following September visits to several Mexican villages damaged by the quake, the Mexican committee responsible for handling Mennonite response to the disaster met and decided to work in San Antonio Portezuelo and Soapan.

Frederick reported having met with officials of these villages who requested building materials, blankets, and mattresses. But he noted no need for North American volunteers through Mennonite Disaster Service or other channels.

"As we spoke with the town folk and authorities," said Frederick, "we were impressed by their initiative in donating time, labor, and certain materials. Most towns have adequate masons and carpenters."

Government loan assistance is becoming available for disaster victims, according

to Frederick. But the conditions of the loans offered are not realistic in light of the needs of the people in isolated, rural communities. Frederick also noted a 100 percent increase in costs of local building materials.

Projecting a rebuilding program in these two villages of about \$9,000, the committee requested from Mennonite Central Committee and was granted \$7,000 beyond the original \$2,000 emergency funds sent in early September.

Frederick reported positive contact with both the General Conference Mennonite group and the *Kleine Gemeinde* group in Chihuahua. The General Conference group has offered to help in the quake relief program.

"We are guided by certain purposes," said Frederick. "We want to manifest divine love in times of distress and help where the need is greatest. We want to give a direct witness to the gospel and encourage the town folks to be responsible for certain aspects of the reconstruction. We believe God has guided us and will do the same in the future."

Indian Fellowship -- Family of Concern

The India Missionary Fellowship has neither a constitution nor annual dues, but those who make up the roster are more devoted to the group than formal pledge could demand.

Core of the occasional gathering, usually held in northern Indiana, are persons who have served for longer or shorter periods with Mennonite Board of Missions in India. But the door has been opened for Mennonite Central Committee relief workers, college professors on sabbatical in India, and children of missionaries past and present.

For instance, the 74 who assembled at the College Mennonite Church, Goshen, Ind., most recently included: David Esch, born in India, who lived there until he was 17, now a veteran milkman with Eby's Dairy in Elkhart; Dale (admissions counselor and associate director of Church Relations for Goshen Biblical Seminary) and Laura Schumm on extended furlough from Bihar; G. Weldon Friesen, third generation India servant from 1968 to 1971, now in group medical practice in Middlebury, with his wife, Luetta, and children; Atlee Beechy, Fulbright lecturer at Allahabad now back on Goshen College staff.

Ordinary ingredients went into the evening — music, humor, speeches, movies, refreshments. Perhaps the key was having not too much of any one thing.

The music had variety yet all was in oriental mood, whether the solo of young Bihar trainee Susheel Bhengra presently at Greencroft Villa, the instrumental recording introduced by E. E. Miller, or the Hindi congregational hymns led by Wilbur Hostetler. J. D. Graber's riddles and rhymes tickled the funny bone of those able to mix English and Hindi.

Fraternal visitor O. P. Lal, bishop of India's second largest congregation, introduced himself. He told about his happily meeting the Yoder sisters at Topcka, Ind., on the previous Sunday; they had supported him as a grade school student (Lal is now 60). "The work of the church in India is growing," Brother Lal testified. "Recently new zeal and encouragement has come to us to take the gospel to others. There is no opposition to Christian preaching today, rather there is open opportunity."

S. M. King, who traveled with Lal to visit congregations as far west as Kansas, brought greetings from former India workers now living in Hesston, Ida Beare, Albany, Ore., who served with her husband, George, from 1926 to 1951 in India and traveled farthest for this particular meeting, said "Hello." Jonathan Yoder

brought back memories as distant as 1937 with his reel of home movies filmed on location.

At the serving table was Esther Graber, longtime assistant in the MBM overseas office. Between pouring glasses of apple cider (which she admitted could hardly be classified Indian) she filled in some background. As the oldest overseas mission, understandably more Mennonites have come and gone to India than any other place; the 1973 historical directory lists 152 since 1899 of which 32 have died. So it was natural, Esther explained, that over the years a corps of returnees emerged with more than passing interest in the country.

Church Planting in Canada

Henry Gerbrandt of Winnipeg, executive secretary of the Conference of Mennonites in Canada, presented a paper on the history of church planting in Canada at the consultation on church planting (called by the General Conference Mennonite Church) recently held in Chicago. He said the period following World War I was spent founding new churches with recent Russian immigrants, building church buildings, and providing ministerial services. The movement to the cities began following World War II, and now these city churches are becoming the backbone of the Conference of Mennonites in Canada.

Students Sack Wheat for Pakistan

Seventy Hesston College students helped sack Mennonite Central Committee wheat bound for Pakistan at Moundridge and North Newton, Kan., last week. Shown here (left to right) are Steve Swartzendruber, Shickley, Neb.; Dale Kempf, Shickley, Neb.; Greg Lenhardt, Hubbard,

The recent immigration of many Canadian Mennonites, their strong German life-style, and government encouragement to retain ethnic identity have not encouraged outreach of transfer from one church to another, Gerbrandt said.

He said two options for the future were using the mainline evangelical approaches of groups like Campus Crusade with its individualistic emphasis, or placing more emphasis on peoplehood. Mennonites' own discipleship, and witnessing to other church groups.

Participants in the consultation worked part of the time in four strategy groups on guidelines on basic strategy, the meetinghouse/sanctuary church model of church planting, house churches and intentional communities, and "interchurch" churches.

Family Planning Films Draw Sumatran Crowds

A new audiovisual approach to family planning education in Sumatra is generating wider interest in the program. Family planning films, shown by Mennonite Central Committee volunteers Jim and Cathy Bowman and local workers, have been drawing crowds of 500 to 3,000 people.

"This is the first opportunity for most of the villagers to see movies," Bowman noted. "Even though the subject matter

Ore.; Tim Sweigart, Saginaw, Mich.; and Steve Heatwole, Rocky Ford, Colo.

Students signed up to work either of two shifts 10:00 p.m. to 2:00 a.m., or 2:00 a.m. to 6:00 a.m. Many more students signed up and will help during this month and November.



is less than thrilling, they will not want to miss it."

Because of acute population growth, limited land, and limited educational and medical facilities in Indonesia, family planning is a high priority concern for the country. Since beginning work in Sumatra two years ago, MCC has been working to promote family planning but with little success. This year, 18 have responded to the program, 12 of them in the past two months since the audiovisual approach has been in operation.

Villagers are invited by loudspeaker to attend the presentations. Manuring, a Sumatran volunteer, introduces the films and explains in detail what the family planning program is about. Included in the presentation is an invitation to come for more information and/or contraceptives. The entire presentation takes two hours.

In addition to its educational value, the presentation provides the village with something to participate in together.

"The villagers remember, too," Bowman said. "We often hear comments about the characters in the presentation weeks after it was given."

Although it is too early for a serious evaluation of the audiovisual approach, the Bowmans are encouraged by signs of movement. They intend to enlarge the audiovisual program to include presentations on agriculture, health, nutrition, and development.

Families Move to Flood-Stricken Area

This year 11 Mennonites, like Abraham, picked up their families and set their faces toward new land—Corning and Elmira, N.Y. Unlike most other Mennonite Disaster Service workers, they are not planning to return home after several months. Their call is to the new Corning-Elmira Mennonite Ministries in southern New York. The immediate need is low-cost housing for minority group, poor, and elderly flood victims.

The Elton Bombergers came from Williamsburg, Va., the Galen Lehmans from Chambersburg, Pa., the Joe Kolbs from Wellsboro, Pa., Willie Horst from Ephrata, Pa., Dick and Debra Buckwalter from Paradise, Pa., and Martha and Walter Shirk from Lancaster, Pa. Presently supported by MDS, they intend to stay in New York and find other means of support when MDS phases out.

The group includes two carpenters, two electricians, several cooks, a budding mason and plumber, a secretary, and several people interested in informal counseling.

Merle Herr, director of Corning-Elmira Mennonite Ministries, and Ken Zehr, MDS social worker and housing director, and their families live in Bath, N.Y., 20 miles from Corning.

"There were no Mennonite people or programs in Corning or Elmira before Hurricane Agnes hit in 1972," Herr explained. "We had felt for several years that something ought to be happening here. The flood brought us."

Why are they working in low-cost housing? "Because there's a shortage of contractors, for one thing," Herr said. "One local paper estimated that area housing needs are ten times greater than the total annual output of our local builders."



Merle Herr (second from right), director of Corning-Elmira Mennonite Ministries, coordinated the work of local youth in a summer repair program for flood victims. Corning Glass Works sponsored the project.

"Besides that, government grants have allowed people with rental properties to repair them to a better condition than they were before the flood. The rent goes up. Families with fixed incomes can't afford to return to the homes they had rented before Agnes. Elderly and welfare families are the ones who are really hurting."

On Tuesday evening the Elmira Mennonites gather and on Wednesday the Corning group meets for sharing, prayer, and Bible study. On Sundays the two groups worship together. "We need to let people know we love them," emphasized Joe Kolb. "To do that we have to have a spiritual basis and motivation—a commitment to Christ's kind of love."

"We do not see our goal as filling up a large church building with 100 people in six months," Herr said. "Our concern is to become caring persons in the community."

Much caring in the Corning-Elmira area has been shown by the thousands of workdays contributed by MDS volunteers immediately following the '72 flood. Corning-Elmira Mennonite Ministries is continuing to respond to long-range needs uncovered by Mennonite involvement in the disaster relief. Mennonite

Ministries will be increasingly supported by the inter-Mennonite New York fellowship as MDS phases out. MDS has presently committed resources to Corning-Elmira until January.

Minority Mennonites Meet in South Texas

The fifth annual General Assembly of the Minority Ministries Council of the Mennonite Church will be held from Oct. 19 to 21 in Sandia, Tex.

Host for the meeting is the South Texas Mennonite Church Council, which is made up of the six south Texas congregations and their Mexico extension work. The congregations are part of South Central Conference.

Eighty-five delegates are expected to attend as well as other persons from host congregations. The business session will hear reports, deal with business from the Black Caucus and Spanish *Concilio*—major partners of the Council—as well as related matters.

Other sessions include a panel discussion on "The Role and Nature of the Church" and an address by Rudy Hernandez, minister of the First Mexican Baptist Church at Corpus Christi, Tex.

Council offices are located at Mennonite Board of Missions, Elkhart, Ind. Its delegates come from the 85 minority congregations in the Mennonite Church. These congregations—black, Spanish-speaking, and Indian—have approximately 3,500 members.

Midway Visited by Media Team

The Midway (Ohio) Mennonite Church hosted a communications team from Mennonite Broadcasts on Sept. 22 and 23.

The purpose of the meeting was to review the *Heart to Heart* broadcast releases on WSOM-AM-FM in Salem and WBBW in Youngstown. The team also discussed with key leadership persons community needs, congregational goals and activities in witnessing to and in serving the community, and explored ways the congregation might use the media to reinforce its own witness.

Sunday morning, Ron Yoder and Al Brubaker reviewed with the congregation the philosophy and objectives behind current media productions of Mennonite Broadcasts.

After hearing samples of these programs, the congregation evaluated them in terms of community needs and congregational goals.

Ernest Martin is pastor of the congregation.



Thirty Volunteers, Salunga

Thirty persons participated in a Voluntary Service orientation held from Sept. 10 to 14 at the Eastern Mennonite Board of Missions, Salunga, Pa. Events of the week were Bible study, discussions, role-playing, films, self-discovery, recreation, and celebration.

A commissioning service was held at the Bethany Mennonite Church, on Friday evening. The VSers were introduced and shared testimonies. Larry Newswanger, personnel secretary for Eastern Board, led in a commissioning charge.

First row (left to right): Jay Denlinger, Intercourse, Pa.; Timothy N. Gascho, Cass Lake, Minnesota; Randall L. Steffy, Leola, Pa.; Glenn Nolt, Ephrata, Pa.

Second row (left to right): Sharon Showalter, Harrisonburg, Va.; Susan and Tim Gierschick, Oley, Pa.; Margaret Horst, Mohnton, Pa.; Joanne Hershberger, Walnut Creek, Ohio.

Third row (left to right): Dennis Showalter, Harrisonburg, Va.; Sue Hershey, Gordonville, Pa.; Joyce Burkholder, New Holland, Pa.; Sharon Riniker, Mechanicsville, Pa.

Fourth row (left to right): Leslie Murphy, Rock Hall, Md.; Walter and Martha Shirk, Leola, Pa.; Rachel Thomas, Lancaster, Pa.; Hannah Souder, Skippack, Pa.; Darlene Eberly.

Fifth row (left to right): June Harnish, Strasburg, Pa.; Carol Byers, Strasburg, Pa.; Barbara Horst, Elmira, Ont.; Ruth Spicher, Belleville, Pa.; Grace Glick, Spring Mills, Pa.

Sixth row (left to right): Glenda Mack, Collegeville, Pa.; Dianne Wolf, Kempton, Pa.; Debra Rush, Souderton, Pa.; Melody Kurtz, Elverson, Pa.; Jay Yoder, Elizabethtown, Pa.

Seventh row: Ken Sauder, Marietta, Pa.

Youth Disaster Service Squad to Operate in South

A disaster squad of six young men and a leadership couple is being brought together for a six-month Mennonite Disaster Service program of flood recovery and reconstruction work beginning on Sept. 24 in Mississippi and Louisiana.

This is the first time Mennonite youth have become involved in a longer-term MDS program of this kind. Some of the volunteers for the youth squad in the deep South had positive experiences this summer in MDS-VS projects and offered themselves for longer service.

The youth squad will operate in Swan Lake, Miss.; Deer Park, La.; and Lake Mary, Miss.

Conrad Grebel Sets Mood

Two retreats marked the beginning of the Conrad Grebel College this year.

Members of the faculty and their families met at Hidden Acres Camp for a weekend of sharing and planning from Aug. 31 to Sept. 2. Besides a discussion of business for the coming year, the retreat featured two items.

"Out of my life and thought" was a contribution by each faculty member of important issues, problems, or ideas he had been working with during the past year; the other was Teilhard de Chardin's *Man's Place in Nature*.

After registration and initiation week, about 90 resident college students and associate students (nonresidents who wish to be part of the college residential program) left for Silver Lake Mennonite Camp on Sept. 8, where they spent two relaxing days getting acquainted with each other, with the faculty, and with the purpose and program of the college.

Singing, eating, and trying to beat the faculty volleyball team were interspersed with introductions and addresses by Frank Epp, president, Donovan Smucker, professor, and John Rempel, student affairs director.

Rempel directed the retreat. He also introduced *mechelitsa* and other Russian Mennonite folk dances, all of which were thoroughly enjoyed by the students.

Epp presented his philosophy of university education under the heading "Learning—to Beat the Big Lie." Smucker spoke of four approaches to Christianity—beliefs, feelings, deeds, fellowship. He expressed the hope that the college would challenge each student in the rethinking and reshaping of beliefs and ideas.

The residential program will include about 115 students. The teaching program will enroll over 1,000 University of Waterloo students in Conrad Grebel courses.

Learning Center Inaugurated at Hesston

Dean Clayton Beyer of Hesston College reported that Learning Assistance Center, located in the basement of Mary Miller Library, was introduced with the beginning of the fall school term and is functioning smoothly and effectively.

David Osborne is director and instructor in the center. He is assisted by Miriam Erb who conducts a writing lab one night a week. "College Reading and Study Skills," a course taught by Osborne is designed to give students skills to facilitate learning in other classes. Sixty students in four sections are presently enrolled in the reading and study

course. It is set up in seven-week blocks with one hour credit for each seven weeks. A student may take up to 14 weeks for two hours credit.

Osborne tooled up for the learning assistance lab in a special course at Dodge City Junior College offered by the University of Missouri at Kansas City. Osborne has a degree from Kansas State Teachers College at Emporia.

Evie Dyck Appointed to Hesston Board

The Mennonite Board of Education announces the appointment of Evie Dyck of Hesston College Board of Overseers. Mrs. Dyck is the wife of Harold Dyck, 101st District Representative in the Kansas State Legislature.



Evie Dyck

Appointed by the Mennonite Board of Education, Mrs. Dyck will be serving a 3-year term which can be renewed. The Board of Overseers is in charge of managing Hesston College in the name of the M.B.E. This involves policy-making, advising the president, hiring faculty, long-range planning, and approving major changes in direction.

Mrs. Dyck is active in various other organizations. She is president of the Schowalter Villa Auxiliary and is a Hesston College alumnus. Mrs. Dyck is a member of the Hesston Mennonite Church and has served on numerous church committees.

Bomberger Returns to EMC

An Eastern Mennonite College English professor has rejoined the Eastern Mennonite College faculty after spending two years in Africa under a U.S. State department cultural and educational exchange program.

Living in Liberia with his family while teaching at Cuttington College, James R. Bomberger reported that "we enjoyed it so much that we were tempted to stay longer."

Preparing for a sabbatical leave from EMC 2 1/2 years ago, Bomberger was awarded a Fulbright lectureship grant despite stiff competition due to the sharp

reduction in funds available for the program.

In addition to teaching English composition and literature at Liberia's Cuttington College, Bomberger served as chair-

Mission Board Headquarters report the following cable received from Israel Oct. 8 and dated Oct. 7. "Team members safe. Calm. Remaining." Signed Roy Kreider.

A workshop on worship for free churches will be held at the Akron Mennonite Church, Akron, Pa., on Nov. 3. Leroy Kennel, professor of communications at Bethany Theological Seminary and a pastor in the Illinois Conference will be the workshop leader. To register, send your name and \$3.00 registration (includes noon meal) to Akron Mennonite Church, Box 208, Akron, Pa. 17501.

Six new faculty members joined Eastern Mennonite High School faculty this fall. Five are graduates of Eastern Mennonite College. They are Geraldine Rush, Dorothy M. Harnish, Alice Hamilton, Emery Yoder, John M. Yoder, and Glendon Heatwole.

Tilman Smith, Goshen College alumnus and former professor at Goshen, will head the 1974 Goshen College Alumni Fund Committee, announced John Hershberger, college alumni director. Smith will head a six-member volunteer committee to coordinate the class agent program and to advise the alumni who will be contacted this year in the program.

Omar Stahl, missionary in Munich, Germany, left Germany on Oct. 2, and is on a three-month furlough at 1916 Lincoln Highway East, Lancaster, Pa. 17602. Mrs. Omar Stahl and their daughter Rachel returned to the States on Aug. 27.

Ralph and Genevieve Buckwalter, serving in Japan with Mennonite Board of Missions, report from Asahigawa, "God has been providing in so many wonderful ways for His witness in this city that we can't stop praising Him for His amazing grace." In a letter thanking the Plains WMSC of Hatfield, Pa., for contributing to construction of the Asahigawa chapel, Buckwalters commend Pastor Tamura and the small congregation for "daring faith" as they located a site and built a permanent church center. Buckwalters also mention that three persons recently have found new faith in Christ through the Asahigawa fellowship.

Lois King, Mennonite Board missionary teacher at the Asuncion Christian Academy in Paraguay, describes the pres-

man of the English department. He accepted a position for the last six months as chairman of the humanities division and put in a six-week stint as acting dean of instruction.

mennoscope

ent student body as "very diverse in its background and nationality." The 70 students, including 14 in high school, are made up of Japanese, Paraguayans, Brazilians, and Americans. They come from missionary, military, and embassy families. All classes are in English. Lois teaches math and science and assists in physical education.

Correction: In "GB Follow-up on Assembly 73," Oct. 2 issue of *Gospel Herald*, the third paragraph should read: Unanswered questions, however, had to be examined. Who speaks for the church? The Assembly Arrangements Committee (which includes General Assembly officers), the General Board, the General Secretary's office, or will there be a number of voices? How are issues and priorities determined and distributed?

Joseph Haines, Mennonite Board of Missions hospital chaplain in Nazareth, Israel, "has given a new impulse to all kinds of missionary activity." Administrator Hans Bernath writes, "You can meet Joe carrying either his guitar or Matthew, his adoptive son. You may hear singing at the men's Bible class, prayers in the wards or in the kitchen. Under Joe's initiative the old donkey cave has been transformed into a coffeehouse where the student nurses and teenagers of the compound love to gather for singing, chatting, discussing, and praying."

Robert Otto, who recently returned to Belgium with Mennonite Board of Missions, divides his time as director of the International Protestant Foyer and pastor of the Brussels Mennonite congregation. The Foyer, Robert explains, "opened in 1960 for Congolese students who needed housing after the events in their country. It now includes both undergraduate and graduate students of a most varied background: from Africa, Asia, Latin America, plus a number of European countries. Stability in the life of the Foyer comes from the opportunity to have 25 full-time boarding students."

An organizational dinner meeting for the 16th Illinois Mennonite Relief Sale was held in the Bloomington Mennonite Hospital Cafeteria on Sept. 16. Robert Harnish, of Peoria, had the opening prayer, and Donald Roth, one of the sale cochairmen, was in charge of the meeting. Groundwork was laid for the sale



James R. Bomberger

to be held on Mar. 9, 1974 at the Exposition Gardens in Peoria, Ill.

Special meetings: William R. Miller, North Liberty, Ind., at Franconia, Pa., Oct. 28—Nov. 4. Richard Buckwalter, Cochranville, Pa., at Kinzers, Pa., Nov. 4-11. Myron Augsburg, Harrisonburg, Va., at Central, Archbold, Ohio, Nov. 7-11. Elam Stauffer, Lancaster, Pa., at Barville, Reedsville, Pa., Nov. 11-18. Glendon Blosser, Harrisonburg, Va., at Elizabethtown, Pa., Nov. 11-18.

New members by baptism: three by baptism and one by confession of faith at Crumstown, North Liberty, Ind.; two at Rocky Ridge, Quakertown, Pa.

Change of address: Robert Otto, 119 Avenue Coghren, 1180 Brussels, Belgium. Tel.: 02/45.39.90. Glendon Heatwole, R. R. 6, Box 57, Harrisonburg, Va. 22801.

readers say

Submissions to Readers Say column should comment on printed articles.

I refer to the Sept. 18 article, "Communion: Close, or Open?" by David N. Thomas. First Corinthians 11:17-34 does not, I believe, yield its real meanings as easily as they are presented there. Brother Thomas makes no effort to take us into the setting so that we could begin to feel what the problem was to which Paul is addressing himself in these verses. Paul is not here giving some general statement about sin and its general interference with communion fellowship. His words are right down to the reference to damnation and death, were aimed at specific acts which his first readers knew about and for which they had direct responsibility.

Paul is righteously indignant about one thing—the unworthy method or manner in which the Corinthians at Corinth were celebrating communion. The sharp warnings (especially in vv. 27-30) are directed toward those who were making a hilarious worldly religious festival out of the simple communion event. "Don't be fooled," Paul seems to say (v. 20), "this is not the Lord's Supper which you are presently eating." The Corinthians had changed it so radically that Paul had to declare their event a new form.

But while Paul had this concern for the new Christian tradition of communion, his chief concern lies even deeper. The disastrous effect upon individuals who were being humiliated and upon the church which was being fragmented seems to be the writer's ultimate interest (vv. 17, 18, 22, 30, 33). The ringleaders and their own personal spiritual damage are also on the apostle's heart, as evidenced in the paragraph which has so often been misunderstood (vv. 27-32).

It is not difficult to see that the problem which occasioned this chapter in Paul's letter is different from that of most Mennonite churches. The Corinthians were caught up in a fun mood and their inclination in public meetings was toward extreme informality. We tend, especially in our infrequent communion services, toward solemnity and extreme formality. The Corinthians seemed to be very insensitive to one another. We yield to the temptation toward overreserve and politeness. The Corinthians behaved in a pushy manner so that Paul's closing exhortation (v. 33) reads: "So then my brethren . . . wait for one another." Hesitance

is perhaps the word to characterize what one sees in a Mennonite observance of communion.

Paul had a very serious situation to deal with and he met it with some very hard-hitting warnings. But when the apostle solemnly counsels his readers to examine themselves we need to listen closely. The self-examination here advocated is directly related to the group or "body" examination also being urged. The "for" at the beginning of verse 29 shows that what precedes is part of what follows. The real urgency which the writer is pressing upon his first readers is the need for them to "discern the Lord's body." Paul was confident that their group behavior would profoundly change for the better if they stopped long enough to ask themselves the twin question, *Who am I? Who are we?*

Paul seems to be saying, "As you sit together (or eat together) begin to discern. What is this group I am in? This is not just another religious festivity crowd. This group is different: it is the body of Christ! Therefore, I must change my ways at this table." This paragraph is still the choice passage to be used for communion preparation. I believe, however, that Christians of recent generations are very frequently deluded in its serious misinterpretation.

Paul's concern was not to keep unworthy persons from somehow desecrating the body of Christ or compromising the true meaning of communion by their presence at the Lord's table. Unworthy demeanor is the focus. The "true meaning of Calvary" (see article) is that there are no persons in any crowd who are more "worthy" than others. Paul's push toward self-examination then might be expressed thus, "Examine yourself there, while you are eating with others" and not "examine yourself to determine whether or not you should eat with the others."

The self-examination the apostle pleads for is not, to me, the introspection into which I have so often been led by well-meaning interpreters. Hidden sin and its bad effects upon the individual and upon brotherhood are warned against; other passages—not here. Communion preparation probably includes attention to unconfessed sin. But the communion service itself represents the other approach. It is the celebration of the joy of forgiveness and all the other provisions given to us in Christ.

To reflect the central meanings of communion, I believe the symbols must be offered to all who, at the time communion is celebrated, desire to express their own need for and commitment to Christ by participating. The desire is the qualification because it characterizes the vital "common faith." In that experience of inclusion I am best able to ask and answer the basic questions urged upon me in 1 Corinthians 11 ("Who am I?" and "Who are we?"). And in this atmosphere the answers will not only ring true to sound theology, they will profoundly affect my behavior. Then too if my communion demeanor needs correction that also will be improved so that (v. 17) "our coming together" may be "for the better" and not "for the worse."

Butcher Thomas cautions against extremes. At this point I agree with him. But there are some concerned (along with J. L. Stauffer) about "an expression of loyalty to the truth of God's Word" who arrive at quite a different conclusion. Communion, I believe, must be considerably more open than it has been in our recent tradition. I also believe that the goals of discipline, purity, and fellowship will thus be furthered.

— Dan Longenecker, Line Lexington, Pa.

I am attempting to gather information on the use of the lot among Christian churches. The Mennonites and Amish of Swiss and German

background have used the lot almost exclusively in North America until recently, but there is little written on the subject.

I would be glad to hear from Gospel Herald readers who can supply me with information about the use of the lot. Information, sources of information, and ideas are solicited. Yours in Christ, John D. Leatherman, 93 Vernon Drive, Upland, Calif. 91786.

Conrad Brunk's "Rediscovering Biblical Nonconformity" calls for further expounding. It seems to me that the "remade mind" will have some effect upon clothes, food, car, house, etc., as well as discernment regarding American culture religion, militarism, racism, and exploitation. When nonconformity is not selective, then it is not selective. It will be applied internally, externally, and perennially.

Regarding editors—for John: Sob, sob. For Dan: Welcome and God bless—Roy News-wanger, Opa Locka, Fla.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bender — Yoder. — John Paul Bender, Belleville, Pa., Allensville cong., and Mildred Louise Yoder, Allensville, Pa., Locust Grove cong., by Paul E. Bender and Ernie Renno, Sept. 15, 1973.

Beant — King. — James Bennett, Cleveland, Ohio, Independent Bible Church, and Linda King, Wauseon, Ohio, West Clinton cong., by Edward Diener, Aug. 25, 1973.

Blosser — Hufford. — Vance Lee Blosser, Jr., Waynesboro, Va., Hildebrand cong., and Rebecca S. Hufford, Waynesboro, Va., Lutheran Church, by Marion C. Weaver, Sept. 15, 1973. Brown — Spranger. — Tony Brown, McDonald, Pa., Kidron cong., and Joanne Spranger, Berne, Ind., First Mennonite cong., by Norman L. Kauffman, Aug. 25, 1973.

Demastus — Grove. — Gary Lee Demastus, Mountain View cong., Lyndhurst, Va., and Sharon Ann Grove, Springfield cong., Waynesboro, Va., by Paul L. Wenger, Sept. 15, 1973.

Diener — Steckly. — David E. Diener, Archbold, Ohio, West Clinton cong., and Kathie Joan Steckly, Carstairs, Alta., West Zion cong., by Edward Diener, father of the groom, Aug. 18, 1973.

Fredericks — Swartzendruber. — William Fredericks, Elkhart, Ind., Church of the Brethren, and Jan Swartzendruber, Goshen, Ind., College cong., by Norman L. Kauffman, Aug. 25, 1973.

Hartman — Kuhl. — Frank Hartman, Louisville, Ohio, and Juliana Kuhl, Manitoba, Canada, Winkler M.B. cong., by Norman L. Kauffman, July 1, 1973.

Kennel — Shantz. — Russel Kennel, Western Mennonite Church, Salem, Oreg., and Maribeth Shantz, Fairview, Mich., by Virgil S. Herschberger, Aug. 25, 1973.

Lehman — Liechty. — Neal Lehman, Johnstown, Pa., Stahl cong., and Ellen Liechty, Archbold, Ohio, West Clinton cong., by Edward Diener, July 28, 1973.

Leinbach — Philibert. — Dave Leinbach, Goshen, Ind., Warfview cong., and Ginette Philibert, Port-au-Prince, Haiti, by Norman L. Kauffman, Aug. 18, 1973.

Leis — Wilhelm. — Robert W. Leis, Tavistock, Ont., Tavistock cong., and Judy Louise Wilhelm, Shakespeare, Ont., United Church, by Wilmer Martin, Sept. 22, 1973.

Martin — Martin. — David B. Martin,

Ephrata, Pa., and Ella Mae Martin, East Earl, Pa., both from the Grouffdale cong., by Amos H. Sauder, Sept. 22, 1973.

Mellinger — Denlinger. — Ernest H. Mellinger, Quarryville, Pa., Mechanic Grove cong., and Miriam M. Denlinger, Lancaster, Pa., Mellinger cong., by Harry S. Lefever, Sept. 16, 1973.

Nicholas — Rowley. — Byron Nicholas, Elkton, Mich., and April Rowley, Brown City, Mich., by Loren Dietzel, Aug. 4, 1973.

Reimer — Wenger. — Leonard Reimer, Dolores, Colo., Baptist Church, and Darlene Wenger, Versailles, Mo., Mt. Zion cong., by Allen Zook and Bart Larson, Sept. 15, 1973.

Renno — Peachey. — Robert Renno, Belleville, Pa., Locust Grove cong., and Virginia Peachey, Allensville, Pa., Allensville cong., by Gerald Peachey and Erie Renno, Sept. 7, 1973. Schwartzentruber — Avey. — Dale David Schwartzentruber, Stratford, Ont., Tavistock cong., and Charlene E. Avey, Norwich, Ont., Baptist Church, by Eric Strain, Sept. 1, 1973.

Short — Rufenacht. — Garth Short, Archbold, Ohio, Central cong., and Judith Rufenacht, Archbold, Ohio, West Clinton cong., by Edward Diener, Aug. 4, 1973.

Weirich — Baer. — Tony Lee Weirich, Goshen, Ind., First Mennonite cong., Middlebury, Ind., and Linda Sue Baer, Goshen, Ind., Missionary Church, by Samuel J. Troyer, Sept. 21, 1973.

Wenger — Miksch. — Noah S. Wenger, Hershey, Pa., Stauffers cong., and Kathryn D. Miksch, Litzitz, Pa., Erbs cong., by H. Howard Witmer, Sept. 22, 1973.

White — Martin. — Clyde L. White, Lancaster, Pa., Mountville cong., and Norma J. Martin, Manheim, Pa., Gantz cong., by H. Howard Witmer, Sept. 22, 1973.

Zook — Zook. — Ray Zook, Stuarts Draft, Va., and Joann Zook, Belleville, Pa., both from Locust Grove cong., by Jesse Byler and Erie Renno, Sept. 22, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Aboualfad, Ahmed and Phyllis (Yoder), Sarasota, Fla., first child, Sliman Daniel, Sept. 8, 1973.

Amstutz, V. Herbert and Ruth (Clark), Orrville, Ohio, third child, second daughter, Kara Janel, Sept. 10, 1973.

Beachy, Eldon and Joanne (Caister), Pigeon, Mich., sixth child, third daughter, Jody Shanon, Aug. 26, 1973.

Derstine, Leon and Elaine (Bergy), Hatfield, Pa., first child, Cheryl Lynette, Sept. 20, 1973. Esch, Dennis and Delores (Ruth), Pigeon, Mich., second son, Jeremy Brent, Sept. 9, 1973.

Herold, Charles and Kathryn (Gingerich), Shakespear, Ont., first child, Ross William, Sept. 12, 1973.

Hofstetter, Ken and Cheryl (Bibler), Phoenix, Ariz., first child, Michelle Leigh, Sept. 8, 1973.

Inglod, Michael and Liz (Massanari), Goshen, Ind., first child, James Michael, Sept. 22, 1973.

Lehman, Donald and Ruth (Nussbaum), Apple Creek, Ohio, second son, Lance Dean, Sept. 12, 1973.

Leinbach, Russell and Salome (Kurtz), Colorado Springs, Colo., first child, Gracia Felice, July 3, 1973.

Liechty, Omar Wayne, Jr., and Sherry (Bradford), Spencerville, Ind., first child, Jason Wayne, Aug. 29, 1973.

Lindemer, Richard and Nellie (Hostetler), West Liberty, Ohio, third child, first daughter, Anne Marie, Aug. 9, 1973.

Miller, Keith and Lois (Shetler), Hesston,

Kan., first child, Bradden Keith, July 2, 1973. Miller, Leslie and Patricia (Taylor), Kidron, Ohio, third child, first son, Caleb A Kempis, Sept. 19, 1973.

Stuckey, Jay and Elaine (Blosser), Spencerville, Ind., first child, Kimberly Sue, Sept. 19, 1973.

Wenger, Glen and Ethel (Baird), Columbiana, Ohio, third child, first daughter, Amy Lynn, Sept. 12, 1973.

Wyse, Dwight and Sheryl (King), Harrisonburg, Va., first child, Derek Brent, June 28, 1973.

Zook, David Lee and Pauline (Steury), Sarasota, Fla., second child, first son, David Lee, Sept. 24, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Blough, Mary M., daughter of William J. and Sarah Ellen (Penrod) Eppley, was born in Somerset Co., Pa., Mar. 12, 1896; died at Memorial Hospital, Johnstown, Pa., Sept. 10, 1973; aged 77 y. 5 m. 28 d. On Apr. 9, 1914, she was married to Josiah Blough, who survives. Also surviving are 2 children (Dorene — Mrs. Millard R. Cauffel and Clifford L.), 8 grandchildren, 8 great-grandchildren, 2 sisters (Stella — Mrs. Joseph Boyer and Emma — Mrs. LeRoy Thomas), and one brother (Ira Eppley). She was preceded in death by an infant daughter, a brother, and a great-grandchild. She was a member of the Blough Mennonite Church, where funeral services were held on Sept. 13, in charge of Elvin Hollospe and Harry C. Blough; interment in the adjoining cemetery.

Herr, Edith, daughter of John and Elizabeth (Groff) Landis, was born Jan. 26, 1893; died on Sept. 22, 1973; aged 80 y. 7 m. 27 d. She was married to John R. Herr, who preceded her in death in 1967. Surviving are 2 daughters (Mrs. J. Parke Mellinger and Edith L. Herr), 5 grandchildren, 3 great-grandchildren, one brother (Clyde), and 3 sisters (Elizabeth, Minerva, and Pauline). She was a member of the Millersville Mennonite Church, where funeral services were held on Sept. 25, in charge of Herbert Fisher and James Hess; interment in the adjoining cemetery.

Hollinger, Levi W., son of Jacob and Mary Ann (Witmer), was born at Ephrata, Pa., Aug. 28, 1888; died at the Mennonite Home, Lancaster, Pa., Sept. 2, 1973; aged 85 y. 4 d. He was married to Fannie Bollinger, who preceded him in death on Feb. 16, 1967. Surviving are 4 sons (Clarence, Phares, Elam, and Paul) and 4 daughters (Mrs. Kathryn Ruth, Mrs. Estel Erb, Mrs. Irene Shurey, and Mrs. Evelyn Bond). He was a member of the Erisman Mennonite Church, where funeral services were held on Sept. 4, in charge of Howard Witmer and Norman Shenk; interment in the East Petersburg Cemetery.

Kalous, Marie Vasek, was born in Czechoslovakia on Mar. 14, 1891; died at the home of her daughter in Deerfield, Ill., July 25, 1973; aged 82 y. 4 m. 11 d. On Nov. 4, 1920, she was married to Charles J. Kalous, who preceded her in death on Aug. 26, 1966. Surviving are 7 children (Mary — Mrs. Frank Kaiser, Annie — Mrs. Daniel Domin, Charles, Jerry, Lydia — Mrs. Jacob Martin, Helen — Mrs. Milford Keepers, and Martha — Mrs. Orval Manglos), and one brother (Anton Vasek). She was a member of the South Lawrence Mennonite Church, where funeral services were held on July 28, in charge of Leroy Schrock; interment in Mt. Nebo Cemetery, Jump River, Wis.

Nyece, Alice, daughter of Levi and Sarah (Landis) Clemmer, was born near Elroy, Pa.,

Jan. 30, 1882; died at Grand View Hospital, Sellersville, Pa., Aug. 31, 1973; aged 91 y. 7 m. 1 d. She was married to Harvey W. Nyece, who preceded her in death in 1949. Surviving are one daughter (Mrs. Ella Mae Kissel), 3 grandchildren, 2 great-grandchildren, one great-great-grandchild, one sister (Mrs. Katie Ruth), and 2 brothers (Clayton and Levi). She was a member of the Souderton Mennonite Church, where funeral services were held on Sept. 4, in charge of Russell B. Musselman; interment in the Salford Mennonite Church Cemetery.

Rasmusson, Mary, daughter of Charles and Mary (Moench) Weideman, was born at Grafton, N.D., July 22, 1889; died at the Trinity West Hospital, Ft. Dodge, Iowa, Sept. 20, 1973; aged 84 y. 1 m. 29 d. On Apr. 23, 1913, she was married to Elmer H. Rasmusson, who preceded her in death on Mar. 24, 1950. Surviving are 4 daughters (Lucille — Mrs. Gottlieb Janssen, Dorothy — Mrs. Richard Stamper, Florence — Mrs. Harold Walter, and Mary — Mrs. Charles Krusenaker), 14 grandchildren, 1 great-grandchild, one brother (John), and one sister (Tillie — Mrs. Ira J. Miller). She was a member of the Manson Mennonite Church, where funeral services were held on Sept. 24, in charge of Nick Stoltzfus and Walter Smeltzer; interment in the Roselich Cemetery.

Sommers, Donald F., son of Dan and Ida (Springer) Sommers, was born in Kansas City, Kan., May 15, 1938; died of heart failure as a result of a kidney transplant on Sept. 23, 1973; aged 35 y. 4 m. 8 d. On June 15, 1958, he was married to Violet Madlock, who survives. Also surviving are 3 children (Lu Ann, Todd, and Rodd), his father, and one stepbrother (Roger Richer). He was a member of the West Clinton Mennonite Church, where funeral services were held on Sept. 26, in charge of Edward Diener, Gary Marks, and E. B. Frey; interment in the Pettisville Cemetery.

Stout, Mabel Elizabeth Johnson, was born in Vernon Co., Wis., Jan. 26, 1910; died at her home in Glen Flora, Wis., Sept. 3, 1973; aged 63 y. 7 m. 7 d. On May 7, 1928, she was married to Harley Stout, who survives. Also surviving are one daughter (Rosie Fay), 3 grandchildren, one brother (Henry), and 4 sisters (Bessie, Hazel, Ethel, and Eunice). She was preceded in death by one son (Harley, Jr.). She was a member of the South Lawrence Mennonite Church, where funeral services were held on Sept. 6, in charge of Leroy Schrock; interment in Sheldon, Wis.

Weaver, Lydia Z., daughter of John and Mary (Zimmerman) Good, was born in East Earl Twp., Pa., June 25, 1877; died July 19, 1973; aged 96 y. 24 d. She was married to William H. Weaver, who preceded her in death in 1930. Surviving are 3 sons (Ivan G., Benjamin L., and Paul E.), one daughter (Anna — Mrs. George Reed), 23 grandchildren, 65 great-grandchildren, and 13 great-great grandchildren. She was a member of Litchy's Mennonite Church. Funeral services were held at the Goodville Mennonite Church on July 22, in charge of Walter H. Martin; interment in the adjoining cemetery.

Cover picture: Menno Simons by Arend Hendriks

calendar

Virginia Fall Missions Conference, Newport News, Va., Nov. 1-11.
AFRAM, Limuru, Kenya, Nov. 4-11.
Southwest Mennonite Conference, Trinity, Glendale, Ariz., Nov. 22-23.
Pacific Coast Conference, Dec. 7-9.

items and comments

Adopted 10 Children

"The Lord Will Provide"

"We tell everybody that the Lord provides and He does. It is really exciting to let Him take charge."

Mrs. David E. Roufs of Minneapolis, Minn., was explaining how she and her husband manage to care for their interracial family of 14 children — 10 of them adopted.

The family spends nearly every weekend taking their 12-passenger van and traveling to communities of the Upper Midwest, singing and "witnessing to the Lord." Because the children come from so many backgrounds, they call themselves "Love's Rainbow."

Quite often, a freewill offering is taken for the Roufs in churches where they appear. Friends and strangers give them clothing and food.

Rising prices have made it a problem to feed the family of 16 and Mrs. Roufs says, "We pray about it every time we go shopping. It seems there are things marked down or on sale when we need them. We have a 25 cubic-foot freezer and the Lord filled it with beef a year ago."

Mr. Roufs, who works as a distribution specialist for a drug firm, "doesn't make big wages," Mrs. Roufs noted.

Mrs. Roufs said she and her husband had tried being foster parents, "but as children left, it was too upsetting to everybody."

"People ask how we were permitted to adopt so many when they can't adopt any," Mrs. Roufs said. "It's usually because they want a certain type — white, healthy new babies."

Most of those accepted by the Roufs have had emotional or physical problems. Two were severely handicapped.

Report Opposes Death Penalty in Pa.

The majority of a 17-member Study Commission on Capital Punishment, named by Gov. Milton J. Shapp, is opposed to the restoration of the death penalty in Pennsylvania.

Officially released in Harrisburg, a document confirms earlier reports that the panel would ask that capital punishment, outlawed by the U.S. Supreme Court as practiced in the past, not be restored in the state.

The report came amid speculation that the legislature is almost certain to restore the death penalty for "heinous" crimes. Gov. Shapp may use the study as the basis for a veto of legislative action.

The majority document concluded that "our careful and conscientious review of all the factors conceivably involved leaves us with the firm conviction that the death penalty is not needed, is undesirable, is offensive to a significant segment of our population, and its existence would do more harm than good."

Catholic Hails Charismatic Movement

Roman Catholic Archbishop James Hayes of Halifax, N.S., said that the charismatic movement is "a genuine renewal in the sense of Vatican II . . . it renews the faith, love, and dedication of Catholics in and for the church."

Archbishop Hayes gave the keynote address at the Northeastern Regional Catholic Charismatic Conference held at Loyola College.

Interviewed by the *Catholic Register*, published in Toronto, Ont., he said the conference was very significant, not only because it was the first such major gathering in Canada, but also for the clear message it gave that Pentecostalism among Catholics is not simply a movement within the church, or as some would have it, away from the church.

"Surely the Eucharist, which was so strongly highlighted at the conference, spoke this message eloquently," he said. "Jesus became incarnated by the power of the Spirit and He continues that mystery by His presence in the church, especially in the Eucharist."

Drive Against Television Sex and Violence

Early this year *Christian Herald* magazine asked its readers to state their views on TV programming. The response was unexpectedly intense and stunning.

A "We Protest" campaign was launched in May. By Aug. 3, when editors finally brought the project to a close, some 160,000 persons had signed their names to 25,009 protest forms which poured into *Christian Herald* offices.

"It is clear that we have hardly begun to tap the sentiment that exists in America," the editors said in a report on the campaign appearing in the September issue of *Christian Herald*, a nondenominational monthly.

"People are unhappy about the moral level of television programming. There are fewer and fewer programs they care to view."

They noted that more than 160,000 Americans had supported the magazine's protest "against the degrading misuse of sex and the exploitation of violence on television. This makes it the most massive expression that *Christian Herald* has ever received on a moral or social issue."

Christian Herald said results of the pro-

test "are being brought to the attention of television officials, advertising agencies, members of Congress, and to the press."

Sen. Hughes Will Leave Politics

Sen. Harold E. Hughes of Iowa, former governor of that state, has announced he will leave politics to begin a new career as a religious lay leader.

The 51-year-old senator, a United Methodist, said he will not seek reelection for a second 6-year term. He became the first Democratic Senator from Iowa in 20 years when he was elected to the Senate in 1968. His term ends after the 1974 session of the Senate.

Sen. Hughes said he plans to work with the Fellowship Foundation of Washington and International Christian Leadership on problems of alcoholism, narcotics addiction, peace, social justice, and brotherhood. He is a recovered alcoholic who has long been active in fostering programs combating alcoholism.

"This new work represents to me a new kind of challenge and spiritual opportunity in today's troubled world," he said. "It is the kind of move I have long been motivated to take for profoundly personal religious reasons."

"I have long believed that government will change for the better only when people change for the better in their hearts."

"No Smoking" Given Teeth in Arizona

Smoking and nonsmoking areas in such public places as restaurants are expected to become increasingly familiar in Arizona since the enactment of a ban on smoking in public.

Under the law, which went into effect on Aug. 3, smoking is banned in elevators, indoor theaters, libraries, art museums, concert halls, and buses — except where special areas for smoking are designated.

A section of the law which would have banned smoking in restaurants was removed in an amendment designed to increase its chances for passage. However, since the passage of the bill many major restaurants have voluntarily provided nonsmoking areas for their customers.

Arizona is the first state to limit public smoking for health rather than fire reasons. Under terms of the law, violators are subject to fines of \$10 to \$100.

The Arizona campaign was led by Mrs. Betty Carnes of Scottsdale, an ornithologist and antismoking crusader, who is credited with convincing American Airlines to establish smoking and nonsmoking sections on planes. She said she will lobby next for bans on smoking in food stores, doctors' offices, and hospitals.

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EDWIN J YODER
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Giving to the Church

Let us say a word on behalf of supporting the church program. An article by general secretary Paul Kraybill in this issue sharpens this question for us.

Giving to the church, like time payments and taxes, is an opportunity always with us. And it may be that at times we find ourselves in the position of the member who was slow in paying his church pledge because, as he said, "The Lord isn't pressing me like my other creditors."

The cost of church work keeps going up, like the price of motor cars and the expenses of government. Is it worth all the expense? If Mennonite General Conference could be run for pennies in the 1930s, why must the General Board have dollars upon dollars today?

If Mennonite givers are slow to support the work of the General Board, it may be that they feel it isn't worth it. It could be also that they hadn't really heard there was a need. Or they may have genuine disagreements with what the Board has set out to do and exercise that right of non-support.

This is a privilege that should be allowed them. As Milard Lind has pointed out, persuasion has been a long-standing practice of the Hebrew and Christian faiths. People do not automatically become Christians; they are invited and they may choose to accept or reject the invitation. Having chosen to accept the way of Christian pilgrimage they engage in the study of the Bible and in conversation about the nature of their Christian calling. A part of this is the opportunity to give of their means in support of their church.

In certain European countries the government has "helped" the church by collecting taxes for church support. This practice would save Paul Kraybill and other fund-raisers a lot of effort, but it destroys a basic principle of our Mennonite faith. The only way we can operate is by persuasion and voluntary participation.

The *Gospel Herald* encourages generous giving to the church on all levels for the following reasons: (1) the amounts asked are not great and most of us can afford them if we will; (2) the method of asking us instead of taxing us is the true biblical method and ought to be honored; (3) our interests will tend to follow our money and so we will tend to become better informed about what the church is doing; (4) it is a way to support efforts toward building up instead of tearing down our world; (5) as contributors, we are in a position to ask for an accounting of

their stewardship by those whose work we are supporting.

Giving to a church organization is not the only expression of Christian faith, nor necessarily the highest one. All such activity is subject to review by the higher rule of love. It is conceivable that the church could have all the money it needed and lose the spirit of love so that no good would come from our efforts.

On the other hand, generous giving is a concrete way to express our love — our concern for values beyond the level of our regular weekly spending. Let us give first and ask questions later. For having given, we are fellow participants in the cause who have the right and responsibility to help discern the signs of our times and shape a program to meet them.

One of the problems that sometimes confuses givers is the number of separate appeals. No way has been found by the Mennonite Church to tie them all into one unified appeal. An attempt has been made, however, with the preparation of a leaflet called "God's People in Mission 1974." This leaflet, which has individually adapted versions for separate district conferences, gives specific amounts requested by all the churchwide agencies and programs.

Here is something those of us who are always a little confused by figures can use. It is particularly helpful to have the amounts translated into terms of district conference overall responsibility. In this way larger congregations with more resources can stand beside those with less.

It may be that some readers do have questions about the work of the General Board and the Board of Congregational Ministries, the two organizations for which Paul has asked for specific contributions. Beginning in a few weeks, a series of interviews is planned with leaders in various parts of the church program. You deserve to know them better and to have an opportunity to consider the purpose of the new church organization.

In the meantime if you have questions that can't wait, maybe you should go direct to the source at 10600 West Higgins Road, Rosemont, Ill. 60018, with a letter something like this:

"Dear Paul Kraybill. I understand you need \$3.15 from me in 1974. I would like to know what you plan to do with it." If more write than he can answer, we will give him additional space in the *Gospel Herald*. — Daniel Hertzler.

The Christian Family in Ephesians

by John R. Martin

Ephesians 5 is becoming one of the more controversial chapters of the Bible, especially the section dealing with the role of the wife. Some are saying that Ephesians 5 doesn't fit our society today and we ought to lay it aside quietly. Others are saying that Ephesians 5 is exactly what our society needs today and we need to lay it on loudly — shout it from the housetops.

I'll let you decide which you feel is the better approach. I have attempted to do a fresh, inductive study and have found it to be both a very thrilling and humbling passage.

In Ephesians 5 and the first part of chapter 6 there are three basic truths related to Christian family living. First, Paul presents the foundation of the Christian family. In verse 31 we read, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one." This is a quotation from Genesis 2, verse 24, the earliest statement in Scripture regarding the family. In fact, it was a statement made at the dawn of Creation when the family was just beginning to emerge, and it is so very basic that it is quoted three times in the New Testament. It is found in Matthew 19:5, in the parallel passage in Mark 10:7, and the third instance is in Ephesians 5.

In Matthew 19 and the Mark passage, the Pharisees come to Jesus and ask a question about divorce. Jesus answers in terms of this quotation, underscoring both the permanence of marriage and also the foundation of marriage. The passage in Matthew 19 is especially interesting because Jesus said, "Have you not read that he who made

them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one?'" Jesus is saying that these are the words of God about what the family is supposed to be, and so they are extremely significant words. They are not words some ancient person made up, but Christ said they are the words of God Himself.

These words ought to be kept fresh in our minds in these days. Why? There are some anthropologists who go about the world studying various tribes and cultures attempting to discover the family patterns of these cultures and tribes. They find all kinds of patterns. They find monogamy. They find polygamy. They find polyandry. They find trial marriage. They find group marriage. They find wife swapping, husband swapping, homosexual marriage, and you can add to the list. Then they say, here is the whole gamut. One is not necessarily better than the other. You can choose the one that seems to be best for you.

I would remind us that the foundation for the Christian family does not come from the scientific investigation of family patterns, but rather from the pattern that God established. Ephesians 5:31 gives us God's foundation for the Christian family.

A Second Truth. The second truth I discover in this passage concerns the relationships that should exist within the Christian family. four specific relationships are mentioned.

The first is the relationship of the wife to the husband found in verses 22 to 24. This relationship is described by two concepts, "subjection" and "headship." There are a lot of intelligent Mennonites who hear the words subjection and headship and immediately start to think with their emotions rather than their minds. They say Paul was a woman hater, or he was promoting the status quo, or he was a child of his times.

Let's simply keep our cool and see what the Spirit has to say. In my mind, the word that unlocks this passage is the little word, "as." Notice verses 22 to 24. "Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands." What is Paul saying? Paul is simply saying that the wife is in subjection to the husband as members of the church are in subjection to Christ. And the husband is the head of the wife as Christ is the Head of the church, or your Head.

The important question is not what comes to your mind when I mention the word, "subjection" or "headship." The important question is what did Paul have in mind when he mentioned these words and when he set forth these particular truths? Did you ever try to probe the depth of what Paul meant? I must confess that I really hadn't until recently. In my opinion, the Book of Ephesians is written to answer these questions. The theme of Ephesians is Christ and the church, and the purpose of Ephesians is to show the relationship between the church and Christ and Christ and the church. To answer these questions, one must do a careful study of the total Book of Ephesians. Let me give a quick summary.

In the first three chapters of Ephesians, we have focused the headship of Christ over the church. This headship is seen in chapter 1 in terms of His choosing, His sealing, His enriching, His enabling, His unifying. What can be drawn from these functions that helps us to understand the role of the husband as head? In chapter 2, Christ's headship is seen as He wooed us through His love, as He exalted us to His own level sitting in the heavenly places with Him, as He lavished upon us the gifts of His grace. In chapter 3 the headship of Christ is seen in that He made Jew and Gentile fellow heirs with Christ, not inferior-superior, but fellow heirs. It's seen in rooting us in love and in unfolding to us the vastness of His love. What can we learn about the role of headship for the husband from these examples? This is the question I'll leave with you.

Chapters 4 to 6, it seems to me, focus on the subjection of the church to Christ. This subjection is seen in chapter 4 in that we are to walk worthy of our calling. We're to grow in unity and maturity. We're to put off evil deeds

of ungodliness. We're to put on holy living and love. In chapter 5, we're to walk in love. We're to put off works of darkness and put on works of light. We're to be fully possessed by the Holy Spirit. We're to be subject one to another. In chapter 6, we're to recognize God's order in society, servants, and masters and we stand with Christ and fight the spiritual enemy that wars against our soul. What can we learn from this in terms of what it means for a wife to be in subjection to her husband?

The Church Subject to Christ. If you are a Christian, then you are a member of the body of Christ, you are in the church, and you are living in subjection to Christ, your Head. What is the nature of this relationship? I don't know what it is for you. I know something of what it is for me. Does Christ yell out demands as a dictator and expect us to jump without asking any questions? No, He speaks in a still small voice and we talk things over together. Does Christ give us a daily work order sheet and we follow out an iron schedule during the day? No. Most activities are done routinely: eating, sleeping, teaching.

We try to do these in communion with Christ and in a kind of mutual fellowship with Him, but He is not putting us in a straitjacket. Does Christ force us against our will to do certain things, to be a certain kind of person? Does He ignore our will, our personhood? No. He is a perfect gentleman. He recognizes that we are persons made in His image. We may disobey, but He still loves and He talks, and He calls, and He woos.

I want us to see that Paul does not say the wife should be in subjection to her husband as women were in the Old Testament, or as wives were in the pagan society of the first century, or as the Jewish wives were in society of their day. This is what we quickly assume. What Paul does say is that they are to be in subjection as the church is to Christ.

Let me try to illustrate what this is like. When I became a Christian at the age of 12 at the Lindale Church near Harrisonburg, Virginia, I entered into a new kind of life. Why? Because life was now oriented around a person, a different person. I did many of the things that I had done before and in some ways life was very similar to what it was before, but there was a different center and I would check in with the Lord on deep and basic decisions.

When my wife, Marian, and I were married in 1956, we both started a new manner of life. Why? Because now life

Gospel Herald

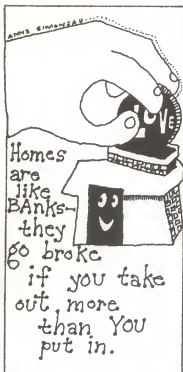
Daniel Hertzler, Editor

David E. Hostetler, News Editor

Volume 66
Number 42

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first and second Tuesdays in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

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was oriented around another person. It was no longer me and thee, but it was we. We did many of the same things after marriage that we did before, but I assumed a new responsibility in terms of basic decisions about our life together. We both brought our gifts and abilities and attempted to use them in the best possible way. This is the way we have lived together. I don't look down at her and she doesn't need to feel inferior to me.

I want us to see that what Paul is talking about is something very different from what we have assumed without probing the depth of what Paul meant. What I am trying to do is open a new window through which we can look at Ephesians 5, and it can be thrilling and exciting, not depressing, or simply controversial.

The *second relationship* Paul discusses is that of the husband to the wife, found in verses 25 to 30. It is described with the word love.

Again, I would suggest that the little word *as* is the key word to unlock what Paul means. Notice verse 25. "Husbands, love your wives as Christ loved the church and gave himself up for her." Observe verses 28 and 29. "Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church."

Paul is saying that the husband is to love his wife right now the way Christ is loving us right now as He nourishes and cherishes us. But more than this, he is to love his wife as Christ did when He climbed Calvary's cross.

Harry Stack Sullivan said, "When the satisfaction and security of the other person becomes as significant as your own satisfaction and security, then the state of love exists." It's not just an emotional feeling. It's a depth-level car-

ing, and I think this is what Paul is talking about. I am inclined to think that verses 25 to 30 are the ignored verses of Ephesians 5. How many ministers have preached from these verses about husband-wife relationships? I have preached a number of times about headship for the husband, but never have I stressed Calvary love for the husband. Have you ever criticized Paul for giving this kind of tremendous call to husbands? Have you ever heard a wife say she wished those verses were not in the Scriptures? I doubt it. Have you ever heard a husband say, "I think I'm living what Paul is really calling for"?

Many of the sisters wear a symbol of their acceptance of the role of subjection in relationship to husband and man. I must confess I am glad the Bible does not ask husbands to wear some symbol that we love our wives as Christ loved the church when He died for it, because I would have to be the first one to say I really don't think I could honestly do it, could you?

Children and Parents. The third relationship is children to parents. In chapter 6, verses 1-3, the key words are obedience and honor. The people of God discovered many hundreds of years ago through the revelation of God the importance of obedience and honor. It's interesting that men are discovering in a fresh way today these same basic truths and attitudes. Many writers today are saying that when a child is allowed to abuse his parents, the child and the parent both suffer. Both suffer from guilt, from anxiety, from frustration, and from a lack of respect.

A fourth relationship is the father to the children, verse 4 of chapter 6. This is a word that is urgently needed in our society today for we are living in a land of gross child abuse. It is reported that every year at least 60,000 children are seriously injured because of violent parents. And it is amazing that many of these child-abusing parents are coming from the drug culture that a year or two ago was demonstrating "for love." You and I probably don't face that kind of problem, but as a father I do face the problem of hurting my children in the way I react to them. More than once, I have had to go to them and say, "I am sorry for the way I answered you."

Concern for Atmosphere. The third basic truth is the atmosphere of the Christian home. The atmosphere described is that of oneness in Christ. In a sense the family is an extension of the one flesh that husband and wife should experience. The Book of Ephesians describes the unity the church experiences with Christ through Christ. This oneness, according to Paul, not only touches the church, but the Christian family. This then ought to be the atmosphere. It's interesting Paul begins the whole discussion in verse 21 with the words, "Be subject to one another out of reverence for Christ." Three times Paul uses the phrase, "to the Lord" or "in the Lord." When we relate to each other in the family "in the Lord," this creates the basic atmosphere that ought to pervade the Christian family.

A Dialogue on the State of the Church

by Charles Shenk and Lois Clemens



Charles Shenk, missionary to Japan with Mennonite Board of Missions, has been serving as interim pastor of the Plains congregation during the past year. The Shenks, who returned to Japan at the end of August, were on an extended two-year furlough from the mission field. He shared some of his impressions of the Mennonite Church in America in a dialogue with Lois Clemens, a contributing editor of the Franconia Conference *News*. The interview is reprinted by permission from the *News*.

Lois Clemens: It's almost a year since you came to the Plains church as our pastor. Serving in the home church setting has probably been a new kind of experience for you. What do you have to share with us about that?

Charles Shenk: Well, I think the whole idea of getting back to the church, to the congregations that are really the foundations of the mission program we've been involved in, has been more of an experience than we anticipated. We've been very much aware of the church and very grateful for it. We've often mentioned in our work in Japan that we are simply an extension of the church that is supporting us. To come back and to be a part of the church that we refer to as the "sending church" has taught us a great deal. It's easy to be critical when you're a long way off, but when we came back and actually lived with the church we saw why it is what it is. The problems don't necessarily disappear in our minds, but we see the church and the people in the situations as they are with deeper love and appreciation.

What are some of the blind spots and problems that you felt were part of the church that have perhaps been confirmed by this experience?

Well, there were a lot of words that we liked to swing around — words like **traditionalism, materialism, nation-**

alism, or just plain unconcerned. And I guess I'd have to say that we do see these living with the people. I would say that the most outstanding weakness, at least in my own evaluation and my own understanding, is that the home church is **not aware of the terrific imbalance of Christian resources in the world.** In other words, someone has said recently that 90 percent of all Christian resources — I understand this to mean personnel, money, institutional strength — is being used by 5 percent of the world's population; that is, those of us here in the United States. This kind of imbalance, of course, is staring us in the face all the time in a place like Japan where only one person in 200 is a Christian. Many, many villages and towns don't have a church at all, and I guess this is the thing that's the most glaring to me.

There is the problem of materialism, and I know that this subject gets too much attention, perhaps. Maybe people get tired of hearing this word and we'll have to balance our perspective with the perspective of the people who live here in this situation. To us it still looks like we spend an awful lot of money on ourselves while the rest of the world gets along with very little and I guess this becomes a problem of conscience. Can we really go on this way? Materialism is a deadening thing when it comes to spiritual life, development, and growth.

People have become far more wealthy in recent years, and it may be that they have worked harder than we realize at trying to combat the problem of materialism. Maybe it's a much greater problem to combat than we realize because we've had fewer temptations of this sort, but I think it is something that the church just has to force itself to continue to look at.

So that danger may be a very real one for the ongoing life of our church if we are not more aware of it?

It seems that way to us, and I guess it's easy for us to say it, but how can a person justify a \$6,000 car, a very expensive boat, and many other things that seem to go along with American life when many people on earth can not even come close to this kind of living? There may be thousands of dollars I'm tying up in my standard of living that could actually go to people out there to help them spiritually and materially—people who are in need. Now it's just as simple as that, it seems to me.

We need to get this perspective then of using more of our resources for living investments in persons rather than putting so much money into material things. Is that what you're trying to say?

Very well put. I guess another thing that we see, although the church is really battling with it seriously, is the matter of traditionalism—"We have always done it this way." Our Mennonite distinctives of the last four or five decades seem to become quite ultimate when actually in many cases they may be more cultural than they are biblical or spiritual. So traditionalism tends to burden the church with an inertia that's hard for it to break out of. I read just recently that we'd rather live with our old problems than with new solutions. Many times I've talked with people who I'm sure are not intending for it to be this way, but to me it seems they're saying, "This is the way we've always done and we've always been taught, so to change must be wrong or suspect." This is deadening our progress in the church.

I know when I talk with people like this, however, they think I have fallen and am no longer faithful to the Scriptures. I guess I'd like to say that we're just growing in our understanding of the Scriptures. Tradition is a great thing, and I'm very excited about our tradition. I have no intention of leaving our tradition, but if this becomes ultimate, and if there are places where we ought to grow and are not, then it's a very killing thing.

You're saying that we need to be aware of the fact that very often we aren't able to disentangle what comes to our church practice and life from tradition and what comes to it from the Scriptures, and then it's hard to know what to change and how to change it when we can't make the issues any clearer than that?

And it may be that it's almost impossible to really face this issue until you have to face another culture with the gospel. It may be asking too much of the person in the local community who has never really faced another culture seriously. I'm not quite sure what the answer to it is, but I do know that there for the first time one really has to deal with the problem.

Maybe this is where we'll get some of our help—from the younger churches who come to the gospel with a freshness that we don't find in our own experience.

Yes, that's a very good point. The burden will be on us to be able to accept such persons into our midst and to really hear them, to hear their testimony about what Christianity means to them. I might mention one other thing that has disturbed me quite a bit this year. Having lived in an Asian setting for the most part the last fifteen years, I have taken a very very serious look at nationalism. I think that my family, that is my parents, my brothers, and I have all tended to be rather nationalistic.

We've tended to be rather quick to defend America, and we have this sort of warm pride in our hearts that we're a part of America. But my experience in Asia has given me a new perspective, especially seeing what America has been doing in Asia for these last 10-15 years and trying to answer Asians' questions. Many of them feel that Christianity is a very, very bloody religion.

I feel that here again in the States we have seen only one side of the picture. We've only been able to read or hear what the news media give us, and in some cases only part of this is right, according to the way it suits us; but there is another dimension that we've not been exposed to and feelings that we've not felt. We have a pride in our government, a confidence that we know what's right for ourselves and the world, a feeling that somehow we are better and more Christian and more successful, and therefore have the right to straighten out the world and its problems. To me this is very inaccurate and it's very unchristian. It twists our priorities, and it hinders us from other cultures and other people seriously. Some of its problems I think the church is pretty well aware of. I wouldn't call them necessarily blind spots. This one I would tend to call a blind spot.

It's our problem to learn to identify some of these and these may seem like rather harsh sayings for us, but it's good for us to have them brought to our attention because that might be the first step in our recognizing some of these problems. So we're glad that you had the freedom to mention these, and we hope that along with this you have been able to find some strengths in the church, too. Maybe you could tell us what you see about the church that you like.

Yes, I'm very glad to come to that. It has been a pleasant and a joyous reassuring experience to live again in a large community of Christian people who think basically alike and are seriously trying to be the people of God. We've enjoyed the fellowship, the great singing, and the many people who provide input to us in our own pilgrimage. There's something beautiful, comfortable, and encouraging about a large community of Christian people dedicated to Christ. In contrast, in Japan, we had been used to working with very, very small groups of people, five to twenty people, in a society where all other forces seem to be counter to our purposes.

As I have related to the society as a whole, or to Christianity as a whole, I've developed a new appreciation for

what the Mennonite Church is. Somehow people take attendance more seriously and they take giving more seriously. By and large they have a greater social concern, one that is not just in their head. They are ready to get out and do something, as MDS has proven very graphically. There is a basic, though somewhat dormant, desire to witness and bring other people to Christ. There is a desire to grow in the understanding of the meaning of being the people of God. I see these things in a very positive way when I compare them with some experiences I've had outside of our church. So I've been pretty direct with my criticism, but I'd like to say that I have deep appreciation also for our church and a great deal of optimism about the future—what it can be with all the resources it has as we continue to grow more Christlike and more mutually supportive of each other. I could say more in regard to these positive aspects of the Mennonite Church as compared with Christianity as a whole.

How do you feel about some of these problems mentioned earlier in the light of these strengths? Is there any resolution to your dilemma or will it be a kind of mixed image of the church that you take back? What kind of resolution to these contradictory feelings do you have?

I guess it'll be mixed. I believe my appreciation for and confidence in the church have grown overall.

Then perhaps your sympathies are with the church in her problems.

That's very true. At least now I can understand a little better how the problem got here and how difficult it is to work with it, and so I have new sympathy.

Now that your year with us is coming to an end, do you think it was a good idea for you to spend this additional time in the States before returning to Japan?

I think it was a fine idea. The original purpose for staying this extra year was a rather selfish one—a family-centered one. Because of our children being away in school, our family has been separated a great deal ever since our oldest children were ten years old. We felt that we really haven't had a chance to be parents, in the best sense of the word, over a long period of time. When we go back to Japan three of our children will remain here in the States. Only one will go with us, and he will be separated from us in Japan. So this gave us an opportunity to have one year pretty much together even though two of the children were in Harrisonburg and the family lived at Lansdale. Still we got together rather frequently and we feel that the original purpose for extending our furlough has been well fulfilled.

On top of that, there are these bonus things which we hadn't anticipated, such as the value of enjoying the fellowship of a rather large Christian community. We have



Ruth and Charles Shenk

been blessed by fellowship in the congregational worship services, and in small study and prayer and fellowship groups. Through getting into individual homes we found a whole new community which is now a part of us. I guess we didn't quite realize what a blessing this would be. Now as we go back we feel the people of this community will be interested in us and will support the work in which we are involved.

We like to think that at the same time we have been able to share some insights as missionary workers that may have helped the Plains congregation take its work of the church a bit more seriously. Perhaps the Mission Board ought to suggest that missionaries regularly spend an extra year of furlough in the home church before they go back to their regular assignments. It seems to me that it draws the sending church and the younger churches together in a way that can hardly be done otherwise. ☞

Pity Mr. Jones

Have you ever seen
A meaner man than Mr. Jones?
(I've not!) He moans
The world is rotten! Church is dead!
Instead of digging in
He takes delight in pinching
Where life is already bruised,
In drawing blood, kicking Achilles' heel;
Twisting the knife
(In Christian love, of course).
I will not let him
Make me mean as he.
So pity reigns where hatred longs to be.

— Elaine Rosenberger



The action's there because you care.
"Because You Care . . ." is a filmstrip report
focusing on the purposes of Mennonite Board of Missions.
It was mailed to congregations in early October.
Its use this month or next can become an occasion to also talk
about congregational mission, purposes and opportunity.

FALL MISSIONS WEEK NOVEMBER 4-11

MENNONITE BOARD OF MISSIONS

Box 370 Elkhart, Indiana 46514

Abortion Study Continued

In an atmosphere of reasoned calm, 105 registrants discussed the sometimes highly emotional issue of abortion Oct. 5 and 6 at O'Hare Concord Inn, Des Plaines, Ill., under the sponsorship of the Mennonite Medical Association.

Among the participants were 18 medical doctors, 24 nurses, social workers and psychologists, program board and college representatives, pastors, and journalists. Present were 56 women and 49 men.

Though none of the study papers advocated abortion on demand, some speakers and the discussion which followed indicated the new legal situation is affecting decision-making both at the institutional and personal levels. Pressure is brought to bear on Mennonite physicians and hospitals to perform abortions through demand and attempted legal sanction. Then, there are Mennonite women asking for abortions. Since the church has not taken an official churchwide position on the question, leaving it up to local congregations or conferences to work through, medical practitioners, spiritual counselors, and the like must help persons in trouble according to the best light they have on the question.

Keynote Speech

LeRoy Walters, keynote speaker from Bethesda, Md., gave the framework for the conference in "Ethical Issues at the Boundaries of Life." In the first part he examined three issues: (1) test-tube fertilization, (2) fetal experimentation, and (3) the terminal boundaries of life. Second, Walters developed three axioms for medical ethics. Human life should be respected and revered. The weak and defenseless are especially to be protected. Physical health and life are relative, not absolute goods. Simply to list these axioms does not throw much light on how the speaker used them to give guidance to boundaries-of-life issues. His thinking reflected a very cautious stance on abortion.

Discussing "The Religious Perspectives" was Ross T. Bender, dean of Goshen Biblical Seminary. He addressed himself to "the rightness or the ethical advisability of therapeutic abortion."

"We must be aware that technology, the social and religious climate, and the legislative and judicial processes do not stand still but are constantly changing," he

said. "In addressing this question, therefore, we do well to look at it both in terms of its narrowest focus and its broadest dimensions."

In trying to determine what the question "is not," Bender ruled out discussion on the following: When does the fetus become human? How is "human" defined? When does the soul enter the body? Does the fertilized egg consist of individual uniqueness or is it simply the mother's tissues?

Then he restates the question: What is the problem for which abortion is the answer? He answers his own question — The problem is in its simplest terms an "unwanted pregnancy." He then distinguishes between medical and psychiatric therapeutic abortions.

"In my view," Bender continued, "the major problematic area calling for ethical deliberation in decision-making involves those cases requiring a psychiatric judgment." This statement of the problem raised questions in the discussion which followed.

Social and Institution Aspects of Abortion

Helen Alderfer spoke on "The Personal Aspects of Abortion." She pointed out that an estimated 30,000,000 abortions are carried out each year, worldwide. "It is only when one begins to think of one person at the point of decision as to whether to terminate or complete a pregnancy (and better if it is a person one knows) that the misery and despair, the tangled thoughts and feelings begin to become real. Then abortion becomes the agonizing decision it is for many."

Using a case-story approach, Mrs. Alderfer focused on people where they were hurting.

One respondent pointed out that in none of the cases did Mrs. Alderfer show people who had had therapeutic abortions and were happy about it; the assumption being there were such. Neither did the respondent cite any cases.

Growing out of concern for the personal aspects of the question, the paper suggested more adequate counseling services, say, a competent counselor located within easy driving distance of each Mennonite community — up to 50 miles.

Ted Koontz in "Abortion: Some Social Considerations" addressed an awareness of the many factors that go into making a

decision. He did not categorically condemn the option. He did say, however, "Whatever one's view on abortion policies, it seems to me that all concerned people should agree on one thing — abortion is not an ideal solution to the problem it 'solves'."

"Institutional Responsibilities with Reference to Abortion," by Marvin H. Ewert, focused the problem in concrete terms. We are affected by those we try to serve and the society around us, he said, in essence. He also said, "It appears there is no consensus on how the institution should respond to the new climate on abortion, and the gathering of further reactions would no doubt produce the finding that there are absolutists on both ends of the spectrum and others taking positions at various points between."

Concluding Thoughts

Paul Erb concluded the speeches with a warm admonition for concerned churches to become involved in the lives of those who must make ethical decisions of this nature. But he also said he would like to see people taking a stand for conscientious objection to abortion. He wants the church to keep learning how to serve as a caring community through institutions.

Remarks heard between sessions and at the end of the meetings reflected some satisfaction that basic groundwork had been laid. This meeting followed a similar one held in May by the same body. Both were preceded by previous studies. Since there is no easy answer to the question, more studies will be necessary, especially on the local level.

Helen Alderfer summed up the feeling of many when she said that since this conference, she has a better feeling of where the church is and the direction it might take.

Volunteers Explore Defusing Vietnam Fields

Exploratory work in the countryside of Vietnam to find ways to help local farmers clear their land of unexploded bombs began in October. Mennonite Central Committee second-term volunteers Earl and Pat Martin, Paoli, Pa., will do initial research.

Two to four million undetonated bombs now lying in the fields and forests of Vietnam prevent refugee farmers from returning to their homes and preparing their land for crop production. The Martins will explore the extent of the problem, what the Vietnamese themselves can do about it, and what ways foreign agencies like MCC may be able to help.

Unruhs Accept Wounded Knee Leadership



Pastor Ted Standing Elk (right) with members of the Porcupine Gospel Mission, Porcupine, S.D. Pastor Standing Elk has opened facilities at the mission as headquarters for volunteers.

Robert and Myrtle Unruh, Bloomfield, Mont., longtime Mennonite Central Committee workers in Paraguay, have volunteered for a term with Mennonite Disaster Service to provide leadership for the rebuilding programs under way in Wounded Knee, S.D., area.

The Unruhs arrived in Wounded Knee on Sept. 19, and are now headquartered at the Porcupine Ridge Mennonite Church not far away. Pastor Ted Standing Elk is hosting the workers and giving his services as program adviser.

The goal of the rehabilitation program in Wounded Knee is to repair and winterize homes of the Sioux Indian people.

Ministers Honored at Fellowship, Virginia

The ordained leaders of Northern District, Virginia Conference, and their wives held their annual fellowship dinner at Shady Oak on Sept. 6. The ladies of the Virginia Mennonite Home Auxiliary served the evening meal. The group spent the time in fellowship and in paying tribute to several of their number who had given years of faithful service to the church.

J. P. Alger spoke in tribute to his father, John H. Alger, who passed away on July 2 at the age of 80, after having served faithfully for almost 41 years as a deacon in the district.

Bishop J. Ward Shank and Linden M. Wenger then introduced Samuel A. Shank, who is also 80 years old and has served in the ministry for 45 years in the Northern District. Shank was born April 6, 1893, and was ordained March 24, 1928. Brother J. R. Mumaw was also ordained at the same service.

Brother Shank was given a citation

for his years of service and was presented a gift of a large picture, "The Road to Emmaus," by his fellow ministers.

Service on Broadcasts Board Recognized

Roy Umble, professor of communications and director of drama at Goshen (Ind.) College, was cited for 13 years of leadership in religious public communications during the fall meeting of the directors of Mennonite Broadcasts Sept. 28, 29. Umble retires from the Board after nine years under a new policy adopted by Mennonite Board of Missions limiting program board members to two, four-year terms.

In its annual reorganization, the MBI Board reapportioned the following officers: John R. Martin, president, assistant professor of church studies at Eastern Mennonite College; Clayton Beyler, vice-president, dean of instruction at Hesston (Kan.) College; Norman Destine, secretary, director of church relations at EMC; Donald E. Showalter, treasurer, attorney with the Wharton, Aldhizer, and Weaver law firm of Harrisonburg.

The Board heard a report from Armando Hernandez, executive director of JELAM, the new Latin-American Board for Mennonite broadcasting.

Hernandez highlighted a number of new developments in Spanish language broadcasting, including research and planning for a youth program, experimentation in the use of religious radio spots, the projection of a cassette ministry to shut-ins, congregations without pastors, youth, and the use of press columns for a religious message about life.

Hernandez called attention to the need for a Spanish-language consulting library at JELAM headquarters at Aibonito, Puerto Rico, and for additional funds to produce TV spots which have already been scripted in Argentina.

Lupe De Leon, Jr., president of JELAM and associate director of Minority Ministries Council for Mennonite Board of Missions, said that the Spanish churches in the U.S. are interested in relating to JELAM in the development and marketing of Spanish language broadcasts in the U.S.

In other actions, the Board:

- Transferred to Luz y Verdad, Inc., for JELAM use the broadcasting and office equipment at Aibonito, P.R.
- Called for a study to transfer the real estate at Aibonito to JELAM after incorporation.
- Reviewed nine English TV scripts and selected eight for further refinement.

- Considered a proposal for a mini-study leaflet for tract rack distribution and called for a feasibility study to convert MBI's current Home Bible Study program into a programmed learning setup.
- Affirmed a statement of objectives, goals, and audience for Choice Books and recommended an evaluative system to review whether or not these are being met.
- Recommended that the Mennonite Church General Board obtain the services of professional persons to bring to the attention of the five program boards significant information about media, its influence, and the changing profiles of our society. Such persons, obtained on a retainer basis, would be from four main areas of concern: theology/philosophy, marketing, social/psychological research, and the academic field.
- Wrestled with a possible deficit of \$50,000 in 1974 budget planning, largely through a drop in estate, annuity, and grant income and increased costs due to inflation.
- Evaluated progress reports on a new homemakers program, women radio spots, youth program research, international TV spot survey, and examined a studio renovation proposal.

Bishop O. P. Lall Returns to India Oct. 23

After spending almost three months in North America, Bishop O. P. Lall will depart for India today, where he will be returning to his duties as moderator of the Mennonite Church in India and pastor of the Balodgahan congregation.

He arrived on Aug. 6 as a fraternal delegate to Assembly 73, and has traveled through the Midwest and Eastern U.S., as well as in southern Canada.

"I have found Mennonite people church-centered," he said. "They try to give priority to the work of the church and her mission."

"They still are concerned for the church in India," he continued. "Both individuals and congregations have shown interest in various aspects of our work. Part of Bishop Lall's concern has been to share information on the new movement that has developed among the Satnamies of M.P. Province."

He did not find the sense of discrimination or pride he thought might exist among the American people. Lall is returning home with new ideas and enthusiasm for his work.

He leaves with gratitude to the Mission Board, Elkhart, for bringing him to North

America, and to all those who have so warmly received him, pastors and church members alike. "God's blessings on the North American church," was his farewell.

Jamaican Pastors Visit States



Left to right: Jamaican pastors Shirley and Samuel Walters and Joselyn and Faye Robinson.

Two Jamaican pastors and their wives will visit Virginia Conference churches during the month of November 1973. They are Samuel and Shirley Walters and Joselyn and Faye Robinson. Samuel and Joselyn are sons of Deacons Samuel Walters and Eric Robinson. Deacons Walters and Robinson visited the United States in 1964 and spoke in many Virginia Conference churches.

Samuel, Jr., and Joselyn are speakers at the annual Fall Missions Conference to convene at the Warwick River congregation, Newport News, Va. The conference is sponsored by the Virginia Mennonite Board of Missions and Charities.

The two pastors and their wives will visit churches in the Newport News and Norfolk, Va., area, Nov. 4-7. Their host will be Lloyd Weaver, Jr. Following these visits they will visit the Shenandoah Valley churches. Their hosts during their stay in the valley will be the Willard Heatwole family, former missionaries to Jamaica, and John and Katie Shank, for many years directors of the Peggy Memorial Home in Kingston, Jamaica.

The pastors and their wives will visit churches in North Carolina en route to Florida, where they will call on Mennonite churches in the Sarasota area. They will leave from Miami, Fla., for Jamaica, Nov. 27.

Polish Official Tours U.S. Farms

Pawel Warchol, a top official of the Polish government's agricultural education program, visited the U.S. and Canada in September. He came to observe North American farming practices and to meet with the 20 Polish agricultural exchange

visitors and their Mennonite hosts living in eight states and two provinces. This was Warchol's first visit to North America. It came after three years of cooperation in the exchange of young people between Poland and North America.

Five Mennonite Central Committee volunteers are now serving in exchange on Poland's state farms. Warchol praised these young men as hardworking, modest, and honest. As general manager of Poland's state farms breeding animals, Warchol said he would be glad to receive more North Americans in Poland in this exchange program.

Speaking for the Polish exchange visitors who have come to the U.S. and Canada over the past three years, Warchol said, "Our young people consider this opportunity to be extremely useful." He then noted that right now 70 applicants are waiting in Poland to come to North America.

EMC Prexy at Hesston

Myron Augsburg, evangelist and president of Eastern Mennonite College and Seminary, was in the Hesston community for meetings Sept. 23-25. He spoke to Hesston College students in special convocations. In the first session with students he talked about things worth conserving from the past. In the next session he discussed life qualities needed to face the future.

The community mass meetings were sponsored by churches in the Hesston community under the general theme "New Life for Today." Topics discussed were "New Men for These Times," "Whole Persons in Christ," and "Power to Be Disciples."

There was a special rap session for college youth on the Hesston campus. A community chorus, directed by Randall Zercher and in which college youth participated, sang at the mass meeting.

Seminaries Show Enrollment Increase

The Associated Mennonite Biblical Seminaries, Elkhart, continue to show a steady increase in numbers of students. Present enrollment for the two seminaries is 123 compared to 103 a year ago, 98 two years ago, and 87 three years ago. Goshen Biblical Seminary this fall reports 80 full- and part-time students; Mennonite Biblical Seminary reports 43.

Not included in the 123 figure are six "ministers in vicinity" who are taking refresher courses on an audit basis; 23 persons taking classes on a spouse-private basis, a cost-free auditing arrange-

ment for spouses of full-time students; and 8 students enrolled in the St. Joseph Valley Clinical Pastoral Education program, a cooperative venture of the Associated Seminaries, the Notre Dame School of Theology, and Oaklawn Psychiatric Center.

There are twice as many women students this year as last year. The students, while representing many U.S. and Canadian locations, also bring a rich variety of experience from having lived in more than 20 different cultural settings. The majority of students bring to their seminary experience several years of church leadership and/or service.

Erland Waltner, president of Mennonite Biblical Seminary, stated that he is impressed with the mix and the maturity of the students this fall. "This is the finest fall I can remember."

Lilly Grant Offered to Goshen College

A half-million-dollar challenge gift has been offered to Goshen College from the Lilly Endowment, Inc., Indianapolis, announced J. Lawrence Burkholder, Goshen College president.

In the matching challenge grant, Lilly will match all funds placed in the college endowment fund and will match the cash value of all deferred gifts received from July 1, this year, until July 4, 1976. Real estate, stocks, or bonds are also eligible for matching on the basis of appraised or market value as of the date of assignment to endowment purposes.

In addition to the half-million-dollar grant, Lilly announced the continuation of the annual \$50,000 unrestricted operating grant to Goshen for the next three years.

In announcing the grant, Burkholder said, "All indicators point to a time not far distant when income from tuition and annual contributions will not enable colleges to operate in the black. Many small private colleges such as Goshen have operated during the past 30 years primarily upon income from tuition and annual gifts from their respective constituencies."

Burkholder added that the upshot of this new situation is that a college such as Goshen must establish a more adequate economic base through the enlargement of its endowment. He explained that the Lilly match helps to move Goshen into a new era of financing.

Aside from the recent grant, Lilly Endowment since 1966, has given Goshen College \$300,000 in unrestricted operating expenses. Since 1960 Lilly has given Goshen College \$311,450 for special programs.

mennoscope

Clayton Beyer, 55, of Hesston, Kan., collapsed and died in Hesston, Sat., Oct. 13. He was well known in the church as a scholar and was dean and professor of Bible at Hesston College at the time of his death. His funeral was held on Oct. 17.

"The Church Alive" will be the theme for the annual Ministers' Week program to be held Jan. 21-25, 1974, at Eastern Mennonite College. Major topics will include the meaning of celebration in worship, the role of women in the church, youth ministries, evangelism of minorities, the relationship of small groups to the congregation, and fusing new life into business meetings, Christian education, and other areas of church life.

"Jesus: Free to Follow, Bound to Choose" has been chosen as the theme for the triennial sessions of the General Conference Mennonite Church. Sessions will be held Aug. 1-7, 1974, on the campus of Brock University, St. Catharines, Ont.



Paul and Suzanne Landis and family

Paul and Suzanne Landis were installed as pastor couple at West Zion Mennonite Church, Carstairs, Alta., on Sept. 16. Landis assumed responsibilities following the resignation of Gordon Buchert, who had served for the past 25 years. The Landis family moved from Indiana, where Paul had been teaching school. Taking part in the installation service were Clarence Ramer, of Duchess, Paul Burkholder, of Bluesky, and Leonard King, of Edmonton. A potluck supper was followed by a testimony meeting and communion.

Ruth, wife of evangelist Joe Esh, Lyndhurst, Va., underwent surgery for a malignancy on Oct. 8. She was scheduled for a second operation in ten days. The prayers of the brotherhood are solicited.

Glen Egli was installed as pastor of

the Springdale congregation, Waynesboro, Va., the evening of Oct. 7. Paul Wenger, outgoing pastor, led the devotional. Roy D. Kiser, bishop of the Southern District of Virginia Conference, preached the sermon and gave the pastoral charge. The congregation participated in the laying on of hands. Glen is also a student at Eastern Mennonite Seminary.

The Peace and Social Concerns and Home Missions Committees of the Northern District Conference of the General Conference Mennonite Church have decided to sponsor a bookrack ministry. Ardean Goertzen, pastor of Bethel Mennonite Church of Mountain Lake, Minn., is currently working with Choice Books to set up the program. The primary market area for the Northern District Conference is located in the Minnesota-Nebraska-Montana-North and South Dakota area. The conference is planning to make the Sioux Falls-Freeman, S.D., area their center of distribution.

Thomas Marquis, 33, assistant vice-president of the First National Bank of Goshen, has been named director of community relations at Goshen College. He will replace John Frankfield who has joined the real estate firm of Lapp and Alderfer, Inc., Souderton, Pa. In his new assignment Marquis will plan and initiate programs that will interpret Goshen College to the people of Michiana. His work will be in two areas: community relations and fund-raising.

Charles and Ruth Shenk, recently returned to Japan with Mennonite Board of Missions after a two-year furlough, are now enjoying reorientation and language study in Sapporo. "We've already had some fine reunions with Christian friends and co-workers," the Shenks write. "We are encouraged by the growth and good spirit of persons we have known and worked with in the past, including some whom we saw come to faith. It is good to be part of the mission family in Japan again."

Ten graduates from Dhamtari, Shantipur, Satbarwa (Bihar), Jagdeeshpur, Kerala, and Orissa were included in the 21st commencement of the Dhamtari, India, Christian Hospital School of Nursing on Oct. 12. Dr. Himat Singh Martin, medical superintendent, will grant the diplomas while E. P. Bachan will give the address.

"Because You Care" . . . a filmstrip focusing on the purposes of Mennonite Board of Missions, Elkhart, Ind., has been prepared for use in congregations this

fall. The filmstrip, a record, and a discussion guide have been mailed to pastors with suggested use in fall missions promotion. Fall Missions Week is Nov. 4-11.

Esther and Paul Kniss report from Ranchi, Bihar, India: "The topic for conversation which is uppermost in people's minds is 'rain.' We are having lots and lots of it. The monsoon was late in starting and now it is continuing into the season when farmers want to harvest their corn. There is so much rain that they cannot dry the grain that is harvested and that which is in the fields is sprouting."

"The hospital remains a busy place," reports Robert Martin, Mennonite Board of Missions doctor serving in Nazareth. "One day last week there were 24 deliveries—and our obstetrician is on a one-month vacation! We have said goodbye to a Christian Arab medical student from one of the villages in Galilee, who is returning to begin his fourth year in Glasgow, Scotland. He worked with me this summer and had immediate perfect communication with the patients. I have great hope that someday God will call him to Nazareth. In many ways operating a hospital in Israel gets more complex with ever-increasing demands and responsibility."

The Germantown, Pa., Mennonite meetinghouse recently has been placed on the National Register of Historic Places. The U.S. Department of the Interior, through its National Park Service, has selected over 1,000 properties "worthy of preservation for their historic value." Sites or buildings selected must "possess integrity of location, design, setting, materials, workmanship, feeling, and association." Acting as executive secretary of the Pennsylvania Historical and Museum Commission and as state liaison officer responsible for the National Historic Preservation Act program in Pennsylvania, William J. Wewer wrote to the Germantown Mennonite Church on Aug. 1, "I am pleased to inform you that the Mennonite meetinghouse, located in Philadelphia County, has been placed on the National Register of Historic Places, our nation's catalog of historically and architecturally significant structures and sites."

The Canadian Mennonite Bible College officially opened its 27th school year with an alumni homecoming weekend and a special opening program on Sept. 23. The Sunday program featured John Friesen of Morden, Manitoba, as guest speaker. His theme was a call to "live life to the full." The school choir under the baton of Bernie Neufeld sang several songs including Handel's "Hallelujah Chorus" as a benediction. College enrollment is up somewhat from last year with 111 full-time students, 25 part-time

credit students, and about 15 audit students.

Eastern Mennonite College's psychology department has converted its entire curriculum to individualized instruction, a system of learning that emphasizes one-to-one relationships over traditional classroom interaction. "We're just trying to make learning less aversive to both students and faculty," department chairman John H. Hess commented recently. He said the individualized instruction format at EMC was developed over a three-year period using principles first outlined by Fred S. Keller of Western Michigan University.

Dale Ressler left the U.S. on Oct. 8 for a mission associate assignment in Musoma, Tanzania.

The local Lions Club in La Ceiba, Honduras, has promised to provide more than 25 complete annual scholarships to enable students lacking financial resources to attend the Bible Vocational Institute in La Ceiba, according to recent correspondence received by the overseas secretary Harold Stauffer. The Lions Club also donated \$5,000 to help build the Institute, which is now under construction.

James and Rhoda Sauder and Efrain Padilla spent Sept. 17-21 in the department of Olanchito, Honduras, giving short Bible courses in the towns of San Esteban and Gualaco. The Sauders are Eastern Board missionaries located in La Ceiba, Honduras, and Efrain Padilla is secretary of the Honduras Mennonite Church. "There is a real need for courses of this nature in that area," reported George Zimmerman, missionary in La Ceiba, Honduras. "The response of those attending these meetings was enthusiastic."

Cantos de Libertad (Songs of Freedom) is the name of the new hymnal produced by the Honduras Mennonite Church in 1973. It was produced in order to gather together hymns, songs, and choruses that are Latin or at least adapted to the Latin environment. A set of cassettes also has been prepared to aid in learning the songs, and will be available.

The Meserete Kristos Church Executive Committee, Ethiopia, has decided to continue the normal contribution to Globe Publishing House for 1974. The Executive Committee took this action in response to Globe Board's request that MKC delay for one year its decision to reduce the budget. MKC had earlier decided to withdraw in 1974, as had been previously announced.

The Nazareth Bible Academy facilities, Ethiopia, were well utilized during the past school vacation. In late July 48

young men sponsored by the Ethiopian Youth Service Organization, moved in to occupy the boys' dormitory for one month. The boys were assigned work responsibilities in the community during the day. On Sept. 4 Meserete Kristos Church youth campers arrived for six days of fellowship and inspiration. Speakers for the event were Peter Cotterell, Ato Mellese Wegu, Robert Garber, Paul T. Yoder, and John Cheyne. Calvin Shenk and James Brubaker participated in an evening panel discussion and question-and-answer period. A choir group from Addis Ababa arrived later in the week to share in the singing. Weekend attendance averaged 150, with many persons coming from the town of Nazareth.

Costa Rica, Honduras, Haiti, and Belize will be the four nations where Goshen College Study-Service Trimester units will work during the 1974-75 school year. Mr. and Mrs. Howard Kauffman will be unit leaders in Belize, formerly British Honduras. Kauffman is professor of sociology at Goshen. Mr. and Mrs. Wilbur Birky will serve as unit leaders in Costa Rica. Birky is an associate professor of English at the college. Mr. and Mrs. Arlin Hunsberger, Goshen, will be unit leaders in Haiti. Hunsberger is director of international education at Goshen. Mr. and Mrs. Norman Kauffman will be unit leaders in Honduras. Kauffman is associate dean of students at Goshen.

Twenty-five volunteers joined the July 31 to Aug. 10 orientation at MCC headquarters, Akron, Pa. Volunteers will be serving as teachers, social workers, and maintenance workers. Other assignments include accountant, secretary, recreation director, truck driver, manager of store and meat market, audiovisual assistant, nature guide, and a lab technician. Participants from the Mennonite Church were Donald Zook, Verna Zook, Jan Swartzendruber, Joyce Barber, Margaret Lichty, and Patricia Sutter.

Ed and Gloria King, missionaries in Honduras, now have a group of 15 youth meeting on Saturdays in Bible study and preparation for moving out. Another group of five to ten youth are meeting on Sunday afternoons, and a group called "Athletes for Christ" is beginning to get together. Also, we are preparing to visit homes in the area where we are living, with at least one other family ready to join with us." Recently Ed finished his last series of trips for Alfalli, a literacy-evangelism organization with which the Kings have worked since 1966. The purpose of the trips was to share the results of an evaluation of the work, receive the reactions of the leaders in each of the twelve participating countries, and suggest

possible changes.

Jason and Ann Denlinger, pastor couple in Williamsport, Pa., recently reported, "These have been exciting times as we see God moving by His Spirit in the prison, in the church and in our homes. Two weeks ago a man accepted Christ in the prison. One week ago another man found that love which he has been seeking for, even though he was the son of a fine minister. He testified before the men that now he can begin to communicate with his father." The Denlingers continued, "On Saturday night a woman who considered herself a Christian was set free from a demon of witchcraft. Every day since she has called to testify of the change that has come about in her home. The children are so much more relaxed; constant fighting is gone, and there is a real attitude of peace."

Mennonite Central Committee picked up administrative responsibility for a Voluntary Service unit in Lancaster, Pa., Oct. 1. Three Mennonite volunteers are now working in housing and child care projects in the city. The unit was formerly administered by the Eastern Mennonite Board of Missions and Charities at Salunga, Pa. Because of a decline in volunteers coming to Salunga and a decision by Lancaster Mennonite churches to participate no longer in the advisory council for the unit, the Eastern Board discontinued direct administration in October.

A new slide set produced by the National Action/Research on the Military-Industrial Complex (NARMIC) is now available from Mennonite Central Committee Audio-Visual Department. The slides are a sequel to "The Automated Air War." The set of 160 slides tells how the U.S. continues to support the war in Vietnam since the Paris Agreements on Jan. 27. The NARMIC slides are sent at no cost with carousel trays and a written script. An abbreviated version will soon be available. The set should be reserved at least one month in advance. Write the AV Department, MCC, 21 South 12th St., Akron, Pa. 17501.

Correction: Due to a change of plans, the dialogue between Mennonite Broadcasts, Inc., and the Steelton (Pa.) Mennonite Church, which was to have been held on Oct. 13 and 14, will take place Nov. 3 and 4.

Special meetings: Paul Zehr, St. Petersburg, Fla., at New Holland, Pa., Nov. 11-13; Isaac Risser, Harrisonburg, Va., at Locust Grove, Burr Oak, Mich., Oct. 28 to Nov. 4.

Ella May Miller, Heart to Heart radio speaker, is planning to contact churches and women's groups in Michigan as follows: Bethany Mennonite Church, Nov. 3 (afternoon); Pigeon River Menno-

nite Church, Nov. 3, 7:45 p.m.; Riverside Mennonite Church, Nov. 4 (morning); Fairview Mennonite Church, Nov. 4 (evening); Engadine Town Hall, Nov. 5, 7:30 p.m.; Petosky Mennonite Church, Nov. 6; White Cloud Mennonite Church, Nov. 7, 7:30 p.m.; North Park Mennonite Church, Nov. 8; Calvary Baptist Church, Nov. 9 (at invitation of Heath Street Mennonite Church); Family Altar Chapel, Nov. 10 (noon).

David Augsburg, writer/speaker for Mennonite Broadcasts, will address the Southern District Mennonite Brethren Convention at Hillsboro, Kan., Nov. 9-11.

Paul Roth, counseling pastor for Mennonite Broadcasts, is scheduled to speak at the Tedrow Mennonite Church at Archbold, Ohio, Nov. 4-7.

New members by baptism: nine at Lake View, Susquehanna, Pa.; eight by baptism and one by confession of faith at Hopewell, Kouts, Ind.; one by baptism and four by confession of faith at Zion, Broadway, Va.

Change of address: the address of Glenn Brubacher was not complete as given in the Sept. 4 issue of *Gospel Herald*. His address is: Apt. 2B, 48 Fairway Rd., Newark, Del. 19711.

The A. J. Metzlers' November and December address will be: c/o Lawrence Brunk, RS Pena 1340, Santa Rosa, La Pampa, Argentina.

readers say

Submissions to Readers Say column should conform on printed articles.

I am a student at Christopher Dock Mennonite High School. In my social studies course, "American Diversity," we have been studying minority groups, including Indians. I'd like to comment on the article "We Changed Our Minds About Indians" (*G.H.*, Sept. 18).

I really can identify with what the authors said. I believe that if a group of Indians had come to our church, I'd have wondered what they'd be like, and if they would act weird or something. I think in my mind, I'd have expected them to come with feathers, war paint, teepees, and everything else that Indians are pictured with.

If I had been an Indian, I would have taken a lot of nerve to get up and share my faith with the white man. But they did it! I hope because of that article many people will look differently at the Indians. — Lois Roth.

I am writing with the purpose of correcting a misleading statement printed in your publication dated Aug. 21 under the column entitled "Readers Say."

I have great respect for your basic Mennonite ordinances, and I hope that someday I will receive from my Mennonite friends a similar respect for my religious faith, known as Christian Science.

The statement I wish to correct is that "Christian Scientists believe sin is merely a state of mind." This statement can easily be corrected by omitting the word "merely," making the statement read "Sin is a state of mind."

There is scriptural authority for this great truth in Jesus' teachings. Our Master stresses most emphatically throughout the Beatitudes that sin first appears in thought before it becomes an act, and the act of sin is a result of sinful thinking, and evil thinking must be corrected by right thinking in order to conquer sin. The only way to avoid an evil act is to deal with evil in thought, and if sin is dealt with in thought in the first instance, the act will never occur. Hence the importance of learning that "sin is a state of mind" — not merely, but emphatically! As St. Paul writes, "Be not conformed to this world, but be ye transformed by the renewing of your mind."

Individuals of all religious faiths are all better because of their faith. None of the individuals mentioned in the article in question have been proven guilty; however, when one individual falls short of the mark, it should not be construed that it is the fault of his faith in God, but rather that an enemy hath sown tares. It is hardly Christian to condemn faith just because the devil strikes. No one should blame his faith in God for the evil deeds he has committed. It would be wiser for all of us to find the good in each of our faiths "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (St. Paul). — Mary Frances Cassell, Mt. Joy, Pa.

I see Don Jacobs' answer to how he copes with problems as a very helpful way to good mental and spiritual health. (*G.H.*, Oct. 2, p. 753). Please print it again for those who may have missed it. I anticipate many will want to clip and save this gem. — Marnetta Brillhart, Scottdale, Pa.

Jacobs said: "I try to refuse to carry negative feelings. One needs to accept a problem, try to understand it in its context, make a decision, and then wash out the feelings that the problem generated. I try not to let the dye of one problem rub off on the next. I deliberately pray for this kind of liberation."

"Anxiety is like an internal hemorrhage; it saps your strength before you know what's happening. If I stop and take a look at my anxieties, I usually find myself at the center rather than Jesus or others."

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beck, Duane and Lois (Gingerich), West Liberty, Ohio, second son, Andrew Duane, Sept. 30, 1973.

Clemence, Reginald and Louise (Gordon), Kitchener, Ont., second daughter, Eugenia Elaine, July 27, 1973.

Finger, Thomas and Lareta (Halteman), Harpersville, Pa., second son, Brent Frederick, Sept. 2, 1973.

Johnson, Robert and Myrna (Friesen), Lakewood, Colo., second son, Andrew Dean, Sept. 9, 1973.

Hertzler, Ray and Betty (Mast), Powhatan, Va., first child, Kevin Arthur, June 23, 1973.

Huyard, Alvin and Janice (Kauffman), Rileyville, Va., first child, Jonathan Isaac, born July 26, 1973; received for adoption, Sept. 14, 1973.

Kaufman, Lloyd and Ethel (Hartzler), Mio, Mich., second child, first daughter, Kristina Elizabeth, Sept. 16, 1973.

Kislinsky, Lawrence and Mary (Dawson), Hamilton, Ont., second child, first son, Robert Eugene, Sept. 20, 1973.

Martin, Ernest and Judy, Orville, Ohio, second child, first daughter, Melissa Janelle, July 7, 1973.

Miller, Amos and Janet (Miller), Amboy, Ind., third son, Randy Joe, Sept. 11, 1973.

Miller, Cliff and Patty (Cummings), Goshen, Ind., first child, Michael Anthony, born Aug. 12, 1973; received for adoption Sept. 25, 1973.

Roth, Terry and JoAnn (Stauffer), Milford, Neb., first child, Aaron Ray, Sept. 29, 1973.

Troyer, Menno and Patricia (Miller), Hartsville, Ohio, second son, James Brian, Sept. 21, 1973.

Yutzy, LaVern and Mary Jane (Yoder), Landsville, Pa., first child, Amy Janelle, Oct. 2, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bustos — Handrich. — Mario Bustos, Jr., New Paris, Ind., Church of the Good Shepherd, and Shirley Handrich, Grand Marais, Mich., Grand Marais cong., by Willard Handrich, father of the bride, and Mario Bustos, father of the groom, Aug. 28, 1973.

Curo — Byers. — Dennis Curo, Jerome, Pa., and Debra Byers, Stoytown, Pa., Carpenter Park cong., by Glenn E. Steiner, Sept. 29, 1973.

Freeman — Burkhardt. — Richard Freeman, Elmira, Ont., and Donna Burkhardt, Drayton, Ont., Floradale cong., by Gerald Good, Sept. 29, 1973.

Gallian — Burkholder. — Stanley H. Gallian, Missionary Church, Kitchener, Ont., and Sylvia O. Burkholder, Cedar Grove cong., Markham, Ont., by Lorne Burkholder, father of the bride, and Floyd Schmucker, July 14, 1973.

Hallman — Snyder. — Peter G. Hallman, Kitchener, Ont., First Mennonite cong., and Brenda Faye Snyder, Breslau, Ont., Bloomingdale cong., by Robert N. Johnson, Sept. 29, 1973.

Kauffman — Wyse. — Neal Kauffman and Roxana Wyse, both of Archbold, Ohio, Lockport cong., by Walter Stuckey, Aug. 10, 1973.

King — Zintana. — Harley G. King, Jr., Roanoke, Ill., Metamora cong., and Maria Luz Zintana, Roanoke, Ill., by Hubert Brown and James Detweiler, Oct. 6, 1973.

Landis — Bontrager. — Stephen Landis, Harpersville, Pa., Salford cong., and Emily Bontrager, Midland, Mich., Midland cong., by Lloyd R. Miller, Sept. 22, 1973.

Martin — Kuepfer. — Earl Martin, St. Jacobs, Ont., Glenn Allen cong., and Verna Kuepfer, Newton, Ont., Riverdale cong., by David K. Jantz, Sept. 29, 1973.

Marquiss — Martin. — Thomas Marquiss, Greencastle, Pa., and Charlene Martin, Waynesboro, Pa., both from Salem Ridge cong., by Harold Fly, Aug. 12, 1973.

Miller — Noblit. — Jeff Miller, Orville, Ohio, Orville cong., and Nancy Noblit, Wooster cong., Wooster, Ohio, by Sanford Oyer and Lester Graybill, Aug. 11, 1973.

Miller — Wenger. — John Miller, Maple Grove cong., Burton, Ohio, and Helen Wenger, Smithville, Ohio, by Sanford Oyer and Carl Rudy, Sept. 22, 1973.

Rupp — Fielitz. — Bruce Rupp, Archbold, Ohio, Evangelical cong., and JoAnne Fielitz, Archbold, Ohio, Lockport cong., by Walter Stuckey and Charles Zimmerman, Aug. 19, 1973.

Schrock — Schmucker. — Kermie Schrock, Goshen, Ind., Mt. Joy Cons. cong., and Joyce Schmucker, Goshen, Ind., East Goshen cong.,

by Cliff Miller, Sept. 29, 1973.

Shallenbarger, Lehman. — Richard Shallenbarger, First Mennonite cong., Topeka, Ind., and Esther Lehman, Wooster cong., Wooster, Ohio, by Sanford Oyer, June 9, 1973. Short — Gagey. — Jerry Short, Stryker, Ohio, Lockport cong., and Kathleen Gagey, Archbold, Ohio, Tedrow cong., by Jesse Yoder, Sept. 1, 1973.

Siegrist — Martin. — Ronald L. Siegrist, Esch, Earl Pa., Church of Christ, and Marilyn K. Martin, Narvon, Pa., Meadville cong., Gap, Pa., Aug. 25, 1973.

Swartzendruber — Detweiler. — Gary Swartzendruber, St. Lawrence, S.D., Miller cong., and Carolyn Sue Detweiler, Leonard, Mo., Mt. Pisgah cong., by Val Swartzendruber, father of the groom, Aug. 25, 1973.

Swigart — Sensenig. — Richard Swigart, Stevens, Pa., and Mary Sensenig, Richmond, Pa., both of Mysterstown cong., by James R. Hess, Sept. 29, 1973.

Wagler — Kuepfer. — Ralph Wagler, Baden, Ont., Steinman cong., and Caroline Kuepfer, Newton, Ont., Riverdale cong., by David K. Jantzi, June 30, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Chapple, George Harold, son of Francis and Florence (Marshall) Chapple, was born near Newton, Kan. May 27, 1904; died at the Bethel Hospital, Newton, Kan., Sept. 21, 1973; aged 69 y. 3 m. 25 d. On June 6, 1934, he was married to Anna Sommerfeld, who survives. Also surviving are 3 children (Verna—Mrs. Carroll Harder, Hazel—Mrs. Delbert Wiebe, and James), 10 grandchildren, 4 sisters (Mrs. Daisy McCart, Mrs. June McCart, Mrs. Lucy Kamm, and Alice Winsky). He was preceded in death by one sister (Nora Chapple) and 2 brothers (Francis and William). He was a member of the Whitestone Mennonite Church, where funeral services were held on Sept. 24, in charge of Jerry Weaver and Earl Buckwalter; interment in the Halstead Cemetery.

Kooker, Harold M., son of Abram A. and Florence (Mitman) Kooker, was born in Sellersville, Pa., Jan. 7, 1943; died at his home in Yonkers, N.Y., Sept. 15, 1973; aged 30 y. 8 m. 8 d. He was married to Maria Luisa Alfonso, who survives. Also surviving are his parents, 2 brothers (Harley M. and Bruce M.), one sister (Karen M.), his maternal grandmother (Mrs. Martha Mitman), and his paternal grandfather (Abraham H. Kooker). He was a member of Rockhill Mennonite Church, where funeral services were held in charge of Henry L. Ruth and Eugene Shelly; interment in the adjoining cemetery.

Martin, David S., son of Manasseh and Magdalena (Shantz) Martin, was born in Waterloo Co., Ont., Oct. 24, 1882; died at the K-W Hospital, Kitchener, Ont., Sept. 16, 1973; aged 80 y. 10 m. 23 d. On Feb. 13, 1918, he was married to Agnes Martin, who survives. Also surviving are 3 sons (Leonard, Earl, and Abner S.), and one daughter (Mildred—Mrs. Abner B. Martin). He was a member of the Elmira Mennonite Church. Funeral services were held Sept. 18, in charge of Vernon Leis; interment in the Elmira Mennonite Cemetery.

Martin, Jacob E., son of Jacob A. and Fannie (Eby) Martin, was born in Franklin Co., Pa., Mar. 22, 1893; died at Rockingham Memorial Hospital, Harrisonburg, Va., June 9, 1973; aged 80 y. 2 m. 18 d. On Oct. 6, 1915, he was married to Rhoda Mae Eshleman, who survives. Also surviving are 5 sons (Jacob E.,

Jr., J. Mark, Paul H., Joseph B., and James R.), and 17 grandchildren. He served as a deacon in the Pike Mennonite Church, where he was a member. Funeral services were held at the Pike Mennonite Church June 12, in charge of Menno S. Brunk, Earl Delp, and John Risser.

Moyer, Grace, daughter of James and Amy (Duffell) Megary, was born at Philadelphia, Pa., Aug. 29, 1907; died of a cardiac arrest at the Grand View Hospital, Sellersville, Pa., Sept. 30, 1973; aged 66 y. 1 m. 1 d. On Aug. 1, 1925, she was married to J. Arthur Moyer, who survives. Also surviving are 3 sons (Howard E., Harley A., and David M.), 2 daughters (Ruth—Mrs. Willard Tyson and Marie—Mrs. Raymond Bechtel), 13 grandchildren, 3 great-grandchildren, and one brother (Earl Megary). One daughter, Grace preceded her in death. She was a member of the Blooming Glen Mennonite Church, where funeral services were held on Oct. 4, in charge of David F. Derstine, Jr.; interment in the adjoining cemetery.

Notzinger, Fannie L., daughter of Samuel and Fannie (Short) Aeschliman, was born near Wauseon, Ohio, Sept. 4, 1898; died of cancer at her home at Archbold, Ohio, Oct. 1, 1973; aged 75 y. 27 d. On Dec. 4, 1917, she was married to Harley H. Notzinger, who survives. Also surviving are 4 daughters (Evelyn—Mrs. Vern Notzinger, E. Lorene—Mrs. Elton Eash, Lois—Mrs. Galen Aeschliman, and Valetta—Mrs. Edwin Beck), one son (Loyal), 26 grandchildren, 5 great-grandchildren, 4 brothers (Nelson, Ralph, Wilbur, and Alfred), and 5 sisters (Ann—Mrs. Ira Griser, Marie—Mrs. Noah Kauffman, Mrs. Ilva Miller, Nola—Mrs. Chester Short, and Zelma—Mrs. Donald Rupp). She was a member of the Central Mennonite Church, where funeral services were held on Oct. 4, in charge of Charles H. Gauthier, L. Frey, and Gary Hodges; interment in the Pettisville Cemetery.

Saltzman, John J., son of John B. and Barbara (Lauber) Saltzman, was born at Shickley, Neb., July 4, 1905; died suddenly of a heart attack while on his tractor at his home at Shickley, Sept. 24, 1973; aged 68 y. 2 m. 20 d. On Nov. 30, 1926, he was married to Tillie E. Augustine, who preceded him in death in 1971. Surviving are one son (Ivan), 4 daughters (Velma, Mildred—Mrs. Robert McGinnis, Betty—Mrs. Ebbert Hjorth, and Elsie), 2 brothers (Jacob and Benjamin) and 2 sisters (Emma—Mrs. Lee Steider and Elma). He was a member of the Salem Mennonite Church, where funeral services were held on Sept. 27, in charge of Lee Schlegel, Peter Kennel, and Ed Reeb; interment in the Salem Cemetery.

Showalter, Lurella, daughter of Henry S. and Viola (Long) Lehman, was born at Chambersburg, Pa., Nov. 2, 1924; died after a brief illness in Baltimore, Md. On May 19, 1946, she was married to Elmer Showalter, who survives. Also surviving are 4 children (Diane and Lynn). Funeral services were held at the Salem Ridge Mennonite Church, July 3, in charge of Harold M. Fly.

Stutzman, Joseph Lloyd, son of Wilford and Wava (Brenneman) Stutzman, was born Oct. 10, 1956; died of injuries received in an automobile accident near Cardenas, Tabasco, Mexico, Aug. 29, 1973; aged 16 y. 10 m. 19 d. Surviving are his father, 5 brothers (David, Daniel, Phillip, Paul, and Stephen), 3 sisters (Lois, Joanna, and Rachel), his paternal grandmother (Anna Stutzman), and his maternal grandmother (Cora Brenneman). His mother and one sister (Julia Ann) died in the same automobile accident. Funeral services and interment were held at Tabasco, Mexico, on

Aug. 30. Memorial services were held at Kinross, Iowa, school auditorium, on Sept. 9, in charge of Aden Gingerich.

Stutzman, Julia Ann, daughter of Wilford and Wava (Brenneman) Stutzman, was born Jan. 19, 1971; died in an automobile accident near Cardenas, Tabasco, Mexico, Aug. 29, 1973, aged 2 y. 6 m. 10 d. Surviving are her father, 5 brothers (David, Daniel, Phillip, Paul, and Stephen), 3 sisters (Lois, Joanna, and Rachel), her paternal grandmother (Anna Stutzman), and her maternal grandmother (Cora Brenneman). Her mother and one brother (Joseph Lloyd) died in the same automobile accident. Funeral services and interment were held in Tabasco, Mexico, on Aug. 30. Memorial services were held at the Kinross, Iowa, school auditorium, on Sept. 9, in charge of Aden Gingerich.

Stutzman, Wava, daughter of Lloyd and Cora (Yoder) Brenneman, was born in Johnston Co., Iowa, Apr. 5, 1930; died in an automobile accident near Cardenas, Tabasco, Mexico, Aug. 29, 1973; aged 43 y. 4 m. 24 d. On Nov. 23, 1949, she was married to Wilford Stutzman, who survives. Also surviving are 8 children (David, Daniel, Lois, Phillip, Paul, Joanna, Rachel, and Stephen), her mother, 2 brothers (Virgil and Arden), and 3 sisters (Pearl—Mrs. Verton Miller, Goldie—Mrs. Leon Gunden, and Edith—Mrs. Robert Sommers). She was preceded in death by her father. Two children (Joseph Lloyd and Julia Ann) died in the same accident. She was a member of the Salem Mennonite Fellowship at Kinross, Iowa. Funeral services and interment were held at Tabasco, Mexico, on Aug. 30. Memorial services were held at the Kinross, Iowa, school auditorium, Sept. 9, in charge of Aden Gingerich.

Yoder, Robin Eugene, son of Mylin and Marlene (Yoder) Yoder, was born in Lagrange Co., Ind., July 17, 1958; died as a result of a cycle accident on his farm in Middlebury, Ind., Sept. 28, 1973; aged 15 y. 2 m. 11 d. Surviving are his parents, 2 sisters (Yvonne and Janelle), and one brother (Jeremy), and grandparents (Mr. and Mrs. Quinton J. Yoder and Mrs. Maude Yoder). Funeral services were held at the Forks Mennonite Church on Oct. 1, in charge of Sylvester Haarer and Donald E. Yoder; interment in the Maple Grove Cemetery.

Zehr, Michael J., son of Joseph and Lydia (Roggie) Zehr, was born at Indian River, N.Y., Jan. 17, 1910; died of cancer at the Lewis Co. General Hospital, Sept. 10, 1973; aged 63 y. 7 m. 24 d. On Oct. 6, 1937, he was married to Mildred Lyndaker, who survives. Also surviving are one son (Loren), 2 daughters (Betty Ann—Mrs. Marvin Swartzentruber and Mary Jane—Mrs. Cleveland Garrison), 8 grandchildren, 5 brothers (Menno, Samuel, Alvin R., Amos, and Vernon) and 4 sisters (Mrs. Catherine Swartzentruber, Mrs. Martha Beller, Mrs. Marion Gingerich, and Mrs. Esther Mosher). He was a member of the Conservative Mennonite Church, Croghan, N.Y., where funeral services were held on Sept. 13, in charge of Richard Zehr; interment in the church cemetery.

calendar

Virginia Fall Missions Conference, Newport News, Va., Nov. 2-4.

AFRAM, Limuru, Kenya, Nov. 4-11.

Southwest Mennonite Conference, Trinity, Glendale, Ariz., Dec. 28-31.

Pacific Coast Conference, Dec. 7-9.

Religious Press Mailing Costs Increased

Mailing cost increases averaging 20 percent for religious newspapers and magazines as a result of postal rate increases went into effect on Sept. 9.

With authorization from the federal Cost of Living Council, the Post Office Department has announced that the second of ten annual increases went into effect on that date.

James Doyle, executive director of the Catholic Press Association, estimated that the average increase for most nonprofit periodicals would probably be 20 percent. He added, however, that this is "a tricky figure" because it depends on the distribution of the particular periodical. The general range of increases, he said, will probably be from 12 to 25 percent.

Since the latest increase came as part of the 10-phase program, it was no surprise, although it had been postponed by the June 13 price freeze. Summing up the reaction of his organization, Mr. Doyle said, "We're sorry it's been released by the Cost of Living Council, and we're going to double our efforts to get some kind of legislative relief."

Critical of Christian Missionaries

Christian missionaries in Zambia and other areas of Africa were criticized for failure to help Africans combat racism and other social evils, including drunkenness and crime.

Lusaka Radio broadcast a lengthy article originally published by the *Zambian Daily Mail*. It dealt with the role of Christian missionaries in Africa in the past and denounced their connections with colonial powers and policies.

The *Daily Mail* article, while praising the "civilizing work" of missionaries in the past, said that today's task is basically that of consolidating the Christian faith among converted Africans.

"The 20th century has brought new problems to the African continent and these are problems which require the Christian missionaries to struggle with as much zeal as the first missionaries in Africa to bring the principles of Christianity to otherwise indifferent African peoples."

The article declared that Christian missionaries have done very little to help the Africans in their struggle against racial policies which resulted in the death of many black Christians. In Zambia today, there are a number of social problems which are the result of the country "hav-

ing many people with sick minds."

Citing the problem of drunkenness, the article said, "We hear very little, if anything at all, of the churches carrying out a campaign against this social evil."

Church Colleges Must Go Forward

In response to those who say the jig is up for church-related colleges, Fred E. Harris writes in *Higher Education Report* (July-September), United Methodist Church, P.O. Box 871, Nashville, Tenn. 37202: "Separate the colleges from the church and each is likely to suffer with respect to mission. The church is whole with its colleges; the colleges are not whole without the church. The denominations that gave birth to the special concept of educational service in the marketplace cannot safely deny their past. The marketplace would not be the same without the educational institution of the church. Life is a celebration—a spiritual-intellectual-social continuum. And it is in celebration of life that church-related institutions were established. It is in that celebration that they must live."

Rising Divorce Rate in Egypt

Government officials are becoming increasingly concerned over Egypt's "rapidly growing" divorce rate, according to a Cairo Radio report.

Quoting official figures, the broadcast said that in 1970 there were 700,000 divorces as compared with 325,000 marriages, and that since then, "the marriage-divorce ratio" had been "worsening considerably."

Cairo Radio said that the high divorce rate in the United Arab Republic appeared to be an end result of the "growing use" of Muslim law "which allows a man to divorce any of the four wives he is permitted under Muslim law merely by declaring three times, 'I divorce thee.'"

To meet the challenge of the growing divorce rate, the broadcast continued, the government has sponsored joint meetings of judges, social workers, and Muslim religious leaders to consider the advisability of scrapping the Muslim divorce law "to save the family."

31,000 Soviet Jews Entered Israel

A spokesman for the Jewish Agency said that more than half of the 57,000 new Jewish immigrants who had so far arrived this year in Israel had come from the Soviet Union.

Israeli Radio quoted Arye Dulzcin, act-

ing chairman of the international, non-government body which is the executive and representative of the World Zionist Organization, as saying that in the current year 31,000 Jews had immigrated from the USSR, representing a 5 percent increase over last year.

The broadcast said Mr. Dulzcin noted that the education tax imposed by Soviet authorities on Jews requesting permanent exit visas "had virtually been suspended," and that "40 percent of recent Soviet immigrants had academic degrees."

The radio added that, meanwhile, the Israeli Parliament had met for the second time during its summer recess to debate the issue of Soviet Jewry and to press for "freer emigration rights" for Russian Jews, who wished to come to Israel.

Tax Issues Involving Hutterites

Hutterites, who comprise the oldest Christian communal group in the world, are again facing church-state problems in Canada.

A debate in the federal House of Commons involves the issue of whether to exempt Hutterites from Canada's pension levies on their self-employed earnings. And in Edmonton, Alta., the old question of whether members of the sect are required to pay income tax has resurfaced.

In the House of Commons, an attack against the Hutterites came from Jack Horner, a Conservative who represents Crowfoot Riding, Alta. He declared that Hutterites are not good citizens because they do not accept the responsibilities of citizenship, and should therefore not be exempted from contributing to the Canada Pension Plan.

On the day after Mr. Horner's speech, Heath Macquarrie, a Conservative from Hillsborough Riding in Prince Edward Island, praised the Hutterites for their "high standards of morality and filial affection," and said that their tradition of providing for elderly members was one that has disappeared in society in general.

In the Edmonton case, Justice John Urie of the Federal Court of Canada reserved judgment on a Hutterite appeal against federal income tax assessments from 1961 to 1968.

After a special three-day meeting of the Federal Court, Justice Urie declared, "There is a great deal involved here and the matter will require careful consideration."

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In the News

The 1973 fall meeting of Lancaster Mennonite Conference convened on September 20. This was the same day that Billy Jean King beat Bobby Riggs in tennis at Houston, Texas, and the presidential lawyers refused to compromise with Archibald Cox in Washington on the issue of presidential tapes for the White House. A spokesman denied having disparaged Vice-President Agnew. Carl McIntire was engaged in a struggle with the FCC to keep his radio program on the air.

The Lancaster Conference reported peace and a spirit of unity among the 16,000 people of 190 congregations. The other four mentioned above were characterized by strife and dissension. Yet so far as I know the Lancaster Conference received no attention from the mass media while the tennis match, the controversy over the tapes, and the problem of the U.S. vice-president received wide coverage.

J. C. Wenger gave two stirring addresses to the conference and there were optimistic reports from the Eastern Mission Board, Lancaster Mennonite High School, and conference-related Philhaven Hospital. Attendance appeared excellent. There was no roll call but it seemed as if all 451 ministers of the conference were present. The bishop board reported that plans for communion were proceeding smoothly in all twenty-six districts. Greetings were received from and returned to overseas churches related to the conference. A generally positive attitude prevailed in the meeting.

There are various reasons, of course, why a meeting with respect and comparative unity makes little news and situations with conflict get attention. One of them might be called the dogfight factor. Most of us are more or less bored with our lot and a dogfight— or cat-, rooster-, boy-, man-, or woman-fight— brings a little excitement.

There is also the matter of involvement. If my cat or dog gets in a fight this is more urgent than one whose owner I do not know. If my government is under fire as in the political questions under discussion, then I am more

likely to have an opinion. If I identify with one or the other side in a contest, I wonder what its outcome will be.

Then there is publicity. People will get interested in, and sometimes buy, almost anything in response to a clever publicity campaign. In contrast, many beautiful flowers and significant deeds go unnoticed because none has called attention to them.

Again important happenings are not always recognized. Except for a few uncertain references, the only sources of information on the life of Jesus are the records of His followers. General historians could not know that He would change the course of history. Only after some generations did it begin to become clear how important He was.

It is not always possible to discern the importance of an event. Yet it seems obvious that many of the items in the news are insignificant trifles, reported only for their entertainment value.

Should the church try harder to interest the public in its news? If so, how may this be done? Surely not by clever manipulation of events and people. Rather Christians need to practice their newsworthy calling. It has been said that if a dog bites a man, that is not news (unless it was your man or your dog). But if a man bites a dog, people get interested because they didn't expect it.

Christians then may attract attention in one of two ways. They may reject the perverted values of their society and attract attention by a way of life separated from accepted practice or standards. Another way is for Christians to reverse their own standards and cause surprise by their own lack of principle, as for example when a congregation divides and goes to law over the custody of the building.

Clearly the former is the more desirable way to make news. It may be inevitable that much of what the church does will not be newsworthy except to those on the inside of the circle. But by fulfilling the call to right living and deeds of love, Christians will cross the paths of their fellowmen and so occasionally make news that some may hear and think of Jesus. — Daniel Hertzler

Gospel Herald

October 30, 1973



Report from Portland

by Marlene Kropf

We live in the Northwest, far from the geographical centers of the Mennonite Church. Yet we are attempting to be faithful followers of Christ in our city of Portland, Oregon.

Just a glimpse into our church history might help clarify who we are. Begun as a city mission in 1906, the Portland Mennonite Church became an organized congregation in 1924. Since that time the membership has changed a good deal. At one time the church was surrounded by a racially integrated community and seventeen black persons became members. Gradually the area around became industrialized, and the people moved elsewhere. So a new location was sought.

Choosing to remain in the inner city, in 1970 the congregation purchased a building in a low-income community in southeast Portland. During the past twenty years the church has seen a continual influx of new people as young men came to Portland from all over the nation to perform alternative service in our city hospitals. A Mennonite Voluntary Service unit worked in Portland from 1958 to 1970 and has been succeeded by another unit in northwest Portland.

Of the 150 adults who are regular attenders or members of our congregation, nearly 70 percent are under 35 years old. Eighty-five percent of us, including our pastor and family, have been here less than 10 years. The fact that we are an almost new congregation functioning together heightens the level of crisis and loneliness among us.

We also experience a considerable amount of static in working together because we have not been together long enough to really understand each other. On the other hand, there are some benefits in our newness. It allows us a maximum of flexibility, the chance to raise questions together and to look at issues.

So what are the issues we face? If someone else from our congregation had been asked this question, no doubt the answer would be different from mine. But my list comes out this way. The primary issue we face is how to be the church. Transplanted from rural or small-town roots and living miles away from our nearest relatives or traditional Mennonite communities, we are struggling with trying to understand what being an Anabaptist Mennonite means. Some issues we face are brotherhood and unity, the role of the pastor, individualism versus community, our relation to government, and outreach.

For us being the church means developing a spirit of brotherhood and unity within our own congregation. Jesus said, "This is how all men will know that you are my disciples, because you have such love for one another" (Jn. 13:35, Phillips). We look around at our mismatched, diverse congregation and wonder if we could ever be distinguished by the love we have for each other.

Some people say we are really two separate congregations worshipping together under one roof. Actually, it is not even that simple. We have come from every kind of Mennonite background from the most conservative to the most liberal. Nearly every level of education is represented from the illiterate to a PhD candidate. Some of us earn barely enough to keep body and soul together, and others worry about how to be stewards of an overabundance of wealth. Some in our congregation thrive on change, on trying out new ideas, and others wish things would always be the same. There are people who like small groups and others who hate them! Sometimes I've thought to myself, "If the Spirit of Christ can work and move in such a group as ours, He could do it anywhere!"

We have worked hard at learning to be a loving congregation through what we call brotherhood meetings. As issues have arisen which have threatened to divide us or cause misunderstanding, our board of ministers and pastors have called us together to work until understanding is reached. Some of the issues which we have discussed in the past have been which version of the Bible to use officially, whether or not to use a piano or organ in worship services, the use of the woman's veiling, the practice of foot washing, and payment of war taxes.

Our pastor has been tremendously helpful in teaching us how to truly listen to each other and in insisting that every voice be heard. We try to come to a decision by consensus to which every member can assent. One weakness is the lack of a structure for accountability so that

members can continually be called to faithfulness for the decisions made.

Requirements for a Member. Probably the most important issues we have ever worked with is the one we are struggling with now: What are the requirements for being a member of the church? We recently wrote a brief statement in which we agreed that the purpose of our church is to experience the love of God among us and demonstrate it to the world. Some in our congregation feel membership should be a somewhat casual commitment with few attendant responsibilities or disciplines. Others would like a more rigorous covenant with their brothers in which all areas of life would be open and specific commitments would be made and disciplines accepted. Our pastor and board of ministers plan to meet this fall with groups of 30 persons at a time to discuss the requirements for membership. After everyone in the congregation has had the chance to participate, we will meet together to come to a congregational decision.

Along with asking questions about the purpose of the church, we have to ask questions about which structures will best help us carry out our mission. The Sunday morning worship service is important to us, and our worship committee has worked hard to keep it fresh and meaningful. It includes a time for sharing of concerns and testimonies, a time which has drawn our congregation together in a way which nothing else has done. But we are continuing to look for ways to make our weekday life together more significant. A task force on small groups recently spent six months studying some alternatives such as house churches and *koinonia* (fellowship) groups which we will be looking at together.

Closely related to the issue of the structure of the church is another concern of ours: the role of our pastor. Depending upon what we believe the church should be, our view of what a pastor should be also changes.

We have been greatly blessed by the ministry of Marcus Smucker, a man whose spiritual vision has challenged all of us and jolted us from comfortable Christianity. His gift for caring for each one of us as persons has taught us much about the love of God. I think almost everyone in the congregation could tell how Mark and his wife, Dottie, have come to minister at a time of great personal need. But the unique aspect of Mark's ministry has been his

Gospel Herald

Daniel Hertzler, Editor

David E. Hostetler, News Editor

Volume 66
Number 43

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighth Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15683. Second-class postage paid at Scottdale, Pa. 15683. Lithographed in United States.

Marlene Kropf is a homemaker and mother of two and an active member of the Portland Mennonite Church.



Located at the junction of the Columbia and Willamette rivers, Portland is a deep-water port serving the entire Pacific Northwest.

humanness, his realness. No paragon of virtue who sets himself apart from the rest of us, Mark has failed and been forgiven among us. He continues to grow as a person and pastor.

Mark came to our congregation almost ten years ago, a fresh graduate from New York Theological Seminary. Having lived in New York City, he brought a vision of what a city church should be: a caring, ministering servant to the hurts and needs of the impersonal city. What he had not counted on was such a fragmented, hurting body of believers who at times seemed almost incapable of reaching out to others. A large portion of his time has been spent in counseling and in helping the lost Mennonites to find their identity.

During his time here Mark has moved from being an administrator-pastor who initiated nearly all the church activities (from opening and locking church doors to drafting the church constitution) to becoming an enabler-pastor who tries to help members develop their own gifts. There will no doubt be other variations in his role as we move toward a more decentralized church structure.

Being the church also forces us to face another issue, the problem of individualism versus community. People who live in cities find it easy to live anonymously. It is a normal occurrence not to know our neighbors and almost as normal not to know our fellow church people. The spirit of individualism which surrounds us and penetrates our thinking makes a true experience of community very difficult in the church. Realizing the dangers of being caught in the lonely web of the city, we are looking for ways to become known to each other, to practice mutual caring.

Paths That Do Not Cross. A basic problem is that we live all over the city. It is the usual thing for our paths

not to cross from Sunday to Sunday. Believing that we must *be* together in order to experience community, we have chosen to meet together in small groups during the week in order to meet the need for Christian fellowship and mutual encouragement.

One group of three families has chosen to form an intentional community by purchasing homes within walking distance of each other. They meet weekly for a meal together and have covenanted to take care of each other's needs. Recently when one family's wage earner was hospitalized, the other two families made the house payment for that family.

Another group of about nine families has met regularly for several years for Bible study, for mutual decision-making, for discipling each other, for hammering out the meaning of living as responsible Christians in an affluent society. This group has developed a closeness and trust in each other which have made it possible for individuals to risk following Christ in ways they would have been afraid to do alone.

Soon after the group began meeting, one family canceled a sizable life insurance policy because they had found a new security in the church. One man left his long-held job with retirement pension and other benefits because of a growing conviction about his responsibility in the company's military-related production. The group promised to support another family while the husband searched for a job compatible with his beliefs about family responsibilities, his own gifts, and his commitment to God and the church. Several families discontinued paying the telephone tax as a response to the group's study of war taxes. Almost everyone in the group experienced a new freedom from the slavery of material possessions as they learned to trust each other. They found the courage to

make life-changing decisions together.

One member of the group said recently: "Several months ago I was having a conversation with one of the interior designers that I work with, and he remarked that in the whole world there was no one that he could really trust and share with in a deep way. I responded that I could name a dozen or more whom I can both trust and share my concerns with right here in Portland, and this is what I appreciate about the Portland Mennonite Church."

Along with our desire for community has been a growing concern for the spiritual well-being of our children. It is obvious to us that it is impossible for one nuclear family unit to stand alone against the onslaughts of negative influences in our city. We believe that if the church is a caring, accepting, faithful community, that it can be a place where children will grow up loving God and wanting to follow Him. We think it is important for our children to form deep relationships with other adults in the church—then this network of relationships can be a support to them far stronger than one set of parents can ever be.

One group in our church meets regularly for the benefit of their children. They go on picnics together, sing Christmas carols in their neighborhoods, celebrate birthdays, visit the art museum, play games, spend a day at the beach—all with the purpose of forming a larger Christian family for their children.

The experience of community is fostered in one other way in our congregation, and that is by riding bicycles together! Just about everyone who can pedal has a bicycle, so we ride together and in the recreation of our spirits we are drawn together in our church family.

I have already alluded to another issue which matters to us a great deal. Many of us came to Portland as conscientious objectors serving in the city's hospitals, and we continue to be concerned about our response to our government. As a congregation we have struggled with the issue of paying war taxes. To us there seems to be an inconsistency between refusing to give our bodies to the cause of war, but being willing to give our income for that same warfare. We were instrumental in bringing together the congregations of our district for a discussion of war taxes.

Typically, our own responses to this issue have varied: a few in our church have refused to pay a portion of their income taxes designated for military purposes; others refused to pay the telephone tax levied for the Vietnam War; some write letters of protest and concern to government officials; and still others believe all taxes should be paid, no matter what the purpose. Whatever our responses, we continue to be aware that church must raise her voice against violence and slaughter in our world.

Another issue we are concerned about is the evangelistic outreach of our congregation. We believe that Christians are called to be God's persons wherever they are, but we are also involved in united efforts to be a light in our area. We could do much more than we are doing because

we are in the middle of a very needy part of the city. Our pastor carries a burden for the city, and here and there he has been able to light a spark, and the church has reached out. There is a VS unit ministering in northwest Portland; there are summer camps for city children and teenagers, a senior citizens' program for the many elderly persons who live near our church, and a newly established community craft day once a week in our building where we provide a variety of classes for children and adults and try to minister to their heart needs.

This is at least part of what it means for us to be the church in our local congregation. Even though we are only one small unit in the larger Mennonite Church, and far removed at that, we feel very much a part of that larger body of believers. It may be partly because we have ties with Mennonite relatives all over the United States, ties which help keep us aware of what is happening elsewhere in our church. But it is also because we are one in spirit with what we know of the Mennonite Church. We are becoming more aware of our Anabaptist heritage and appreciate that emphasis in the church.

We also have a deep regard for Mennonite Publishing House because it is our vital link with the church. The new *Mennonite Hymnal*, *Gospel Herald*, Sunday school and Bible school materials, and other church publications all help us feel a part of the larger church. One event we wish happened more often is visits from the church leaders from the Midwest and the East. We are always grateful for their ministry among us.

While we feel a part of the church, at times we have sensed a gap between the urban churches and the larger established churches. We have been forced to deal with change more rapidly than others, and some misunderstandings have arisen because of that situation.

At a Turning Point. I believe our congregation now stands at a turning point. We are at the end of an era when we grew simply by adding on all the Mennonites who came to the city. We have been oriented to young people, to the new people who constantly came in. In our church no one ever uses the phrase: "This is the way we used to do it." There has been no past. Now, however, we will begin to develop a tradition. The young couples have become families with growing children. Our church life will be characterized by less flux and more stability.

In the midst of this "settling in" we will face the challenge of carrying out our mission in new ways. A church which turns in upon itself and rests on past accomplishments soon ceases to be the church. To continue to experience God's love among us and demonstrate it to the world must be our goal.

Finally, I love my church, my spiritual home on earth. If what I have written sounds too glowing, be assured that we do fail often. But I have seen God at work among us in small and mighty ways. Whatever we become is the gift of our good and loving Father. He is worthy of our praise!

The Mennonite Hour

Unnecessary Waste or Necessary Witness?

by John R. Martin

The Mennonite Hour radio program, which began in 1952, was born out of urgent evangelistic conviction. This conviction was expressed in the following excerpt from an early letter to interested supporters:

"Shall we keep on going back to the same sinners in our communities who have had hundreds of opportunities and many advantages through the years to be Christian or shall we tell the multitudes who have fewer advantages and fewer opportunities to learn of the saving grace of God? Let us share with those in the regions beyond.

"As a staff we are dedicated to make this ministry a better one. We are dedicated to make it scriptural, evangelistic, spiritual, and warm. Pray for, support, and encourage this work of *'The Mennonite Hour.'*"

The lead article of the October 1953 *Informer* was entitled "We Preach Around the World by HCJB." The same issue listed these six objectives for the broadcast:

- To help fulfill the Great Commission.
- To get freedom from the blood of lost men.
- To help make the masses eternally-conscious.
- To help provide a spiritual diet for radio listeners.
- To provide a spiritual ministry to shut-ins.
- To use another of the "all means" to save some.

Evangelistic compassion and warmth motivated the broadcast. The radio ministry was produced with the conviction that many of the listeners were unchurched and unsaved. *The Mennonite Hour* was to help the Mennonite Church fulfill the Great Commission.

God used the ministry of B. Charles Hostetter to touch many persons. The "success" of *The Mennonite Hour* reached beyond the expectations of the founders. During the first ten years, the broadcast had thousands of listeners.

But who were these listeners? Were they from the multitudes and masses who had few opportunities to learn

of the saving grace of God? Yes, some were. But the majority were Christians, persons who knew of God's grace through Christ and had some church connection. Why weren't the masses listening? Partly because of the nature of the program, but also because most releases came during the Sunday morning "religious ghetto." Stations generally agree that the listening audience on Sunday morning is a church-oriented audience.

Due to these factors and others, some people have concluded that *The Mennonite Hour* should be discontinued. They have concluded that it is an unnecessary waste.

The reasons are varied. Persons working in the inner city or among minority groups feel the program should be dropped and "the money given to the poor." In light of our glaring social needs, how can we justify spending thousands of dollars each year for a ministry that is not geared to bring immediate physical or social relief?

Persons aware of the large number of religious broadcasts in this country question the value of our producing "just one more religious broadcast." An accurate count of religious broadcasts is difficult, but there are 360 broadcast producing or handling groups related to the National Religious Broadcasters (NRB). *WIFE*, a Christian radio station at Ashland, Virginia, releases 64 paid religious broadcasts. Should we be just another voice among the many religious radio voices?

But there is another side to the issue. An increasing number of Mennonite congregations desire local exposure and denominational identification. During the 1950s and 1960s, some of our congregations were embarrassed by the Mennonite label. Their ideal was to be a community church or nondenominational. Today, an increasing number are saying unashamedly, "We are Mennonite." They want the community to know about their congregation and that they are a part of the Mennonite brotherhood. Sponsoring *The Mennonite Hour* on a local station helps provide the desired exposure and identification. A number of congrega-

John R. Martin is president of the Board of Mennonite Broadcasts and assistant professor of church studies at Eastern Mennonite College.

tions recently rated *The Mennonite Hour* very high as "moderately relating" to community needs.

Another factor is the call of some congregational leaders for a positive alternative to religious broadcasts with a distorted message. Religious broadcasts range from excellent to poor. One concerned pastor feels the local religious station has more influence on the congregation than his own ministry. The Mennonite Church Member Profile indicates that 4 percent of the Mennonites listen to Carl McIntire and 7 percent listen to Herbert Armstrong. Sixty-three percent listen to Billy Graham. Mennonites do listen to religious broadcasts and are influenced by the negative and the positive elements of their message.

In 1970, consideration was given to discontinuing *The Mennonite Hour* in favor of programs directed to the unchurched. However, the Mennonite Board of Missions rejected the proposal because they said church people "need a Mennonite voice to speak to our day." After further consideration, the MBI directors agreed that *The Mennonite Hour* should be "a church-oriented program with discipleship and prophetic themes."

Many Christians are seeking help on moral and ethical issues but are not finding it in their congregational relationships. *The Mennonite Hour* attempts to speak to some of these issues in a bold manner from a biblical perspective.

But this approach did not settle the issue of *The Mennonite Hour*. Questions continued to be asked. In order to answer these, the directors of MBI sought the advice of the Mission Board and the coordinating counsel of the General Board. They affirmed the need for a *Mennonite Hour*-type of program.

The MBI staff recently completed a weekend of dialogue with 16 congregations. They appreciated the role of *The Mennonite Hour* as:

1. A statement of Mennonite theology and values.
2. A ministry to the church of the community.
3. Contemporary communication of Christian principles.
4. Positive voice among certain questionable religious broadcasts.

The Mennonite Hour continues to be broadly used by our congregations. Eighty churches are involved in sponsoring fifty releases of the broadcast. Twenty-five stations release the broadcast as a public service (free) to their communities. The other releases are sponsored by interested Mennonite individuals or groups. The Mennonite Brethren in the province of British Columbia placed *The Mennonite Hour* on seven stations in their area.

In light of these recent directives from the brotherhood, the MBI Board took action on May 25, 1973, to continue *The Mennonite Hour* with the present statement of target audience and objectives. The program is viewed as a broadcast that applies Christianity to contemporary issues.

We feel the mind of the brotherhood has been discovered and that *The Mennonite Hour* is viewed not an unnecessary waste but rather a necessary witness. ☺

Menno's Opinion

A few words to the new editor of the *Gospel Herald* might be in order, words from a layman, from the grass roots, out where the action is, words which the dweller in the Scottsdale ivory tower might well meditate upon before too many issues of our paper run off the press.

I believe this paper is the most widely read, most influential paper of the Old Mennonite tribe. It perhaps generates more heat from its articles and editorials than any other paper or magazine we release. It has been identified in the past as the official organ or voice of our church. To edit it is a task that only a few should undertake.

Now, Brother Editor, if this does not put the squeeze on you, if you do not feel afresh the pressure, then I would be much disappointed in the choice of the powers that be who placed you in this pivotal spot in our church. You need to feel the weight of your task.

I understand that you possess a doctor's degree. Fine. Just remember that most of us do not. I am not sure what narrow segment of Mennonite theology or history you inflated into a doctoral dissertation, but I am confident that in the *Gospel Herald* you will need to speak to broader issues, using words of less than six syllables. We respect your education and you will not need to prove it to us.

A new broom is recognized as one that sweeps clean. Your predecessors, however, were not men who accumulated a lot of rubbish. I would suggest that you do some sifting, some weighing, some consulting, before you brush too much out the back door. You are evidently a man of no mean stature, but discretion is sometimes the better part of valor. We are not a people to be changed overnight. We move slowly, a calendar timing us better than a stopwatch.

Let our paper continue to hear from the far edges of the Mennonite spectrum, as well as the center. This paper should continue to be a sounding board. But it dare not be a place to publish that which is theologically unsound. Measure incoming manuscripts by biblical standards, not your own rule of thumb. It will be your task to give us a balanced diet without introducing false doctrine to upset our spiritual digestive system. I do not envy your task in this respect, your task of sorting, accepting, refusing, balancing.

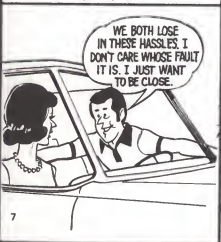
You should have an opinion of your own. It would be a mistake to try and carry water on both shoulders. We will expect a certain Hertzleronian flair to your editorials. If they flair too much, we will tell you. Unfortunately, when they are just right, you probably will not hear.

I have many more things to tell you, but I am not certain that you have the strength at this time to bear them.

I pledge to pray for you. Any Mennonite who fails to do so is failing his duty.

If I have seemed hard, forgive me. But your task is large. I love you, and I love our church. I believe the love for both is compatible. — Menno B. Hurd

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"Overview and Orientation," Theme for MBCM



Members of the Mennonite Board of Congregational Ministries from left to right: Russell Krabill, Elkhart, Ind.; Martin W. Lehman, Tampa, Fla.; Mark Derstine, Hyattsville, Md.; Phil Bender, Tavistock, Ont.; Fern Erb, Peoria, Ill.; Lupe De Leon, Elkhart, Ind.; Evelyn Brown, N.Y.C.; Theron Weldy, Phoenix, Ariz.; Richard C. Detweiler, Souderton, Pa.; James Hershberger, Hesston, Kan.; Mark Lehman, Sterling, Ill.

Mennonite Board of Congregational Ministries met at the Goshen offices, Oct. 9 and 10. This first meeting in the new biennium reviewed the total work of the Board. This was also the meeting at which the Board organized for the next two years.

One hour was spent responding to the report of each of the five Commissions and the staff persons associated with the Commissions. Much of the time of the Commission on Congregational Planning and Resources was spent looking at a proposal for a Congregational Planning and Resource Guide. This book is planned to help congregations look at their planning process, find resource persons, experiences, materials, and structures, and to have in one place a handy workbook for keeping a calendar, giving plans, and records.

Howard Zehr reported on the final meeting of the Commission on Evangelism which had been appointed by various agencies during the time before MBCM began to work. They had looked at positive values they saw for the Men-

nonite Church in Key 73, some concerns they had about Mennonite participation in Key 73, and some projections for the coming year. They urged the development of a strategy for church growth. Evangelism workshops will continue during the coming year. A new Commission will be appointed by the Board for the coming year.

In discussing the report of the Commission on Peace and Social Concerns, some time was spent with Cross-Cultural and Peace Education. Included was the discussion of a peace film. More of the time was spent looking at the peace and heritage emphases for 1975-76. It was decided to appoint a Commission with the specific task of coordinating the total planning for these years in the Mennonite Church.

The report of the Commission on Congregational Education and Literature recognized that Family Life Education, the emphasis for 1974, will be getting a major push when persons gather for "A Week of Work" early in the new year. This is to be a meeting to plan and coordinate the beginnings which will continue beyond 1974. It was decided to accept a proposal that the Herald Summer Bible School Series be revised. Youth work also comes in the scope of this Commission. A tentative

approval was given to a convention schedule through 1976; the major decision may well be the one to appoint a Commission on Congregational Youth Ministries. These persons will work at program development with Art Smoker, staff person in Youth Ministries.

The Commission on Congregational Leadership report raised two basic questions. We need to recruit congregational leaders more effectively to provide for the churches and to work more decisively in the area of continuing education. Several models, including Project Timothy and some of the things the seminars are doing, were discussed. Further work will have to be done in Coordinating Council to help identify where continuing education will be lodged in the church structures.

In the reorganization, Richard C. Detweiler was again elected president; Clayton Beyer, vice-president; Fern Erb, secretary; and James Hershberger, treasurer. Pray that God may guide this Board on a course useful to the congregations of the Mennonite Church.

Four New Members Join Congregational Ministries



Left to right: Martin W. Lehman, Tampa, Fla.; Phil Bender, Tavistock, Ont.; Evelyn Brown, New York City; Theron Weldy, Phoenix, Ariz.

Four new Board members, appointed by the regions, joined eight continuing members at the first meeting of Mennonite Board of Congregational Ministries in the 1973-75 biennium.

Martin W. Lehman is bishop of Georgia-Peninsular Florida District of Lancaster Conference. He works with eleven churches in this responsibility. In the Southeast Mennonite Convention, a district of Region V including Florida, Georgia, and South Carolina, Martin serves as vice-chairman. Martin and his wife, Rhoda, have two children. They are members of North Tampa Mennonite Church.

Phil Bender, a senior in agriculture at the University of Guelph, majoring in

* Note: Word has since come of Clayton Beyer's death. "We join the family and all who know Clayton in a sense of loss. Our prayer is that God may sustain those grieving and provide help as persons adjust to the loss." — MBCM

crop science, is a member of East Zorra Mennonite Church in Ontario. He has been involved in conference youth work and in the conference Christian Education Committee. He is single. Uniting the new life in the church with Anabaptist discipleship is a primary interest which Phil has.

Evelyn Brown is a native of South Carolina who has lived for several years in New York City. She is currently completing a master's degree in early childhood education. She teaches young children. Evelyn has a fifteen-year-old daughter. They attend Seventh Avenue Mennonite Church in Harlem.

Theron Weldy, a member of Sunnyslope Mennonite Church, Phoenix, Ariz., is director of counseling for a health agency. He works as a marriage and family counselor. Another part of his task includes supervising student counselors from Arizona State University; he is also a teaching assistant for a graduate course in counselor education under the extension department of the university. Theron and his wife, Evelyn, have three children, eleven to sixteen. They are MYF sponsors and Theron is music director in the local congregation. He has also served for the past twelve years as secretary of Southwest Conference.



Table fellowship

port, and discuss Spanish-language concerns. Al Valtiera, member of Lawndale Mennonite Church, Chicago, called for more involvement of Spanish persons on church boards to carry Spanish congregational interests.

Financial resources from the whole church must be channeled to make possible these special projects.

"If we can make some decisions and get them on paper we won't need to bring this up at another assembly," said Ruperto Guedea, pastor of the Alice (Tex.) Mennonite Church.

"Church leaders visit south Texas and ask, 'Why aren't you Mennonite?' People need something that tells them in their own language," another delegate said.

Laurence Martin, director of Congregational Literature Division of Mennonite Publishing House, and David Helmuth, representing interests of Mennonite Board of Congregational Ministries, took the counsel of the group. They indicated readiness to seek funding for initial Spanish-language projection. Martin is seeking names of persons able to write, translate, and edit Spanish materials.

Ken Weaver, secretary of Mennonite Broadcasts, Harrisonburg, Va., reported the change in responsibility for all Mennonite Spanish-language broadcasting to JELAM a year ago. JELAM is based in Puerto Rico and directed by Armando Hernandez, formerly of Colombia. Hernandez explained the scope and planning of the organization. The group discussed how North American groups can be involved in JELAM programming.

Other concerns identified and discussed included (1) Spanish pastors for Spanish congregations, (2) problems of youth in Spanish congregations, (3) a Spanish hymnal, (4) leadership training, (5) a five-year plan for Spanish congregations, (6) church-sponsored elementary schools, (7) meetings with Spanish leaders of other conferences.

Daniel Schipani, Mennonite pastor and professor from Argentina, currently studying at Associated Mennonite Biblical Seminars, Elkhart, Ind., led a discussion on "The Family in the Context of the Church." Small groups dealt with related themes of (1) family planning, (2) money management, (3) role of women, and (4)

child discipline and development gifts.

As part of retreat sessions numerous persons—men and women—gave testimony and reported on their work. Discussion, at times heated—as on family planning—was always lively, intense, and with wide participation.

Persons came from Iowa, Illinois, Indiana, Ohio, Pennsylvania, New York, New Jersey, Oregon, Texas, Puerto Rico, and Mexico.

Another Family Reunited

Almost routinely, but with a bit more excitement in her voice than usual, Doreen Harms, Mennonite Central Committee worker at Akron, handed me a letter. "Here's another *Findefall*."

"Findefall" in literal German translation is a "finding case." In our office jargon *Findefall* refers to a missing relative who has been found through the MCC Tracing Service.

It seems incredible that a husband and wife should be separated involuntarily and without knowledge of each other's whereabouts for 32 years. We paged through the file of Mr. and Mrs. E and their children. According to the Tracing Service records, Mrs. E first filed the information about her missing husband in 1953. Hopeful that he would be found soon and that MCC would help them get reunited, she wrote at the bottom of the vital statistics page: "The children and I wish you God's blessing for this work."

During the long years of war they hoped for peace and a happy reunion at home. But when the war ended, there was no home to return to. Instead of the warm embrace, there came the cold and lean refugee years.

And the long silence.

Just how long that silence and waiting had been was forcibly driven home to Mr. E when he realized that his two daughters, who had been six and ten when he saw them last, were now 36 and 40 years old.

As Mr. E contemplated the cruel fate, if fate it was, that tossed him eastward to Siberia and carried his wife and children westward to British Columbia, Canada, he composed his first letter to them. Why did you wait thirty years to find me, he asks. Then realizing that she could pose the same question to him, he changes the subject, rejoices that at long last they know of each other's whereabouts, apologizes for having forgotten how to write in German, and inquires about the children. He can hardly wait to receive the first letter from her.

In the Tracing Service, there are still many hundreds of such cases unsolved.

Voices to Be Heard



Agency representatives (l. to r.): David Helmuth, Laurence Martin, John Ventura, Ken Weaver, and Armando Hernandez.

Spanish-speaking Mennonite congregational leaders from the U.S. and Puerto Rico want their voices heard throughout the church.

As part of communicating with the brotherhood, Spanish leaders are talking with each other. Approximately 40 persons met Oct. 14-18 in the first Spanish workers *retiro* (retreat) held in south Texas.

Latino congregations are asking for help, especially in Spanish-language publishing. Representatives from Mennonite Church agencies working in Christian education and broadcasting attended to listen, re-

Dutch Peace Group, 50th Anniversary

A North American Mennonite representative joined in the celebration of the fiftieth anniversary of the Dutch Mennonite Peace Group at its annual conference in Elspeet, Netherlands, Aug. 31 to Sept. 2.

William Keeney, secretary of studies for Mennonite Central Committee Peace Section, attended the celebration as part of a European visit to review the current situation on Christian peace movements there.

The Peace Group celebration also honored Cor Inja, who has served for 25 years as a counselor for conscientious objectors. Inja, who has a strong New Testament basis for his pacifism, counseled at least 5,000 conscientious objectors during his work for peace.

The celebration service, a slide and music show, included religious paintings, pictures of Peace Group activities, and quotations from Revelation. Cor Inja closed with a devotional.

C. F. Brusewitz, chairman of the Dutch Mennonite Conference; J. de Graaf, former chairman of the Dutch Fellowship of Reconciliation; J. H. van Wijk, member of the Dutch parliament; and W. Veen addressed the three-day conference.

Brusewitz emphasized getting at the root causes of war rather than simply being against war and military service or dealing with the symptoms of war through relief work.

J. de Graaf noted that Mennonites by remaining a separate group were sometimes considered a stumbling stone in the peace movement. But he pointed out that their greatness lies in the obstinacy with which they maintain discipleship to Christ. Mennonites combine the tasks of standing with the oppressed and remaining nonviolent, he said.

J. H. van Wijk illustrated his belief that a minority group can have an impact on larger society if it is committed to freedom, equality, and nonviolence; demonstrates trustworthiness; and makes reasonable proposals.

Jesus' peace is one of powerlessness, said W. Veen on Sunday morning. Jesus' peace leaves one vulnerable. It is relational, not rational. This is the context in which the Peace Group has been busy the past fifty years, he added.

Following the conference Keeney attended meetings concerning the celebration of the 450th anniversary of the beginning of the Mennonite church, and the possible reconstitution of the German Mennonite Peace Committee. Keeney also served as a resource person for an MCC and Mennonite mission worker

retreat in Germany where he also talked with the American Mennonites, who have been relating to peace activities.

Researchers Study Middle East



Arab mukhtars (village chiefs), at the village of Surif in Israel, host a "news conference" for the Middle East study group.

"The experience was a full success," so spoke an enthusiastic member of the middle East Study Tour and Field Archaeology following a 3 1/2-week visit to Lebanon, Syria, Jordan, and Israel capped by another two-week excavation at Tel Aphek in Israel.

Encouraged by the Council of Mennonite Seminaries, the two seminaries at Fresno and Elkhart, under the leadership of Elmer Martens and Millard Lind, organized the educational experience for a 20-member group.

The group got a taste of the inconvenience which Middle East politics can impose. Because the borders between Lebanon and Syria were closed, it was necessary, despite top-level talks between the two countries, to fly to Nicosia in Cyprus so that from a neutral base the group could enter Damascus. Border crossings, with their frequent friskings and extensive paper work, were indicators of the uneasy relationship which exists between the Arab countries and Israel as well as among neighboring Arab countries.

The study group examined many excavations. Notable ruins of Canaanite culture at Ugarit, of Roman architecture at Tyre, Baalbek, Jerash (in Jordan) and Jerusalem, of the Nabateans at Petra presented evidence of strong societal organizations preoccupied in the past with deities, temples, altars, and burials. Bible details came into focus: when Jesus visited Tyre or Jerash (in Jordan) He was in cities in which there was much cultural activity.

When Herod built the temple platform in Jerusalem he spared no energy to make the setting for the temple extremely impressive.

A feature of the tour consisted of the lectures and study papers presented by students and faculty. At Tyre and in Damascus Martens discussed the role of these respective powers in the ancient world. En route to Ugarit, Bob Zuercher, student at the Elkhart Seminary, read a paper about the significance of the clay tablet literature from this north Canaanite city-state. While traveling south on the King's Highway through Moab and Edomite countries papers on the historical situations were read. Millard Lind presented a stimulating paper on the Zealot movement in conjunction with the visit to Masada, a notable holdout for Zealots in the first century.

Frequently, lengthy Scriptures were read as at Tekoa, the home of Amos, the prophet. Atlases and related literature circulated almost constantly among group members. At Shechem and Jericho, Don Henson and Alma Coffman, both enrolled at the seminary at Elkhart, presented lengthy and well-researched papers on archaeological aspects. A geography major, Gary Smith, helped pass the time at customs at Jericho with a paper on the Jordan rift. Professionals such as Hal Ronning gave two interpretive talks on historical geography.

Students were kept aware of the continued tension between various factions in the Middle East. An Israeli government official indicated that Israel would be prepared to release 55 percent of its territory to the Arabs.

It was unsettling to some members of the group to observe that not all of the Israelis are enthusiastic about developments in the country. Visits to certain synagogues made clear that there are those who protest the actions of the Israeli state even in its 25th anniversary year. One saw such graffiti on the synagogue walls as "25 years of rebellion against God."

Roy Kreider, longtime a Mennonite resident in Israel, noted in his talks to the group that Israel no longer countenances missionary activity. Cleon Nice, one of the group participants, had occasion to see firsthand the damage done to a Baptist Church by protestors.

Unforgettable, and for some tour members a highlight of the entire experience, was the visit to the Arab village of Surif. The visit was coordinated by LeRoy Friesen of Mennonite Central Committee in Jerusalem. Here was firsthand evidence of the assistance that the Mennonites are offering to the needy villagers through the supply of embroidery materials. *Mukhtars*, the local village

chiefs, called the equivalent of a news conference. They spoke readily, though guardedly, about their history of occupation by the British, the Jordanians, and now by the Israelis. The sharing of a meal, as well as visits to their homes, were high moments in which all felt a measure of kinship and compassion.

In Jordan the group visited the Marka Camp, a refugee camp of 25,000 Arabs. Here various agencies, including Mennonites, are assisting in the food distribution program and in the educational program. Five kindergarten schools are in operation but still 900 boys and girls are without the opportunity for this type of education. An after-dinner discussion with Mennonite Central Committee workers in Amman, Jordan, pinpointed various issues but most significantly conveyed the dedication of these workers.

Group members agreed that great stimulus came by way of fellowship discussion and sometimes debate with fellow Mennonites.

War Not Affecting Work in Middle East

War continues in the Middle East, where eighteen Mennonite Central Committee volunteers are serving. Five workers are located in Amman, Jordan; four in Jerusalem; five in Beit Jala, just outside of Jerusalem; and four in Cairo, Egypt.

Akron staff is alerting Middle East personnel to its readiness to respond to the relief of war sufferers on either side.

According to cables from Jerusalem and Amman, Mennonite volunteers are well and working. Although no direct word has been received from the teachers in Cairo, they are not in apparent danger.

In addition to the teachers at the Ramses College for Girls in Cairo, the Middle East program includes community and economic development projects, a clinic and health program, and two kindergartens for Palestinian refugee children in Jordan. In West Bank, volunteers work with a Mennonite Boys' School, a needlework project involving 600 Palestinian women, and a sewing and training center.

There are no plans for moving volunteers from their present assignments. Should the war become significantly more widespread, it would be necessary to face the difficult question whether they should move to other locations. Remaining may be important during an emergency situation when local people need assistance the most. Leaving the area might mean it would not be possible to resume work there.

Two Pastors Elected to Seminary Board



Herbert Schultz



Ronald Kennel

Pastors Ronald L. Kennel, Wellman, Iowa, and Herbert Schultz, Cambridge, Ont., were elected recently by the Mennonite Board of Education to membership on the Goshen Biblical Seminary Board of Overseers. Both men are graduates of the Goshen Seminary.

Ronald Kennel is pastor of the Wellman (Iowa) Mennonite Church, and is a member of two Iowa-Nebraska Mennonite Conference bodies: the Mission Board Executive Committee and the Conference School Board.

Herbert Schultz is pastor of the Wanner Mennonite Church at Cambridge, Ont. From 1955 to 1970 he was pastor of the Poole (Ont.) Mennonite Church. During this time he served on several Western Ontario Mennonite Conference agencies, and taught at the Ontario Mennonite Bible School and Institute from 1962 to 1969.

The Goshen Biblical Seminary Board of Overseers is responsible to the Church-wide Mennonite Board of Education for the operation of the seminary.

Other members of the Seminary Board of Overseers are Paul L. Conrad, Scottsdale, Pa.; Clayton Eigsti, Morton, Ill.; Nelson E. Kaufman, Mt. Joy, Pa.; James D. Kratz, Elkhart, Ind.; John E. Lapp, Lansdale, Pa.; Donald E. Yoder, Phoenix, Ariz.; Richard J. Yordy, Hesston, Kan.

Auditions for Manitoba Centennial to Be Held

The Canadian Mennonite Bible College and Mennonite Brethren Bible College Oratorio choirs will again join forces for a performance at the Centennial Concert Hall on Mar. 8, 1974, in Winnipeg, Man. The program will open with several shorter 17th-century works by Heinrich Schuetz and Henry Purcell, and will commemorate the 100th anniversary of the coming of Mennonites to Manitoba.

The second half of the concert will be recorded by the Canadian Broadcasting Company for release on the national radio network in the spring and will feature Bruckner's "Mass in F Minor," accompanied by a fifty-piece professional orchestra. George Wiebe, CMBC faculty member, will conduct.

Auditions for soprano and alto soloists for the performance of Bruckner's "Mass in F" and Purcell's "Te Deum Laudamus" and "Jubilate Deo" will be held on Nov. 2, 8:00 p.m., and Nov. 3, 2:00 p.m., in the chapel of CMBC, 600 Shaftesbury Blvd., Winnipeg, Man. Teams of auditioners will consist of three members from the Canadian Broadcasting Corporation in addition to William Baerg and George Wiebe of the combined oratorio choir.

For further information call (812) 337-1378.

Workshop on Biblical Preaching Announced

Responding to expressed interest, a workshop on contemporary biblical preaching is being announced to be held at the Associated Mennonite Biblical Seminaries, Elkhart, from Jan. 28 to Feb. 1, 1974, sponsored by the seminaries and area Mennonite conferences.

The workshop is designed for pastors and for seminarians as well as others interested in the renewal of faithful biblical preaching which speaks relevantly to the contemporary human situation.

Forenoon sessions throughout the week will focus on biblical interpretation in preaching. Primary resource persons for these sessions are James D. Smart (Toronto), author of *The Interpretation of Scripture* and *The Strange Silence of the Bible in the Churches*; John Howard Yoder (Elkhart); as well as other members of the seminary faculties and boards.

Afternoon sessions will focus on the communication issues in contemporary preaching. Primary resource persons will be LeRoy Kennel, associate professor of Communications at Bethany Theological Seminary; Kenneth Bauman, Berne, Indiana, recently president and professor of preaching at Union Biblical Seminary, Yontal; and others.

Evening sessions will be devoted to the experience of preaching itself with response sessions to illustrate follow-up and development possibilities in the preaching process.

This workshop is a new form of the January Inter-Mennonite School for Ministers held annually at the seminaries. Details on registration will be announced later.

Rosemary Ruether, noted Catholic theologian, will speak on "Women and Religion" at the Peace Section Assembly to be held at Camp Friedenswald, Cassopolis, Mich., on Nov. 9 and 10. Theme of the assembly is "Interdependence of Men and Women." Contact the Peace Section, MCC, Akron, Pa. 17501, or call (717) 859-1151, for further information.

James Armstrong will be ordained on Nov. 4 at the Mill Run Mennonite Church, Altoona, Pa. Elam Click, overseer, will be in charge of the service. George Townsend, of Altoona, will lead the singing, and J. J. Hostetler, conference minister, has the sermon. Giving the charge to Armstrong and the congregation will be Elam Click. Also on the program are testimonies by James and Linda Armstrong.

Keith Leinbach, from Three Rivers, Mich., was licensed and installed as assistant pastor of the Lockport congregation, Stryker, Ohio, Oct. 14. Keith's father, Etril, of Valparaiso, Ind., brought the message. Willis Breckbill, conference minister, officiated in the licensing. The Leinbachs have two children and live at R. 2, Archbold, Ohio 43502.

Vincent Frey was installed as pastor of the Huber congregation, New Carlisle, Ohio, Oct. 14. Elvin Sommers, area overseer, officiated. Vincent and his family spent nearly ten years in Ahome, Sinaloa, Mexico, as missionaries under the Pacific Coast Mennonite Conference. The Freys were originally from Archbold, Ohio, and have four children. They live at 9775 Milton-Carlisle Road, New Carlisle, Ohio 45344.

Paul Boyer began serving the Central congregation, Elida, Ohio, as interim pastor on Sept. 23. Paul was ordained in the General Conference Mennonite Church and has served the First Mennonite Church of Lima as interim pastor. He has full-time employment with the Wapakoneta school system, where he serves as vocational guidance counselor in the high school.

Eugene and Luella Blosser, serving with Mennonite Board of Missions in Japan since their transfer from China in 1953, have moved to Hiroo to help with a new outreach venture of the Japan Mennonite Church. "We are excited about the completely new role we find ourselves in," they write, "as we enter a town where there is no established congregation. As the Spirit guides, we will give the simple message of salvation, praying that the hearts He has prepared will receive it. Wednesday evenings we are having cottage meetings in the homes of the

three Christian families in Hiroo." The Blossers' new address: 10 Chome, Nakadori, Hiroo Cho, Hiroo gun, 089-26 Hokkaido, Japan.

A memorial fund has been set up at Hesston College in honor of Clayton V. Beyler, who passed away on Oct. 13. The fund will be used for loans to students interested in biblical studies. Beyler was dean of instruction at Hesston College, where he had been a faculty member for 24 years in the Religion, Bible, and Philosophy Division. He was ordained to the ministry in 1944 and spent three years in India and China serving under Mennonite Relief and Service Committee. He wrote more than 250 curriculum pieces for Mennonite Publishing House. In 1962, he delivered the John F. Funk Lectures, which were published the following year as *The Call to Preach*. Beyler actively served the Mennonite Church at large, and at the time of his death was vice-president of the Board of Congregational Ministries.

Michael and Mattie Mast, Mennonite Board missionaries in the Chaco of northern Argentina, report that a Pilaga Indian pastor has opened a lumber camp for his people. Denis Zarate, pastor of the church at El Descanso, obtained local credit and launched the camp as an independent business venture. He employs about 60 woodcutters. "We spent several days visiting the camp and hopefully aroused renewed interest in the Lord of all while giving encouragement to this splendid show of initiative," the Masts reported.

John and Genevieve Friesen, serving in India with Mennonite Board of Missions since 1939, now live in Naini, where John is assistant secretary for North India for the Leprosy Mission. A major part of the assignment involves visiting leprosy centers to encourage paramedical workers in development of a spiritual ministry integrated with their medical work. John reports visiting a hospital with 37,000 registered patients at Purulia, West Bengal. "They had a lot of things they wanted me to see, including their out-clinics—one 30 miles out, the other 45, and still another place 45 miles beyond that may be closed." In mid-October, John attended the All-India Leprosy Workers' Conference in Wardha, which



Clayton V. Beyler

was a centennial celebration of the discovery of the leprosy bacillus by Hansen in 1873.

Robert and Lois Witmer, Mennonite Board of Missions workers in Paris, France, are on a three-month trial—having Sunday school during preaching time. They meet together for a half hour to sing and worship before the children go to their classes. At the same time the adults have prayer and praise and the sermon. With many young families with from two to four children, we are trying to find the best solution to train them and still combine two cultures: one that says children don't go to church, and the other that feels children can profit from church life."

David and Karen Powell, serving in Aibonito, Puerto Rico, with Mennonite Board of Missions, request prayer for a two-day church leadership retreat next month: "We will study why our churches are or are not growing, set some realistic goals for the next five years, and pray that God will give us wisdom and insight to accomplish these goals." As treasurer of the island-wide women's group, Karen participates in planning meetings. "The last meeting, on the theme 'Showing the Fruits of the Spirit in the Home,' was thrilling; all went home determined to live out God's love with families and neighbors," she reported.

Stanley Miller, overseas mission associate teacher in Asuncion, Paraguay, for two years, has returned to his home in Elkhart, Ind. (Box 337-A, R. 1. 46516)

Christmas International Homes is being sponsored for the second year this Christmas season by the Home Ministries and Evangelism Department of Eastern Mennonite Board of Missions. The project plans to arrange for hospitality from Dec. 21 to Jan. 4 for international students who are unable to go home during their school holidays. Plans are to host 100 students. Families of the Lancaster, Pa., area are invited to host the students. Persons interested in becoming hosts to one or more students, including student families, should contact Home Ministries Office, Eastern Mennonite Board of Missions and Charities, Salunga, Pa. 17538; tel.: (717) 698-2251.

"The key to a successful Christian life is interaction with a close group of Christian brothers and sisters," said missionary-anthropologist Donald R. Jacobs during Eastern Mennonite College's Fall Spiritual Life Week, Oct. 1-5. Using the theme "Jesus Christ is Lord" and emphasizing "joyful discipleship" and "deepening Christian commitment" during ten morning and evening sessions in the chapel auditorium, Jacobs warned that "commitments made this week will dis-

sipate unless they are reinforced by Christian friends." Throughout the week, the visiting EMC professor attempted to draw spiritual truths from the life of Peter.

Because of shortage of food in areas near Maiduguri, Nigeria, Mennonite Central Committee has granted up to three thousand dollars to buy guinea corn for Nigeria. William Thiessen, Nigeria director, reported that the critical period will extend into November, when farmers hope to harvest a crop of guinea corn and millet, provided there is enough rain to allow the crops to mature.

Samuel and Lois Zeiset and son Frederick left their home on Oct. 8 for a two-year assignment in West Irian. They are appointed by Eastern Board with secondment to Missionary Aviation Fellowship for an airplane mechanic job. Their address is Missionary Aviation Fellowship, Sentani, Irian Jaya, Indonesia.

Nathan Hege, mission director in Ethiopia, recently reported that a number of missionaries and church leaders have had medical difficulties. Nathan is still recovering from an operation he had in mid-September; Carl Hansen has hepatitis, and Paul T. Yoder broke a bone in his foot, which will cancel his trips to Awash Valley for six weeks. Negash Kebede is convalescing from a recent fistula operation, and Millon Belete was in the hospital with an undiagnosed fever and severe headache at the time Nathan wrote, on Oct. 3. Nathan concluded, "This looks like a sorry bunch reporting, but morale is still reasonably good. It means a lot to us, however, to have you think about us when we have low times."

Richard Weaver, missionary at Shirati Hospital, Tanzania, was in the States for several weeks in October to take his medical boards in surgery. His father, Daniel L. Weaver of New Holland, passed away on Oct. 8.

Nicholas Wolterstorff, chairman of the philosophy department at Calvin College, Grand Rapids, Mich., is speaking at Eastern Mennonite College, Oct. 29-31, under the auspices of the Thomas F. Staley Foundation's Distinguished Christian



Nicholas Wolterstorff

Scholar Lecture Program. Wolterstorff's chapel address each day focuses on "Faith and Reason." In the evenings he is speaking on "The Christian Perspective on the Arts." The author of two books, Wolterstorff is senior editor of *The Reformed Journal* and contributing editor of *The Other Side*.

A Mennonite Central Committee volunteer in Nigeria was among 100 chosen to help with national education planning, Sept. 9-23. Mrs. Martha F. Graber, Freeman, S.D., was one of seven members of the home economics group working on curriculum reform at a workshop sponsored by the Nigeria Educational Research Council. The workshop, held at the University of Ibadan, was set up to review the content and methodology of the secondary curriculum in Nigeria. Curriculum changes were needed to provide for a wider range of student abilities and to make study more relevant to practical needs.

Offset printer needed at Goshen College. Person should have experience with negative stripping and platemaking. Will have responsibility for operating small offset press and managing printing department with two employees. Call or write to Staff Personnel director, Goshen College, Goshen, Ind. 46526. Tel. (219) 533 3161, Ext. 377.

Special meetings: Richard F. Ross, Hartsville, Ohio, at Gospel Fellowship, Shallow Water, Kan., Nov. 4-8. J. Lawrence Burkholder, Goshen, Ind., at Bloomington, Ill., Nov. 17, 18.

Revival meetings with Elam Stauffer as evangelist at Barrville (Reedsville, Pa.) Mennonite Church had been announced for Nov. 11-18. The date has now been changed to Nov. 18-25.

New members by baptism: eight by baptism and one by confession of faith at Howard-Miami, Kokomo, Ind.

readers say

Submissions to Readers Say-column should comment on printed articles.

I am happy you were able to use one of my comments, "Urban Sioux Face Many Problems," in your Oct. 2 issue (pp. 759, 760).

I do wish you would not have cut off the last (and to me the most important) statement of the article which reads:

"The above selected problems are complicated and intricately interrelated. Readers are encouraged not to see these difficulties as isolated from each other, but rather to try to appreciate the fact that the problems run in cycles. To try seriously to solve these problems would mean to work comprehensively in each area all at the same time. This means that we should never be satisfied with haphazard and half-hearted summer projects. It means that trained people are needed to commit their lives for a people who have been hurt in a most insistent and tragic way."

After a whole summer of traveling through Indian reservations and seeing white Mennonite missionaries at work, the above statement needs to be made over and over again. There are too few comprehensive and balanced programs by white missionaries. — Emma La Roque, Goshen, Ind.

I've read with interest the article "Watchman, What of the Night?" Oct. 2, and was disappointed with the author's narrow view of why some American Christians are "yearning for the rapture."

America isn't the only nation that's ripe for God's judgment. America is very sinful, I agree, but what of communist China and Russia, etc., that have put millions of people, including Christians, to death? Are the other nations of the world any less ripe for judgment?

Why do Americans think the end is so near? There is worldwide evidence of the very soon return of Christ. The new nation of Israel, the rise of communist Russia to the north, evidence of coming world government, demon worship today, just to name a few. Some Christians are seeing these and many other signs and are discerning the times (Luke 12:56) . . .

Man has tried and failed to rule the world. Jesus Christ is coming back to rule the nations perfectly. God does have a timetable set for this old earth and it is moving right along according to His schedule. So again I say, not only America but the world will soon be seeing God's total judgment.

In the meantime, let's look up and live as though Christ were coming today, evangelize, and praise the Lord! — Eileen Godshall, Frederick, Pa.

I am very grateful for Walther's article, "We Changed Our Minds About Indians," in the Sept. 18 issue. It is also my wish that the Indians can be accepted in our society.

I am only now beginning to realize how much the Indians are discriminated against, and I believe there are others also subject to this ignorance.

I liked the stress that was put on the fact that the Mennonites did not know what to expect from the Indians, but I would have liked to know more of what the Indians were thinking and feeling throughout the experience. — Vicki Shelly, Perkaskie, Pa.

I greatly appreciated the three articles by Dorothy Nye (Aug. 7, 14, 21) concerning women. Hopefully, this will help dissolve some of the myths within the male-dominated church that have perpetuated the subjugation of women.

It was also encouraging to hear what the MCC Peace Section Task Force on Women is endeavoring to do. Much more needs to be done in the local congregations to enable women to realize their potential. Unless the church begins speaking to the needs of women they will be forced to look elsewhere for answers. — Bernita Boyts, Overland Park, Kan.

births

"Children are an heritage of the Lord" (Psalm 127:13)

Atkinson, Mark and Grace (Myers), Perkaskie, Pa., third child, second daughter, Rosanna Joy, July 4, 1973.

Beall, Wayne and Carroll (Hostetter), Corpus Christi, Tex., first child, Shannon Dwayne, Aug. 29, 1973.

Bergey, Kenneth C. and Connie Sue (Hange), Souderton, Pa., first child, Matthew Scott, Oct. 6, 1973.

Beyer, John William and Elaine (Amstutz), Buckeye, Ariz., second son, John Mark, Sept. 14, 1973.

Bueno, Daniel and Jeanette (Clymer), Lancaster, Pa., first child, Anthony David, Sept. 2, 1973.

Clemmer, Leroy and Doreen (Alderfer), Harleyville, Pa., first child, Christopher Lee,

Aug. 7, 1973.

Dagen, Nelson and Barbara (Neff), Leola, Pa., first child, Craig Philip, Oct. 6, 1973.

Davenport, Harold and Verneice (Lovick), Bronx, N.Y., first child, Rachelle Lynnette, Aug. 12, 1973.

Derstine, Leon K. and Elaine (Bergey), Hatfield, Pa., first child, Cheryl Lynette, Sept. 20, 1973.

Derstine, William S. and Janet (Givens), Souderton, Pa., first child, Krista Lynn, Oct. 4, 1973.

Hosteller, Charles and Wanda (Amstutz), Smithville, Ohio, second child, first son, Rodney Lynn, Sept. 29, 1973.

Klett, Ronald and Janet (Jaquet), Wooster, Ohio, first child, Brian Andrew, Sept. 29, 1973.

Landis, Kenneth and Leona (Freed), Perkasie, Pa., second child, first son, Brian Lamar, Oct. 4, 1973.

Lehman, Keith and Ernestine (Short), Lititz, Pa., first child, Kendall Keith, Sept. 8, 1973.

Mast, H. Linn and Nancy (Moon), Pittsburgh, Pa., second son, Timothy Andrew, Oct. 1, 1973.

Miller, William R. and Patricia (Townsend), Canton, Ohio, first child, William Ray II, Oct. 2, 1973.

Myers, Alan and Rhoda (Moyer), Lebanon, Pa., first child, Beverly Jayne, June 10, 1973.

Nisly, Calvin and Orpha (Yoder), Hartsville, Ohio, sixth child, third daughter, Marilyn, Oct. 11, 1973.

Plett, Gerald and Grace (Wendland), Stratford, Ont., third child, second son, Jonathan Edward, Oct. 7, 1973.

Seewetz, Tom and Becky (Alderfer), Harleysville, Pa., second daughter, Kristen Nicole, Sept. 27, 1973.

Steiner, Charles and Martha (Richard), Wooster, Ohio, third child, second daughter, Janelle Renae, Sept. 23, 1973.

Stoltzfus, Marvin and Zeldia (Yoder), Kalona, Iowa, third child, first daughter, Angela Leigh, Oct. 1, 1973.

Swartzendruber, Wayne and Geraldine (Dietzel), Bay Port, Mich., second child, first daughter, Dawn Renee, July 13, 1973.

Yoder, Milton and Carol (Yoder), Sarasota, Fla., second daughter, Tonya Michele, Oct. 3, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beechy — Schrock. — Leonard Beechy, Wooster, Ohio, Martins cong., and Sharon Schrock, Wooster, Ohio, Oak Grove cong., by Peter B. Wiebe, Aug. 25, 1973.

Fewster — Brubacher. — James Edward Fewster, Brantford, Ont., United Church, and Carol Linda Brubacher, Eora, Ont., Bethel cong., by Simeon Hurst, Oct. 6, 1973.

Fosnight — Rupp. — Aaron D. Fosnight, Wichita, Kan., Mennonite Brethren Church, and Patty Rupp, Wauson, Ohio, Inlet cong., by Dale Wyse, Aug. 18, 1973.

Frey — Rychener. — Kenneth Frey, Wauson, Ohio, West Clinton cong., and Victoria Rychener, Archbold, Ohio, Zion cong., by Ellis B. Croyle, Aug. 18, 1973.

Horst — Hess. — James E. Horst, Jr., E. Petersburg, Pa., Brethren in Christ Church, and V. Jean Hess, Lancaster, Pa., Landis Valley cong., Oct. 6, 1973.

Kapper — Petre. — Dennis Kapper, Alliance, Ohio, Stoner Heights cong., and Sandra Petre, Alliance, Ohio, United Church of Christ, by Harold G. Stoltzfus, July 28, 1973.

Meyer — Weldy. — David Meyer, Ridgeville Corners, Ohio, and Kirsten Weldy, Archbold, Ohio, both from Zion cong., by Ellis B. Croyle, Aug. 4, 1973.

Miller — Schlach. — Arden D. Miller and Linda Sue Schlach, both from the Longenecker cong., Winesburg, Ohio, by Albert C. Slabach, Sept. 8, 1973.

Miller — Steiner. — John R. Miller, Millersburg, Ohio, Berlin cong., and Sharon Steiner, Berlin, Ohio, First Ridge cong., by Roman Stutzman, Aug. 24, 1973.

Nitsley — Leaman. — Jay Wilmer Nitsley, Manheim, Pa., Erismam cong., and Elta Jean Leaman, Manheim, Pa., Gantz cong., by Ellis D. Leaman, Oct. 13, 1973.

Nussbaum — Thut. — Ray Nussbaum, Fishers, Ill., East Bend cong., and Kay Thut, Orrville, Ohio, Oak Grove cong., by Peter B. Wiebe and Ervin Nussbaum, Sept. 1, 1973.

Schwager — Derstine. — Ronald Earl Schwager, Quakertown, Pa., Lutheran Church, and Carol Anne Derstine, Souderton, Pa., Rock-hill cong., by Henry L. Ruth, Sept. 15, 1973.

Stoltzfus — Burkholder. — Jerry Stoltzfus, Conestoga cong., Morgantown, Pa., and Judy Burkholder, Albany cong., Albany, Ore., by Paul C. Burkholder, father of the bride, and Paul G. Landis, Oct. 5, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beideman, Raymond S., son of Isaac and Mary (Swartz) Beideman, was born in Montgomery Co., Pa., Jan. 16, 1894; died at the Grand View Hospital, Sellersville, Pa., Sept. 30, 1973; aged 79 y. 8 m. 14 d. He was married to Della Moyer, who preceded him in death in 1951. Surviving are one daughter (Edith R. — Mrs. Wilmer D. Kinner, Jr.), 4 grandchildren, 5 great-grandchildren, one brother (Abraham S.), and 2 sisters (Mrs. Alice Gehman and Mrs. Edna Bishop). He was a member of the Souderton Mennonite Church, where funeral services were held on Oct. 4, in charge of Richard C. Detweiler and Russell B. Musselman; interment in the Souderton Mennonite Church Cemetery.

Gerig, Della R., daughter of Uriel and Lydia (Lantz) Yoder, was born at West Liberty, Ohio, Apr. 1, 1889; died of a heart attack at Mennonite Memorial Home, Bluffton, Ohio, Sept. 23, 1973; aged 84 y. 5 m. 22 d. On Dec. 17, 1912, she was married to Melvin Gerig, who survives. Also surviving are 3 daughters (Marie — Mrs. Leonard Miller, Emily — Mrs. Weldon Bender, and Eloise — Mrs. Gene Caskey), one son (Virgil Gerig), 17 grandchildren, 10 great-grandchildren, and one sister (Mrs. Lela Plank). She was a member of the Oak Grove Mennonite Church, where funeral services were held on Sept. 24, in charge of Peter B. Wiebe; interment in the Oak Grove Cemetery.

Gusler, Basil Howard, son of George and Emma (Bushman) Gusler, was born at Fairview, Mich., June 15, 1913; died of a heart attack at Fairview, Mich., Oct. 6, 1973; aged 60 y. 3 m. 21 d. On Sept. 19, 1937, he was married to Fern Handrich, who survives. Also surviving are 3 sons (Owen, Nelson, and Donald), one daughter (Dawn), 6 grandchildren, 4 brothers (Kenneth, Norman, Melvin, and Gilbert), 3 sisters (Verna Rhoads, Lela Miller, and Luella Detweiler). One son, Claire, preceded him in death. He was a member of the Fairview Mennonite Church, where funeral services were held on Oct. 8, in charge of Virgil S. Hersherberger; interment in the Fairview Cemetery.

Klopfenstein, Roger D., son of Alton and Elsie (Grieser) Klopfenstein, was born at Arch-

bold, Ohio, Sept. 6, 1943; died suddenly at Madison, Wis., Aug. 23, 1973; aged 29 y. 11 m. 17 d. On May 30, 1964, he was married to Janet Rupp, who survives. Also surviving are 2 sons (Chad and Derek). He was a member of the North Clinton Mennonite Church. Funeral services were held at the Central Mennonite Church, Aug. 26, in charge of Dale Wyse, Olen Nofziger, Charles Gausche, and Ellis Croyle; interment in the Pettitsville Cemetery.

Miller, Daniel J., son of John D. and Kathryn (Miller) Miller, was born near Sugar Creek, Ohio, Apr. 4, 1900; died at Timken Meyer Hospital, Canton, Ohio, Aug. 22, 1973; aged 73 y. 4 m. 18 d. On Sept. 5, 1936, he was married to Dorothy B. Barr, who survives. Also surviving are 2 daughters (Margaret Matye and Martha — Mrs. Freeman Hosteller), 4 sons (Dale, Doyle, James R., and Ralph D.), 11 grandchildren, 2 sisters (Ollie — Mrs. Milo Hamsher and Martha — Mrs. George Beechy). He was preceded in death by his parents, 3 sisters, and 3 brothers. He was a member of the Walnut Creek Mennonite Church, where funeral services were held on Aug. 25, in charge of Paul R. Miller and Albert Slabach; interment in the church cemetery.

Schrock, Mary Viola, daughter of Daniel and Rebecca (Smiley) Ramseyer, was born at Smithville, Ohio, Apr. 22, 1892; died of a stroke at the Dunlap Hospital, Orrville, Ohio, Sept. 13, 1973; aged 81 y. 4 m. 22 d. On Nov. 27, 1913, she was married to Alvin Schrock, who survives. Also surviving are 3 sons (Donald, Dean, and Darrell), 2 daughters (Laverne — Mrs. Richard Redett and Mary Lou — Mrs. William Berkey), and 21 grandchildren. She was a member of the Oak Grove Mennonite Church, where funeral services were held on Sept. 15, in charge of Peter B. Wiebe and Lester Hosteller; interment in the Oak Grove Mennonite Church Cemetery.

Vann, Edna May, daughter of Aquilla and Mary Miller, was born at Edinburg, Va., Dec. 17, 1891; died at Woodstock, Va., Oct. 1, 1973; aged 81 y. 9 m. 20 d. On Nov. 8, 1913, she was married to Claude Vann, who survives. Also surviving are 2 sons (Randolph R. and James F.) and 2 daughters (Mrs. Virginia Drummond and Mrs. Alice Moton). She was a member of the Mt. Jackson Mennonite Church. Funeral services were held at the Dellinger Funeral Home on Oct. 10, in charge of Herman R. Reitz and Linden M. Wenger; interment in Mt. Jackson Cemetery.

Yoder, Ida, daughter of Mr. and Mrs. Solomon B. Plank, was born in East Lynne, Mo., Dec. 3, 1897; died at Newton, Kan., Sept. 24, 1973; aged 75 y. 9 m. 21 d. On June 2, 1920, she was married to Eli T. Yoder, who preceded her in death on Sept. 13, 1973. Surviving are 3 sons (John Arnold, Lawrence, and Vernon), one daughter (Mary Kathryn — Mrs. Ransom Stucky), 16 grandchildren, one brother (John Stucky), and one sister (Ella Plank). She was a member of the Hesston Mennonite Church, where funeral services were held on Sept. 27, in charge of John Duerksen and Paul A. Friesen; interment in East Lawn Cemetery.

Cover and page 827, Portland Chamber of Commerce photos.

calendar

Virginia Fall Missions Conference, Newport News, Va., Nov. 2.
AFRAM, Limuru, Kenya, Nov. 4-11.
Southwest Mennonite Conference, Trinity, Glendale, Ariz., Nov. 22-23.
Pacific Coast Conference, Dec. 7-9.

items and comments

International New Testament Published

After seven years of preparation, the New International Version New Testament has been published.

Sponsored by the New York Bible Society International and published by Zondervan Bible Publishers in Grand Rapids, Mich., the NIV New Testament is a fresh translation from the original language of Scripture—Hebrew, Aramaic, and Greek. It has been prepared by some 100 evangelical scholars from various nationalities and denominational backgrounds.

The formal beginning of the project was in 1965, when an ad hoc committee of scholars was formed to study the possibility of a new Bible translation to replace the archaic King James Bible. A year later, a Conference on Bible Translation was held at Chicago's Moody Memorial Church, during which 100 Christian leaders and Bible scholars agreed on a translation that would be both modern in idiom and faithful to the original languages.

New York Bible Society International took sponsorship of the project in 1967 and established a 15-member Committee on Bible Translation. Work actually began in 1968 and in 1969 the NIV Gospel of John was published. An initial press run of 100,000 copies of the NIV New Testament has been made for distribution and the Society plans to print 300,000 paperback copies in October in a variety of formats.

Canadian Churchmen on New Chilean Regime

Leaders of the Anglican, Roman Catholic, and United Churches of Canada have warned the Canadian government against "precipitous recognition" of the "unconstitutional regime" in Chile.

"One thing is clear," they said in a wire to Mitchell Sharp, secretary of state for external affairs, "a democratically-elected government has been violently overthrown."

The churchmen said it is important that people understand and appreciate that social justice and brotherhood tie all men together in every part of the world.

The awareness of this, they said, prompted them to speak of the recent unrest in Chile and the reported suicide of its president, Salvador Allende. They added that they could only hope and pray that violence would not generate further violence.

"We request the Canadian govern-

ment to do its utmost so that constitutional government be restored as soon as possible," their message said.

"A particular aspect in the Chilean situation is of special concern. Many refugees are presently living in that country. We strongly urge the Canadian government to offer safe conduct and assistance to those refugees and any Chileans who may wish to come to Canada."

Backs Farm Labor Bill

An executive of the Pennsylvania Catholic Conference has testified in favor of a farm labor bill now being considered by the State Senate.

Howard J. Fetterhoff, executive director of the Conference, told the Senate Labor and Industry Committee that 52,000 farm workers in Pennsylvania need the bill (Senate Bill 1019) "if they are merely to be assured of minimal standards of living now enjoyed by those employed in business and industry."

He noted that the Catholic Conference has discussed farm labor problems with the Pennsylvania Council of Churches and referred to the latter organization's "compassion for seasonal farm workers and their support for legislation like this."

Sponsors of the Senate bill, Mr. Fetterhoff recalled, have said that seasonal farm workers need a law to improve their living and working conditions "by establishing standards for their wages, hours, conditions of work, and housing; by the regulation of farm labor contractors; by making unlawful the practices by which such workers may be isolated from the community and from services to which they are by law entitled; and by limiting child labor among such workers."

Northern Ireland Peace Service

In a noteworthy instance of grass roots ecumenism in sectarian Northern Ireland, Protestants and Roman Catholics joined together in Limavady, County Derry, for a United Christian Service for Peace.

The service (Sept. 20), said to be the first of its kind in strife-torn Northern Ireland, was attended by clergy and laity from many parts of the British province. The crowd was estimated at about 5,000.

Among those present were a Presbyterian minister whose son had been killed last year by a terrorist bomb, representatives of the Women for Peace Movement from the Catholic Bogside district of Londonderry, and the parents of a Roman

Catholic British Army soldier slain while at home on leave in Londonderry from his billet in West Germany. (The 19-year-old enlisted man was kidnapped, beaten, and shot in the head by members of the "Official" Marxist-orientated wing of the Irish Republican Army [IRA] in June 1972.) Those taking part in the United Christian Service were drawn from Northern Ireland's three principal churches; the Presbyterian, Roman Catholic, and Anglican.

Clergymen representing the three churches underscored a common theme that, despite differences in background and outlook, participants in the service were united in their belief that "Jesus is God."

Barred for Pushing Sterilization

A South Carolina obstetrician, an advocate of sterilization for welfare mothers, has been barred from delivering babies under the Medicaid program unless he halts his campaign for sterilization.

The State Department of Social Services approved a recommendation by the State Attorney General to place the restriction against Dr. Clovis H. Pierce of Aiken, S.C. The restriction would apply only to the delivery of babies and not to any other Medicaid services.

Dr. Pierce's medical practice came under investigation after mothers complained that he was putting pressure on them to be sterilized.

In July, Dr. Pierce publicly announced that he would not serve welfare mothers with three or more children unless they submitted voluntarily to sterilization.

Serious Crimes Down One Percent

Serious crimes in the U.S. declined one percent during the first six months of 1973, compared with the same period the previous year, but violent crimes as a group were up 4 percent.

According to the latest figures in the Uniform Crime Reports of the Federal Bureau of Investigation, murder in the U.S. increased by 9 percent, while forcible rape and aggravated assault each rose 8 percent.

The Uniform Crime Reports divides "serious" crime into two categories: "violent" — which includes murder, forcible rape, robbery, and aggravated assault; and "property" — which include burglary, larceny theft, and auto theft.

Violent crimes increased 4 percent in the first half of 1973 compared with one percent increase the previous year. However, property crimes, which are far more numerous, dropped 2 percent in 1973, compared with a one percent decrease in the same period of 1972.

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In Our New World

"If anyone is in Christ, he is a new creation" (2 Cor. 5:17).

John H. Yoder recently called attention to a point of biblical interpretation which affects our life together in Christ. A common view of 2 Corinthians 5:7, he points out in *The Politics of Jesus*, is that the newness Paul describes happens to an individual person.

Here in essence is the Pauline version of the new birth, we are told. When a man gives himself to Christ, he is changed and in some sense is never the same again. *The Living Bible* expresses this conviction when it translates, "When someone becomes a Christian he becomes a brand-new person inside."

This is an important idea, says Yoder, as expressed in John 3 and other places, but it is doubtful whether this is what Paul was saying in 2 Corinthians 5:17. Rather, he believes that Paul is at this point emphasizing a change in relationships, a different way of viewing people, "a whole new world," as the *New English Bible* translates it. Thus the readers are being called upon to view everyone on the basis of the new perspective in Christ, rather than from the old order, an interpretation that fits in well with what precedes in the chapter.

If we can accept this interpretation, it opens a window on the Christian life which we may not have seen. That is, not only does being new in Christ change a person's perspective on himself, as we have always held. It changes his perspective on other people and this is what this passage contributes to our thinking.

In the strong emphasis on individual salvation which is abroad in the land, there is danger in overlooking what being in Christ does for relationships. The Christian alone is not a fully redeemed person, for salvation is the calling not so much of isolated persons as of a people.

The people need to learn to live and work together and this is a topic to which the New Testament returns

again and again. In all the epistles, Christians are urged to be kind, gentle, forgiving, and concerned for each other because they are members of one another.

The significance of the new perspective needs emphasis among us today also. For the common bond of faith in Christ brings together people who might not otherwise be together. Some in the church — in the same congregation, in fact — do not like each other, would not choose each other as friends.

Shall they then disregard one another, form cliques, despise each other, gossip about one another? Too often this happens, for this is the way the old world does, and we forget that we are in Christ and there is a new creation.

But in this new creation we are expected no longer to view people after the flesh. Now we are to love and support one another, even when we don't really care for the other and can make a list of his faults as long as a supermarket tape.

The old has passed away, even though we don't always feel like it. The brother or sister in Christ deserves my love and support, even though she or he may not really be my type. To get away from the obligation to love and support him I would need to leave my place in Christ and I am really not prepared for that!

I believe this perspective not only increases my responsibility, but also my sense of freedom in Christ. No longer need I brood over the fact that unpleasant feelings against another have not been removed. (Am I indeed a new creature?) Instead I am free in Christ to accept myself and my brother and to begin to learn to love him.

What I did not wish to do as a member of the old order I am now enabled to do as I view my brother from a whole new perspective. Christian love is frail and often damaged by the thoughtlessness of those who forget to view life and especially their Christian brothers and sisters from a whole new perspective. — Daniel Hertzler

Decision-Making in the Church

by Ross T. Bender

"For it has seemed good to the Holy Spirit and to us . . ." (Acts 15:28). These words, first spoken at the conclusion of the historic Jerusalem Conference, became a favorite Free Church text and have often been quoted when an important decision has been made by the church. The Jerusalem Conference was called because a difference of opinion had arisen among the Christians — whether the Gentile believers had to become Jewish first in order to be Christian.

The right answer to this question seems obvious enough to us. We must remember, however, that it was not easily answered then, for the missionary movement into the Gentile world had just begun. Jesus was a Jew and the church which He founded was made up of His Jewish disciples who recognized Him as the Messiah, the fulfillment of centuries of Jewish hopes. Some, indeed, like Simeon in the temple, recognized that in addition to being the answer to Jewish expectations, Jesus was sent as "a light for revelation to the Gentiles" (Lk. 2:32).

Nevertheless, the missionary apostles preached their message first to the Jews and only second to the Gentiles (Acts 14:46). God had to teach Peter a special object lesson about His intention to include the Gentiles in His new Israel (Acts 10:1-48; 11:1-18). Even then the full implications were not clear to Peter, and Paul reports in Galatians 2:11 ff. that he had to set Peter straight on this matter.

Eventually the disputing and debating got so vigorous that the leaders of the church called a conference to de-

cide the matter. The following observations may be made concerning the way the decisions were reached:

1. All points of view were presented — Acts 15:7.
2. There was an appeal to their history — 15:7 ff.
3. There was an appeal to Scriptures — 15:15 ff.
4. There was an appeal to their basic theological convictions — 15:11.
5. There were testimonies about their Christian experience as several persons related how God had been leading — 15:12.
6. Those present not only *spoke*, but also kept silence and *listened* to each other — 15:12.
7. A weighty brother, James, who was respected by all expressed his judgment — 15:19 ff.
8. The assembly came to consensus and recorded its common mind in a letter — 15:22 ff.

When the decision came, it did without a formal motion, second, and majority vote. The whole body shared in the decision, even though its mind seems to have been expressed by only one of its leading members. No doubt the record in Acts is very much abbreviated so that many details of the decision-making process are omitted. The main elements, however, of that process are readily seen.

Be sure to notice that the letter contains not only the summary of the mind of the meeting but also concludes with the statement that "it seemed good to the Holy Spirit and to us. . . ." The role of the Holy Spirit is not to be listed as one point out of eight in the process but is to be seen as the presence of God in the midst of the deci-

sion-making group. They were convinced that in all that went on, God was working and speaking through them.

An Awesome Responsibility. It is an awesome responsibility for a group to speak for God and make His will visible within history. If each member of the body keeps this in mind and desires truly to be led of the Holy Spirit, there is an effective check on unseemly power struggles and self-centered influence seeking.

It is possible for the church today to profit from this early example without imitating it slavishly in every detail. Certainly the appeal to Scriptures and Christian history must be a part of decision-making in the church and so also the sharing of experiences and opinions. Speaking up and listening quietly with respect to others' opinions are part of it. Many people find it difficult to share their counsel for fear it will be scorned, while others seem to be hard of hearing. These are probably the two main reasons that most congregations find it difficult to make decisions.

Another difficulty arises when people become individualistic. "What I decide is my own business and nobody else's." This attitude is seen more and more among Christians today. This is a worldly attitude. The worldly spirit of every man for himself has infected the church as well. In part, it is the result of the reaction many people have toward the past when decisions were handed down.

Another difficulty which arises is the seeming inability of congregations to make decisions for lack of experience. In the new organization of the Mennonite Church, more responsibility is placed on the local congregation for making decisions on matters of Christian faith, life, and mission. Congregations seem to be calling not for more answers from outside but for help in learning how to make decisions. It may take some time for congregations to learn how to make effective Christian decisions but as in other areas so here it is true that effectiveness comes with practice.

A third difficulty arises out of what some have called a crisis of authority. Most Mennonite Christians would agree that the Bible is our authority for faith and life. But as individual Christians read their Bible, they come to different conclusions on what it says and how it is to be applied. Learning to interpret the Bible correctly as a whole congregation together is of utmost importance if the congregation intends to gain skill in making decisions. Books like J. C. Wenger's *God's Word Written* and David Schroeder's *Learning to Understand the Bible*, both published by Herald Press within the past few years, can be very useful and should be studied by the entire congregation. In most congregations, there are pastors and other mature leaders who have carefully developed the skills of studying and interpreting the Bible. There may be a trusted Bible teacher in one of the congregations in your community who could be called on as a resource person.

Some Common Patterns. How are decisions made in your congregation? Here are various patterns which I have observed or heard about:

1. **Roberts' Rules of Order.** This pattern calls for doing everything "by the book." Motions must be properly made, seconded, and discussed according to a carefully established formula. Technical phrases are used such as "I move the previous question" or "I rise to a point of order." I have been in meetings where the focus has been more upon helping the chairman through the maze of technical procedure than upon the fruit of the process. It is interesting to speculate on what the Jerusalem Conference would have decided if they had operated "by the book."

The virtue of Roberts' Rules of Order is of course that everyone is operating according to agreed-upon procedures. These procedures are democratic and are intended to prevent any one person from railroading his way through a group. But railroaders are a sturdy ingenious breed and have been known in the past to make their way against well-nigh insurmountable odds (including carefully established rules of democratic procedure).

In any case, it is not a settled matter that the Christian church is a democracy and should make its decisions by democratic procedures. Nor on the other hand is it a dictatorship.

2. **From the top down.** This is the hierarchical approach to decision-making, where the powers are vested in the "leaders." Leaders may, of course, be democratically elected to "represent" the congregation in its decision-making. There are other ways in which leaders get to be recognized as leaders and even when they are elected, they do not necessarily reflect a representative point of view.

There is also the problem of how to implement and enforce their decisions. The state has police powers to enforce its decisions (laws) but the church must depend on voluntary acceptance of its decrees unless of course it uses its powers of excommunication.

In the past, important decisions of faith and life were made by conference leaders. These leaders were usually the ordained brethren and their decisions were binding on the local congregation. In those parts of the brotherhood with an Amish Mennonite background, there was a

Gospel Herald

Daniel Hertzler, Editor

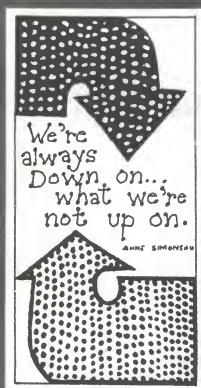
David E. Hostetler, News Editor

Volume 66
Number 44

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request per year to individual addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

Gospel Herald

Ross T. Bender is executive secretary, Mennonite Board of Congregational Ministries.



stronger congregational polity, but here too the decisions were made by the ordained leaders.

Today there is a greater involvement by laymen in decision-making and administration on both conference and congregational levels. The problem of legislation "from the top down" has still not been fully resolved even with the inclusion of lay persons in the decision-making process.

3. Charismatic leadership. The Quakers have a unique practice of recognizing some of their number as "weighty Friends." These persons are not formally elected to an office but their counsel is received with a greater measure of respect than that of others because it is tested, mature counsel and can be depended on.

Mennonites certainly have the equivalent of "weighty Friends" in their congregations, although the term is not used. These are persons whose informal leadership is recognized whether or not they have been elected to office. In studying leadership structures of a given group or congregation, knowledgeable observers do not look only at the organizational chart but study such matters as eye drift to see who looks to whom for leadership.

Of course this approach has its perils as well. Self-seeking persons can exploit their power and influence and

use it for their own good rather than for the common good. I have heard of a brother in one congregation who, it is alleged, controls the decision-making process by a raised eyebrow or a subtle nod or shake of the head. Although he holds no formal office, he is the real leader of the congregation and allows no opposition.

4. The congregational meeting. In early pioneer New England there was an institution known as the town meeting. It was held on a regular basis and every citizen had the right to attend and to participate. It was an effective decision-making institution because the community was small enough for all citizens to be known, all had a right and an obligation to participate, and all had a stake in it. Its decisions were vital to the life of the entire village.

Town Meeting as a Model. The town meeting can serve as a model for congregational decision-making. This model assumes that:

1. The congregation is a face-to-face group of persons who know and care about each other, that is, they live in a covenant relationship with God in Jesus Christ and with each other.

2. The congregational covenant emphasizes both the rights and duties of "citizenship."

3. All members have a vital stake in the decisions which are made.

If Christians today would see themselves as those upon whom the end of the ages has come, as bearers of the destiny of history like the New Testament Christians, they would be aware that their decision-making is not only vital to the life of the congregation but vital to the fulfillment of God's purpose in the world as well.

Congregational business meetings are notorious for their routine transactions and poor attendance. Routine business must be attended to, to be sure, but it is most unfortunate that this meeting is the image most people have when they think of a congregational meeting.

A growing number of congregations are planning congregational meetings which deal with the basic issues of Christian obedience such as paying war taxes, divorce and remarriage, abortion, poverty, and affluence. On issues such as these, we need the counsel of the brotherhood to find the way. Where congregational meetings deal with integrity on vital issues, interest is growing and renewal is coming.

Each of the four models has something to commend it as well as limitations. Decision-making is most effective when all are agreed on the procedures and abide by them. All the members should be heard with respect and should be expected to participate responsibly in the process. The counsel of mature and tested persons should be given special consideration. Some matters of detail may be left to a smaller group but on the more basic issues, the whole body should speak.

The procedures in themselves are not the most important thing. What is important is the solemn but joyous awareness of the Holy Spirit in the midst of the brothers and sisters helping them discern the mind of Christ. ☞

The Call to Mission in 74

by Howard J. Zehr

The mission goal adopted by the Mennonite Board of Missions and given enthusiastic support at Mennonite General Assembly has exciting possibilities for the congregations of the Mennonite Church. For each congregation to send out one or more additional persons next year in a special mission/service assignment is a very logical sequel to the Key 73 evangelism emphasis of the current year.

Key 73 did not make it possible to do all our evangelism in 1973. It was never perceived that way. It has been, however, a year of special emphasis on evangelism, a launch year, and it furnished us with a new impetus for a more aggressive evangelistic witness through our congregations. But 1973 is not to be considered the end of aggressive evangelism in our communities.

Many good things happened in Mennonite congregations during this year. There was, of course, not equal impact in every congregation, but there were values, many of which may not be immediately realized, to all of us. Key 73 pushed us to a new sense of identity. We came to a greater realization of the unique elements of our faith and life which we tended to take for granted or felt apologetic or inferior.

Key 73 helped us view evangelism as an integral part of congregational life. Who we are and what we do with the congregation is extremely important to our evangelistic witness. Without meaningful and loving relationships within the church our efforts to speak and share with those outside are phony. We had reinforced for us the necessity of ministry to the whole person. Ours is not a task of simply trying to save souls; we are being called to share a gospel for the saving of persons that is a ministry of wholeness and completeness. Such a ministry involves the total brotherhood and the total membership of our congregations. Thus, the year 1973 provided positive values

for us through Key 73. Now we have the exciting challenge and God-given responsibility to build upon those beginnings and positive values.

A Call to Obedience. It is evident that God is calling us to new levels of obedience. The set of circumstances that have brought us to this point have not come merely by chance. They are indeed in the purposes of God regardless of their nature and origin. The established goal of our Mission Board being recommended to each congregation furnishes us some handles by which we can respond.

Isaiah's call and response were followed by specifics: "Go and say to this people," and then a specific message followed. Is not God saying to you and your congregation, "Look ye out among you at least one additional person who can be sent forth this year for ministry beyond your congregation?"

The sending forth of persons greatly affected the life of the early church. There was intensive witness taking place in the local community. Believers were going about witnessing everywhere to their faith in Christ and new persons were being added to the church. But there was much work yet to be done at home.

The demands for local ministry were great, but at the same time the call of the Spirit was heard to send forth the Pauls and Barnabases to the regions beyond. Their periodic visits back to the home church and their reports of what God was doing in those regions beyond helped clarify the vision and was a real boost to the local witness and strength to the church. This is always the case.

The local congregation is never weakened or impoverished by sending forth workers in response to the call of the Spirit. The reverse is true—renewed dedication, a quickening of the Spirit, a new sense of mission, a stronger sense of identity, a new awareness of worldwide brotherhood which breaks down the tendency to provincialism result. These are some of the potential benefits our congregations should anticipate if we take God's call and commission seriously.

Howard J. Zehr is associate secretary, Mennonite Board of Congregational Ministries.

A Specific Goal for Every Congregation. The recommendation which comes to each congregation furnishes us with a goal that is specific, tangible, and measurable. It leaves no unanswered question for any member of the congregation as to its meaning and requirement. At least one person from each congregation — that means one or more in 1974 in addition to whatever the number and nature of those who have already gone forth from your congregation and are now serving in various capacities. If you are a congregation of 80 or more, it means additional persons called to meet that goal.

Working at a specific goal like this helps us examine the goals of our congregation. It will require the involvement of the total membership to fulfill that intended purpose. Faithfulness calls for more than a quick, short-range effort to reach our quotas. The recommendation is a call to involvement in the total mission of the church by the church's total membership.

One Mennonite pastor shared a significant and exciting development in congregational life as they considered the Key 73 movement. His first statement would have indicated that this congregation was not really involved in Key 73. But his further sharing of the experience led one to see the tremendous impact. The significant impact was not in the congregation's direct involvement in prescribed Key 73 programs. Instead, the congregation was confronted: should they respond and relate to such a movement? After careful examination of some of the suggestions and resources of Key 73, the congregation made a conscious decision not to become involved directly.

It did, however, cause them to look at where they were as a congregation and to work more seriously at long-range planning and goals. Leaders of the congregation reviewed their own commitments and as a result some made specific decisions to arrange their schedules to give more of the resource of their thought, energy, and time to the congregation's life and ministry. It also resulted in the congregation becoming involved in sending persons out for specific witness and service assignments. The report was indeed exciting and refreshing. This can happen in your congregation as well if you are willing to face your mission and look at your commitment to it. Goals give direction and make possible mobilization of the congregation's membership. Working at the recommended goal to send someone from your church gives occasion for you to review your own goals and commitments.

There is always excitement when we obey God's call to mission, when we take God seriously and respond in obedience. The youth of our church want to be part of a church that is alive and active, not merely one that is a beehive of activity or that tries to provide busywork for them. They want to be involved in an authentic ministry where the Spirit is moving and inspiring His people to obedience and mission. Let's dare to be obedient to the Spirit in 1974 and the years following by taking seriously the specific call to mission that confronts us. 

Missions Goal, 1974-75

Christians want to live and share the good news of God's love. As Mennonites we want to maintain a pattern of self-giving service in the Spirit of Christ. Assembly 73 has asked us to "clarify, strengthen, and activate our commitment as a missionary people."

With this in mind Mennonite Board of Missions says, "We ask each congregation of the Mennonite Church (whatever its size) to call and send at least one additional person annually to a mission/service assignment in the coming biennium. We urge that larger congregations send at least one additional person for each 80 members. To implement this, all members should be informed and asked to pray for God's leading in assessing their congregation's mission and gifts, to assist in discerning how these gifts should be deployed in the mission, and to do their part in helping their congregation to meet its annual budget to support local, district, churchwide, and worldwide programs."

We suggest that:

1. Congregations think through needs at home and beyond and the gifts God has given them as resources to meet these needs in ways which make their mission one whole or total mission.
2. Persons and families be challenged to review their commitments and lifestyles in light of the gospel and Christ's command to "go to all peoples everywhere (in your community as well as beyond) and make them my disciples" (Mt. 18:19, TEV).
3. Persons who feel led into service at home or beyond will take the counsel of their congregations in determining their gifts and their service.
4. Congregations seek out the human needs in their communities, respond to them as God's call to mission, and free the resources needed to carry on these activities.
5. Congregations provide service opportunities for persons, along with district mission or church extension agencies, Mennonite Board of Missions and Mennonite Central Committee. We encourage personnel to serve through Mennonite channels and with Mennonite perspectives of faith and discipleship.
6. District or conference and churchwide agencies work at discerning God's call to them and provide information on their opportunities for service and mission. 

Pricila Torres: An Appreciation

by Levi Miller



Pricila with Pedro and children: Tomas, Pedro, Jr., Adalberto, and Lisa.

She could be made to represent those who are not represented, those who are not recognized in organizations but who constantly recognize others. In Puerto Rico, she willingly placed herself among the *humildes*, the humble, the poor of the earth. But it would be unfair to remember her as a symbol; she was a person who influenced me greatly. I know of many others who would say the same.

She could combine personal emotion with serious sharing. One Sunday stands out: At the Mennonite Fellowship in the barrio of Botijas I, in Orocovis, Puerto Rico, we were all sad one morning because one of the fathers had run away and left a sister and her four children in a house without electricity and no money to pay her bills. She was crying when she came to the meeting. I don't recall all that was said, but Pricila got up and remarked that somewhere in the Bible it says that we should laugh with those who laugh and cry with those who cry. She began to cry and we joined her. Then she suggested that we all join in paying the monthly electric bill. We all did that too. Such was mutual aid with personal involvement.

Pricila was thoroughly Mennonite — she would tell anyone that — and thoroughly *Puertoriqueno*. She knew that Christianity was not equated with American culture. For example, she never attempted to talk or understand English. She said that if God would have wanted her to talk and live like the *Americanos*, He would have called her Smith and placed her in New York. She always had coffee or a dish of chicken *asopao* for a neighbor or a visitor and she taught my wife, Gloria, to make *pasteles*, a delicious Puerto Rican vegetable pie. When her husband, don Pedro, lost his job, she went to work making baby dresses in their little 15 x 30 house under the brand name *Lisa*, also the name of her little daughter.

She and don Pedro, who committed himself to the church

after seeing his wife's persistent faith over the years of marriage, used to talk about entering the Mennonite Voluntary Service program sometime, even though their lives were voluntary service. Maybe it was a dream, or a wish, or an extension of their desire to serve, but it doesn't matter.

About a year ago, Pricila found out that she had cancer of the breast. She remained cheerful even with three young sons: Pedro, Adalberto, Tomasito; two daughters: Lisa, and a baby, Noemi; she could not take care of. Then, on August 16, 1973, she died at the age of 39 years.

I was at the Mennonite Youth Convention when David Helmuth, another North American friend of the Riveras, told me that she had died the week before. Later that evening, I went to the Spanish coffeehouse and sat by myself listening to Ramito, the Puerto Rican folk singer sing *aguinaldos* — Puerto Rican Christmas carols — in August. I thought of Pricila and Ramito's music seemed fitting to the humor and the melancholy strength of this woman.

As I write this, my infant son is gurgling in his cradle (somehow it seems appropriate that I mention him because Pricila always thought maybe Gloria and I were less than able in not having produced a child during the first five years of our marriage when she knew us) and I can see some yellow leaves falling from a walnut tree outside the window. That gurgling and falling capture Pricila's life. The vivacity and will to live, and the falling that comes to all of us.

I'm told Pricila sang hymns and choruses "Cristo esta aqui . . ." during her final days at the hospital in Ponce. Such was her life — hopeful under despair. Another Puerto Rican, called "the Great One" by sports enthusiasts, died carrying out a compassionate mission to those despairing in Managua, Nicaragua. With less fanfare, but with no less spirit and good will (I say that without having met Roberto Clemente) he has been joined by another fellow kingdom citizen — Pricila Torres.

A former Voluntary Service worker in Puerto Rico, Levi Miller is an editor in the Congregational Literature Division of Mennonite Publishing House.

Dear Mennonite Aid:
I have never purchased life insurance because I have not been sure if it is the right thing to do as a Christian. But now I have a serious heart problem and I am not sure what will happen to my wife if I should die prematurely.

Our local church has not been involved in providing funds on a long term basis for these kinds of needs.

Do you have any programs where I might be included?

Sincerely,
Concerned

Who Cares?

We Do!

MENNONITE MUTUAL AID is one of the five program agencies serving the Mennonite Church and is located at 1110 North Main Street, Goshen, Indiana 46526

Mennonite Mutual Aid

1110 NO. MAIN ST.

GOSHEN, INDIANA 46526

(219) 633-0611

A Committee of the Mennonite Conference



Dear Concerned:

Many Mennonite congregations do not have the long term aid you are thinking about. It is for this reason that the wider church shares survivors' needs through the Survivors' Aid program provided by Mennonite Mutual Aid.

Your congregation can share in this helpful program through the group process. Anyone between the ages of 12 and 50 may participate. In this way others who are well support this program by their enrollment and enable us to serve your need.

"Open" enrollments in the Survivors' Aid plan have been offered several times. During these limited periods anyone, regardless of health or occupation, could enroll.

We would like to help your congregation help you. Our field representatives are available for this purpose.

Sincerely,

MENNONITE MUTUAL AID

MEMBERSHIP & FINANCE
ADMINISTRATIVE & FIELD
SERVICES & PROGRAMS
COUNSELING & EDUCATION
MENNONITE MUTUAL AID CONFERENCE

Bauman Appointed to Congregational Ministries



Harold E. Bauman, Goshen, Ind., has been appointed executive secretary of the Mennonite Board of Congregational Ministries effective July 1, 1974. This appointment was made at the meeting of the Board on Oct. 9, 1973. "We believe," said Board president, Richard C. Detweiler, "Harold is a person in our brotherhood whom God has uniquely equipped through his gifts, training, and background experience to lead leadership to the ministry of the Board of Congregational Ministries through its next stage of development, following the initial groundwork being laid by Ross T. Bender, our present executive secretary. Harold's call to this Board 'seems good to the Holy Spirit and to us.'"

Harold Bauman is a native of Ohio. He was ordained a minister in 1947 and bishop in 1954, and served as a minister in the Orville Mennonite Church from

1947-58. He also served as moderator of the Ohio and Eastern Mennonite Conference 1956-60. He was moderator of Mennonite General Conference for the 1965-67 biennium.

In 1958, Bauman was called to be campus pastor at Goshen College and will have served in that position for 16 years.

Bauman has also served in churchwide ministries, including membership on the General Problems Committee of Mennonite General Conference, Mennonite Publication Board, Oaklawn Board of Directors, and as past president of the National Association of College and University Chaplains. He is currently a Mennonite Church representative on the Mennonite Central Committee.

Two of his monographs have been published in the Herald Press Focal Pamphlet Series, *Grief's Slow Work* and *The Price of Church Unity*. He has received degrees also from Goshen College, Goshen Biblical Seminary, and Southern Baptist Theological Seminary, Louisville, Kentucky.

He is married to Elizabeth Hershberger Bauman. They are the parents of four children. •

New Members Come from Within GC Mennonite Fold

Most new members of General Conference Mennonite congregations are gained by baptism of members' children or by transfer from other churches. Only 3 percent are by baptism of people of no church background.

These were some of the findings from analysis of statistical forms prepared by General Conference churches for the past six years.

These findings should be a way of testing whether effective evangelism is taking place in the General Conference, said Malcolm Wenger of the Commission on Home Ministries staff.

Wenger said that study of statistical forms from 1967 to 1972 shows that the greatest inflow of new members into the General Conference is by baptism of people of Mennonite parentage and background. In six years, the reporting churches (about 88 percent) baptized 7,719 persons of Mennonite background, 532 of other church background, and 294 of no church background.

Almost as many new members came by transfers from other churches. In six years, the reporting churches took in 7,435 members in this way, 6,585 by letter and 850 by confession of faith. During the past two years (the only years for which this information was available), over half of these transfers came from other General Conference churches.

"The winning of our own children to a voluntary commitment to Christ is an important kind of evangelism not to be neglected, but it is not the evangelism that shares the gospel message with those outside the Christian family," Wenger said.

Don Smucker in 1952 sadly concluded, "The Mennonite evangelistic impact in America has been virtually nil in terms of a two-hundred-year span."

"The record does not look much better today," Wenger said.

Wenger quoted Leland Harder in the *Fact Book of Congregational Membership*: "The early Anabaptist commitment to

an aggressive evangelism, to recruit new members who were true believers, has been largely replaced by an in-group birth rate as the means of perpetuation."

Fransen to Head Mental Retardation Program

Jack J. Fransen, Fresno, Calif., will direct the mental retardation program for Mennonite Mental Health Services the next two years. The assignment will begin on Jan. 1, 1974.

Upon urging from the Mennonite Central Committee, MMHS agreed in 1971 to assume inter-Mennonite responsibility for mental retardation concerns. For two years MMHS through an advisory committee attempted to call the attention of the churches to the problems of mental retardation. The committee also developed working relationships with existing homes and programs. Earlier this year MMHS agreed to launch a more intensive program of education, consultation, and promotion under the direction of a full-time staff member.

Fransen currently is chief social worker at the Central Valley Regional Center for the Mentally Retarded, a six-county program operated by Kings View of Reedley under a contract with the state of California. Fransen has been with the Center since its beginning in 1969. He is responsible for recruiting, planning, and directing a social service program for 2,000 mentally retarded individuals and their families, involving 25 social workers and four social work supervisors.

Help Pastors Committee Told

Denominations need a procedure for identifying and reaching pastors or former pastors with problems, said John E. Golisch, pastoral care consultant and clinical psychologist who spoke with the General Conference Mennonite Church's committee on the ministry Sept. 20 and 21 in Chicago.

Golisch, affiliated with the Lutheran Church-Missouri Synod, has been involved in counseling ministers who are having difficulties in the ministry or in finding new pastorates. He often guides them into therapy or into other vocations.

Golisch provided the committee with a list of resources and seminars which could help the conference in dealing with pastors with problems. He told the committee it should establish procedures for identifying these people, for developing programs to help them, for educating ministers on how to plan their careers,

and for developing programs for those who must leave the ministry for some reason.

In the past, some ministers have identified their job only with God. They need to give more attention to personal growth and family life, Golisch said.

In addition to consulting with Golisch, the committee on the ministry adopted a policy to encourage local congregations to set aside time and money for continuing education for pastors. Some congregations and district conferences are already budgeting for this, the committee noted.

Five Million Vitamin Pills for Chad

A delivery of 3 3/4 million vitamin pills arrived unexpectedly at Mennonite Central Committee headquarters in Akron, Pa., Oct. 1. The pills, worth \$58,800, were donated by Upjohn Co., Kalamazoo, Mich., for famine relief in Chad. A second smaller shipment from Mead Johnson Laboratories arrived the same day.

Interchurch Medical Assistance, Inc., at MCC's request donated one million vitamin pills and antibiotics from its stock and contacted major drug companies, including Upjohn and Mead Johnson for additional donations. IMA is a nonprofit organization which collects donated drugs and hospital supplies to be distributed overseas by medical mission and relief agencies of North American Protestant churches.

"We aren't planning to ship all the vitamins now," said Fred Swartzendruber, assistant in the Material Aid department. "We want to check with our contact person in Chad to see how much can be used immediately. There is a possibility that some vitamins may be shipped to Upper Volta. We didn't expect to end up with five million pills. But the people of Chad won't mind!"

Sweaters Distributed to Chilly Zambian Students

Four boxes of used sweaters from Mennonite Central Committee will keep Zambian school children warm during their winter months of June and July.

Laverne and Rene Baxter, volunteers who teach at the Malcolm Moffat Teacher Training College in Serenje, recently helped distribute the sweaters to children at a primary school in Chief Kabamba's village.

Distribution of the sweaters caused excitement at the school. The Baxters said the commotion was so great that villagers, including Chief Kabamba, came to see what was happening.

Ron Gunden to Shape Youth Village Program

Mennonite Board of Missions, Elkhart, Ind., has appointed Ron Gunden executive director of Youth Village, White Pigeon, Mich. Ron graduated from Goshen (Ind.) College and from Fresno (Calif.) State University with a master's degree in social work.



Ron Gunden

Coming to his post on Oct. 8, Ron is following up on the work of a task force which conducted a special study of community needs and the possible ways Youth Village might be tailored to meet those needs. He will be working with a recently appointed board of directors to launch this venture in education.

Ron's preliminary work involves an investigation of what the Village has been

doing in the past. Until now Youth Village's primary thrust has included a summer camping program for inner-city young people. The campgrounds have also been used for Tree House, an elementary education program for emotionally disturbed children, sponsored by Oaklawn Psychiatric Center, Elkhart, Ind.

Visions for a more extensive year-round program for Youth Village have led to Ron's appointment. Future direction will be largely determined as Ron contacts various social agencies and schools to explore the most suitable possibilities for an expanded program.

Ron's enthusiasm for his job stems from dreams that grew among members of a small share group in Fresno. "We wanted to work with kids," he said, "but we needed some working institutional relationships to plug into."

To Ray Horst, secretary for Relief and Service, Ron's coming to Youth Village has been "a tangible answer to prayer." Ray views the new project as no small undertaking.

Elkhart Orients 19 VSers

Voluntary Service orientation at Mennonite Board of Missions, Elkhart, Ind., brought 19 new VSers together Oct. 15-23 for a week of intense sharing and dialogue. During study sessions volunteers dealt with such issues as their own motivation for service and the implications of Anabaptist thought on the total VS philosophy.

Following a commissioning service which included members of the staff at Elkhart, VSers scattered to 14 different units in the United States and Canada.

Back row (left to right): Norma Jean Bender, Streetsboro, Ohio, to Omaha, Neb.; Mary Jungerheld, Lake Nebagamon, Wis., to Aibonito, P.R.; David and Becki Martin, Portland, Ore., to Indianapolis, Ind.; Nancy Merklinger, Tavistock, Ont.,

to Pico Heights, Calif.; and Rhoda Miller, Burton, Ohio, to Richmond, Va.

Middle row: Maynard and Joyce Slau-bagh, Union, Mich., to White Pigeon, Mich.; Fern Sommers, New Paris, Ind., to Durham, N.C.; Cheryl Robinson, Peoria Heights, Ill., to Richmond, Va.; Rosanna Marner, Kalona, Iowa, to Colorado Springs, Colo.; and Janet and Leonard Schmidt, Dunnville, Ont., to London, Ont.

Front row: Dale Nissley, Goshen, Ind., to Canton, Ohio; Ramona Davila, Cleveland, Ohio, to Corpus Christi, Tex.; Brenda Nussbaum, Dalton, Ohio, to La Junta, Colo.; Jennifer Bixler, Louisville, Ohio, to Pico Heights, Calif.; Mark Emmert, Elkhart, Ind., to Colorado Springs, Colo.; and Delroy Lehman, Hollisopple, Pa., to Eureka, Ill.



Dutch Reaction to Anabaptist Portraits

A recent issue of *In Dit Amsterdam*, a paper published by and for the large Mennonite congregation of Amsterdam, Holland, contains a lengthy illustrated article on the portraits of Grebel, Manz, and Blaurock commissioned by Laureville Church Center. The article entitled: "Resurrection of Our Anabaptist Martyrs?" starts with translated excerpts from the news releases which appeared in American Mennonite periodicals following the unveiling of the oil paintings at Laureville last fall. The translated sections are interspersed with comments like: "A remarkable situation . . ." and "What are they doing?"

The author, Gerald Glaude, continues: "To be honest with you, I thought it was crazy. . . . Making graven images of our holy martyrs? . . . Retreating to the past? . . . But then," says the writer, "after careful consideration I had to come to a different conclusion."

"A better understanding of our past creates an appreciation of our spiritual

heritage and produces insights for today which could lead to new directions for the future. It is my opinion that we lose so many young people and fail to attract outsiders precisely because we neglect telling them who we are and what we stand for."

The writer of the article also expressed the hope that the dream of adding the portraits of Michael Sattler, Pilgram Marpeck, and Hans Denck could be realized by the same artist and a sponsoring agency. "There is more significance and purpose behind these portraits than a first impression reveals," he said.

Team Stimulates Service Interest

The five-member Mennonite Central Committee service team, "One Spirit," is encouraged by the response they are receiving in Mennonite high schools and churches. The team members, carrying service opportunities information from Mennonite and Brethren in Christ conferences and MCC, are witnessing to their



"One Spirit" service team: (l. to r.) Tom Rutschman, Freeman, S.D.; Linda Yoder Lehman, Kenneth Lehman, Harrisonburg, Va.; Luke Myers, Blountstown, Fla.; and Donna Kampen, Fiske, Sask.

belief that service is an integral part of Christian life.

"Getting into two Mennonite high schools has been good for us," said Luke Myers, a team member. "Most of the students are not going into service right away, but a lot of interest was stimulated. Some even went home and told their parents about it."

Former volunteers Luke Myers, Blountstown, Fla.; Donna Kampen, Fiske, Sask.; Kenneth and Linda Yoder Lehman, Harrisonburg, Va.; and Tom Rutschman, Freeman, S.D., are traveling to Mennonite centers in ten states, October to December.

"The goal of the team is to raise the number of applications for church service," Luke explained. "But we don't want to get into Madison Avenue high-pressure salesmanship."

Fifty-six Volunteers Sent to Africa and Jamaica

Fifty-six volunteers joined the Aug. 14-24 orientation held at MCC, Akron, Pa. Volunteers include future teachers, director of an agriculture training school and agriculture extension program, an agriculture development worker, a country director, a dietitian, a family planning worker, a nurse, a director of a missionary hostel, and a dentist.

Old Mennonite participants in the Aug. 14-24 orientation held at Mennonite headquarters, Akron, Pa., were:

Front row, left to right: Norma Fisher with daughter Jennifer, Karen Thompson, Barbara Eshleman, Lynn Brubaker, and Ruth Martin.

Second row, left to right: Larry Fisher, George Thompson, Mary Schwartzentruber, Roger Eshleman, Kathy Fisher, and James Martin.

Third row, left to right: Dale Brubaker, Lamarr Widmer, Tim Brenneman, Dennis Glanzer, Dennis Roth, and Virginia Roth.



Brotherhood Across Cultures

A cross-cultural fiesta sponsored by the Home Ministries and Evangelism Department of Eastern Mennonite Board of Missions, Salunga, Pa., was held on Oct. 13 at Locust Grove Mennonite School, Smoketown, with 200 persons attending. The event, which had been held in previous years under the name Zion's Reunion, was an effort to bring together for a day of fellowship members of various groups.

Persons came from New York City; New Haven, Conn.; Baltimore, Md.; and eight cities in Pennsylvania.

Activities for the day included talks by Hubert Brown, student from Goshen Biblical Seminary, and Don Jacobs, Eastern Board staff, a music festival, recreation, lunch, and a dinner of roast pig managed by the Spanish representatives.

Hubert Brown's talks, "Smile, God Loves You" and "No Longer Strangers," emphasized the continuing factor of God's love toward every individual, which wel-

comes those who accept it into the family of God. Jacobs discussed occultism, reviewing the current rise in contact with the spirit world. He noted that the American culture has been very secular and is now unprepared to deal with spiritual matters. The rest of the world has always been more aware of spirits.

The music festival included presentations by six special groups from various churches.



Don Jacobs and Hubert Brown, speakers at Cross-Cultural Fiesta

MKs: A Visit Home

Mennonite missionary sons and daughters (sometimes called MKs, short for missionary kids) may now visit their parents overseas sometime during college years or service assignment in North America. According to a recent Mennonite Board of Missions policy, the missionary family, child or parents, pays \$100 toward this trip, and the Mission Board picks up the balance.

When missionary children become 18 or enter college, regular Mission Board support is normally discontinued. The Board does provide an annual grant toward the missionary son's or daughter's college education.

While an increasing number of missionary children consider continuing their education and/or making their home in the country where their parents are living and working, the majority of MKs still return to the U.S. and Canada at 18 for college, work, and further preparation for life.

This means that missionary children are often separated from their parents at age 18 or before, and then are unable to see each other for another three to five years.

Explaining the policy, James D. Kratz, overseas associate secretary, said, "It seemed in order that we consider making provision for missionary children to visit their parents overseas sometime during that period before they establish their own homes." Kratz noted further some of

the reasons for adopting the new policy:

1. All young people face an increasing number of pressures at a time when they are making some of life's most important decisions, for example, Christian faith and values, occupation, marriage. . . . Such decisions frequently occur during the period when missionary children are separated from their parents.

2. In coming to North America at 18, many MKs face certain adjustment problems which are uniquely different from those of other youth.

3. Many missionary children, after a period of separation from their parents, find it difficult to accept themselves and their new status until they have had the opportunity to return one more time to see where they lived, went to school, shared in their parents' work, and experienced their total childhood development. In a few cases, MKs have been quite critical of North American culture, remembering all of the positive and forgetting the negative of their home overseas. One trip to see reality has satisfied certain anxieties or corrected certain misconceptions.

4. It is healthy for missionary children to see the work of their parents with a more mature perspective.

5. The visit by missionary children to their parents overseas, or the anticipation of such a visit, has a wholesome effect on the parents who often have certain concerns about their children who are separated from them.

During the year since this policy has become effective, six young people, whose parents are serving overseas, have taken advantage of the travel subsidy.

"I have had opportunity to talk to a few MKs since they have been 'home,'" Kratz said. "Parents have also written on what the visits of their college-age children have meant to them and the total family."

One missionary mother wrote: "Let me express our profound appreciation for the policy of helping MKs return to their home country, and spend time again in their homes with their families, after having been separated. Of course, one is eager to see his children, but that is certainly not all. Our daughter has been faithful in writing almost weekly, and in sharing her experiences. But you know, even with that, one is likely to remember them as remaining the same as they were when we left them. I was quite shocked when I met her at the airport, and realized that here was a mature young woman, not an adolescent."

Another missionary father put it this way: "My major purpose in writing is to express our own appreciation for this privilege of meeting our college-age chil-

dren once again here in 'their hometown.'

It was a good experience for us to meet our daughter at a different point in her maturing. Of course, we were at a different point in our own maturity. The overall experience was definitely salutary."

Mission Board Makes New Committee Appointments

Directors of Mennonite Board of Missions, meeting Oct. 11 and 12, included two newly elected: James Mullet, Guernsey, Sask., and Robert Summers, MD, Iowa City, Iowa. Mullet, pastor of the Sharon Mennonite Church, represents Region I in the new Mennonite Church structure while Summers, an internist at the University of Iowa hospital and part-time medical school instructor, was named by Region III.

Added as a new member to the Mission Board's Investment Committee is Ralph Gunden, Goshen, Ind., executive vice-president of First National Bank.

New appointees to MBM program committees are:

Student Services—Tony Brown, Goshen, Ind., coordinator of educational services at Goshen College; Keith Yoder, Millersville, Pa., assistant professor of educational media at Millersville State College.

Mennonite Broadcasts—Mrs. Loretta Yoder, Indianapolis, Ind., assistant director of the Christian Theological Repertory Co.

Health and Welfare—Willard S. Krabill, MD, Goshen, Ind., Goshen College physician and one of the High Park medical associates; Paul G. Tschetter, Denver, Colo., retired hospital administrator. Tschetter replaces Robert Gotwals, Souderton, Pa., who has been asked to serve on the Aspen (Colo.) Program Committee.

Overseas Missions—Mrs. Ellen Moyer, MD, New Dundee, Ont., medical consultant for health services, Conestoga College, and on the University of Waterloo medical services staff (replacing Mrs. Doris Lehman); David D. Yoder, Harrisonburg, Va., director of student affairs at Eastern Mennonite College.

Relief and Service—Ray K. Yoder, Levittown, Pa., pastor of the Levittown Mennonite Church.

Thirty-five ministers from General Conference and Mennonite Church congregations attended the Illinois Mennonite ministers' retreat Oct. 7 and 8 at Camp Menno Haven, Tiskilwa, Ill.

The retreat was sponsored jointly by the Central District and the Illinois conferences.

The group heard J. C. Wenger, professor at Associated Mennonite Biblical Sem-

inaries, Elkhart, Ind., give two lectures on "Principles of Biblical Interpretation." John Howard Yoder, another AMBS professor, shared two lectures on practical hermeneutics.

Willard Claassen, Christian education specialist at Hesston College, Hesston, Kan., led sessions on group process and decision-making. Milo Kauffman, interim pastor at Morton, Ill., gave two meditations on Christian stewardship, and Emma Richards, copastor at the Lombard (Ill.) Church, gave the communion meditation.

The two conference ministers, Jake Friesen, Central District, and Ed Stalter, Illinois Conference, served communion to conclude the retreat. •

Video News

Every day the price of something goes up a little bit more. And if you're looking for a place to cut, "luxuries" may be one place to start, like family entertainment.

But some of the most stimulating and rewarding entertainment costs almost nothing—because television is still free.

During the next few months you may want to consider the following afternoon and evening programs on Eastern time:

- Nov. 6—Treasure Island (4:30-5:30), CBS, animated children's special.
- 9—Sunshine (9:00-11:30), CBS, true story of young wife battling terminal illness.
- 10—Black Mountain (1:00-2:00 p.m.), CBS.
- 11—The Prince and the Pauper (5:00-6:00), CBS, animated children's special.
- 16—Julie Andrews' Thanksgiving Special (9:00-10:00), ABC.
- 17—Countdown to Danger (1:00-2:00), CBS.
- 18—Holy Land (12:00-12:30), NBC.
- 18—The Thanksgiving Treasure (8:00-9:30), CBS.
- 20—Charlie Brown's Thanksgiving (8:00-8:30), CBS.
- 21—Doctor Dolittle (8:00-11:00), ABC.
- 22—Alice Through the Looking Glass (1:30-3:00).
- 22—20,000 Leagues Under the Sea (3:30-4:30), CBS, animated children's special.
- 22—My Fair Lady (8:00-11:15), NBC.
- 23—The Three Musketeers (4:30-5:30), CBS, children's animated special.
- 23—H.M.S. Pinafore (3:00-4:30).
- 24—Stowaway in the Sky, Part 1 (1:00-2:00 p.m.), CBS.
- 27—The World Turned Upside Down (8:00-9:00), ABC.
- 28—Winnie the Pooh and the Blustery Day (8:00-8:30), NBC.

- 29—Undersea World of Cousteau (8:00-9:00), ABC.
- 29—Catholics (9:00-10:30), CBS.
- 30—Santa Claus Is Coming to Town (8:00-9:00), ABC.
- Dec. 4—Hans Brinker (8:00-10:00), NBC.
- 6—Repeat of Charlie Brown's Thanksgiving (8:00-8:30), CBS.
- 6—Repeat of Home Without a Christmas Tree (8:30-10:00), CBS.
- 7—Repeat of Rudolph the Red-Nosed Reindeer (8:00-9:00), CBS.
- 7—Repeat of The Homecoming (9:00-11:00), CBS.
- 9—The Little Drummer Boy (7:30-8:00), NBC.
- 10—How the Grinch Stole Christmas (8:00-8:30), CBS.

- 10—Frosty the Snowman (8:30-9:00), CBS.
- 14—A Very Merry Cricket (8:00-8:30), ABC.
- 14—Repeat of Christmas Carol (8:30-9:00), ABC.
- 15—Repeat of The Night the Animals Talked (8:00-8:30), ABC.
- 17—The Bear Who Slept Through Christmas (8:00-8:30).

(From "Television Highlights," Television Information Office, New York, N.Y., and *Broadcasting Magazine*, September 17, 1973, pp. 31, 32.)

The above is only a partial listing. Consult your local station listings for possible schedule changes and the addition of other noteworthy programs.

mennoscope

Because of war in the Middle East, Mennonite Central Committee work in two refugee camps in Jordan is suspended for the present time. Programs continue in Jerusalem and Beit Jala. Teachers in Cairo are safe and well.

The Canadian Mennonite Bible College will sponsor a Conference on Theology and Evangelism in Winnipeg, Nov. 15-18. This conference is part of a series of annual lectureships on biblical themes. The theme of the conference is "Bringing the Good News to People." There will be two types of input in the conference. Eight to ten action groups from as many congregations across Canada have consented to come and share ways in which they have worked at the task of evangelism in their own communities. These will become the focal points for a series of small-group discussions.

Der Bote, which will be fifty years old in 1974, is being indexed through the special initiative of several students and the Canadian Mennonite Bible College's archives committee. *Der Bote* is a German-language weekly, published by the General Conference Mennonite Church. The indexing project has been funded by grants from Opportunities for Youth, a federal government program to provide young people with meaningful summer employment, and the Mennonite Foundation of Canada.

Hesston College has scheduled an interterm in Spain, beginning Dec. 30 and running through Jan. 23, 1974. While primarily intended for college students, it is now apparent there is room for a limited number of adults—parents of students, alumni, and friends. The tour lasts 3 1/2 weeks. Tour leader is Professor John Koppenhaver of Hesston College. Interested persons should write

him immediately for more detailed information.

Arthur M. Banjara, assistant business manager at Shantipur Leprosy Hospital for over 25 years, died of hepatic coma on Oct. 2.

Young workers from seven Mennonite Central Committee Voluntary Service projects in Eastern United States spent Oct. 12-14 at a retreat, held south of Lancaster, Pa. Thirty-six volunteers, with assistant directors of VS Wayne and Julie Longenecker, and resource person Jerry Shenk, arrived Friday afternoon at Camp Snyder, a solid, old barnlodge among the wooded hills of Lancaster County. Jerry Shenk, from Lutheran Social Services in Lebanon, Pa., led the group in study and self-discovery, based on the two books which provided the theme for the weekend, *The Mark of the Christian* by Francis Schaeffer, and *I'm O.K., You're O.K.*

Forty-one young people from Asia, South America, Africa, and Europe currently in North America with the Mennonite Central Committee Exchange Visitor (Trainee) Program need new six-month vocational placements and homes beginning February 1974. People who can offer home or vocational placement or preferably both are encouraged to contact MCC offices as soon as possible and by Dec. 15. Contact Mennonite Central Committee, Exchange Visitor Program, Akron, Pa. 17501, or Mennonite Central Committee (Canada), 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

Eastern Mennonite Seminary will offer a series of concentrated courses during its winter term "to better serve off-campus persons," Dean George R. Brunk announced this week. Three "miniterns," scheduled November through February, will allow pastors and laymen

to take a full load of seminary-level courses in three days each week, Brunk said. "Under this plan, courses would run 8:00-10:00 a.m. and again 1:00-3:00 p.m., Tuesdays, Wednesdays, and Thursdays, thus allowing persons to return home for extended weekends to attend to church or other responsibilities," the seminary dean explained. Dates for the three mini-terms are Nov. 26 to Dec. 20, Jan. 2-26, and Jan. 30 to Feb. 22. A course listing and additional information is available by contacting Brunk at the seminary.

Eugene Garber, pastor of the Sweet Home (Ore.) Mennonite Church, has joined the staff of the Mennonite Foundation, Goshen, Ind. He is providing counsel in estate planning, will-making, and special gifts for individuals and congregations in Oregon.



Eugene Garber

Founder of Bookrack Evangelism in the Mennonite Church while pastor of the Kalona, Iowa, Mennonite Church, Garber developed the program for the Pacific Coast Mennonite Conference in 1970. Bookrack evangelism now is part of the mass communications section of Mennonite Broadcasts, Inc.

On Oct. 6 approximately 65 Sunday school teachers, superintendents, and pastors from the Greencastle area met at Cedar Grove Mennonite Church, Greencastle, for a Teacher Improvement Program. A coordinating committee composed of Lois Whisler, coordinator; Lorraine Brandt, Wilma Walker, and Bob Shreiner, pastor, planned the day's activities and served as staff. They were joined by David Cressman, J. J. Hosteler, and Levi Miller from Mennonite Publishing House in Scottdale, Pa.

An emerging house fellowship in Tucson, Ariz. welcomes students and others in the area who may be interested in participation. On behalf of the six families now involved, Eli E. Miller writes, "We feel a growing sense of brotherhood. Our fellowship has met a need here to work together and share our concerns."

Robert and Lois Witmer, serving with Mennonite Board of Missions in Paris, France, report that two new families are participating in congregational fellowship. One family has just experienced what it is like to lose everything. The other family, through the illness of an eight-year-old son, is searching for a meaningful faith.

Norman Schrock, who recently finished a two-year term of Voluntary Service in

Buckeye, Ariz., has been appointed administrator of five Mennonite Board of Missions VS units. Beginning work on Oct. 1, Norm assumed responsibilities for units in Amarillo, Tex.; Buckeye, Ariz.; Carlsbad, N.M.; South Phoenix, Ariz.; and Surprise, Ariz. He and his wife, Donna, will continue living in Buckeye and will work closely with Paul Landis, VS administrator in Phoenix.

Mrs. Beatrice Roth, Harrisonburg, Va., is assisting with Mennonite Broadcasts Home Bible Studies, while Elva Bowman is on a six-month leave studying at Rosedale (Ohio) Bible Institute.

Lee and Adella Kanagy, Mennonite Board missionaries in Japan since 1951, are now living at 1033 Mt. Clinton Pike, Harrisonburg, Va. 22801.

The Writers' Fellowship will meet at Mennonite Information Center, Lancaster, Pa., Nov. 18, 1:30 p.m.

Special meetings: Myron Augsburg, Harrisonburg, Va., at Central, Archbold, Ohio, Nov. 7-11. James Delp, Catonsville, Md., at Erisman, Manheim, Pa., Nov. 10-18. Bill and Bob Detweiler, Kidron, Ohio, at Elmira, Ont., Nov. 11-15. Herman Glick, Atglen, Pa., at Lockport, Stryker, Ohio, Nov. 14-18. Fred Augsburg, Youngstown, Ohio, at Glenwood Springs, Colo., Nov. 16-23. Raymond Erb, Listowel, Ont., at Shore, Shipshewana, Ind., Nov. 18-25. William Miller, North Liberty, Ind., at Upper Skipack, Creamery, Pa., Nov. 20-27. Fred Erb, Peoria, Ill., at East Bend, Fisher, Ill., Nov. 28 to Dec. 2. Erland Walther, Elkhart, Ind., at North Main Street, Nappanee, Ind., Dec. 10-14.

New members by baptism: one at Habecker, Lancaster, Pa.; one at Columbia, Columbia, Pa.; two at Bethany, Imlay City, Mich.; eight by baptism and one by confession of faith, at Howard-Miami, Kokomo, Ind.; two at Forks, Middlebury, Ind.; two by baptism, two by confession of faith, Northside at Lima, Ohio.

readers say

Submissions to Readers Say column should comment on printed articles.

"Coming to Terms with Our Mennonite Faith," (G.H., Oct. 16) contains various opinions, some of which are not of the conservative groups of Amish and Mennonites, as I know them.

These groups are different because they retained Christian traditions, and adhere to the commandments of God and separation from the world. You can recognize the plain people and tell which are men and women by their modest apparel.

Boys are boys and are taught to grow up and accept God-ordained responsibility for men. Girls are girls and are taught to grow up and take their place in the home as women. They know who they are and their purpose on this earth.

Now about taxes and wars. They, the conservatives, do not believe in warfare but they pay taxes. We are commanded, by example, to pay our taxes and pray for those in authority. I believe it is the duty of the powers that be to punish the evildoers, and not to protect them.

In discussing communism with conservative people I find they consider it as one of the worst evils of our day, and they reject communism and its doctrines and dictates.

I wonder why Blosser is so concerned about protecting communists, and why he is so careful in not exposing them. Canada and America are criticized for their alleged evils, while very little is in the article about the confiscation of property and killing of thousands of people by communist rule.

We should come to terms with our Mennonite faith by truth according to Scripture, inside and outside. Mennonite converts should not join with communism cohorts, neither listen to communism-indoctrinated speakers.

I do not hate the young men who are in Canada due to the draft. If they do not make any trouble, then let them stay there. If they make trouble, then by all means do not let them come back. — Paul N. Nolt, New Holland, Pa.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Good — Clemmer. — Donald Good, Harrisonburg, Va., Weavers cong., and Diane Lynn Clemmer, Harleysville, Pa., Franconia cong., by Alan Kanagy, Sept. 8, 1973.

Heacock — Miller. — Vernon Heacock, Doylestown, Pa., Doylestown Mennonite cong., and Diane Miller, Grabb, Ind., North Leo cong., by Cliff Miller, Oct. 13, 1973.

Hooley — Yoder. — Lyle Hooley, Hubbard, Ore., Zion cong., and Gloria Yoder, Hartsville, Ohio, Hartsville cong., by Richard F. Ross, Oct. 13, 1973.

Knepp — Knepp. — Jackson Knepp, Montgomery, Ind., and Christina Knepp, Odon, Ind., both members of the Bethel cong., by James Knepp, father of the bride, Aug. 25, 1973.

Koontz — Horst. — John C. Koontz, Hagerstown, Md., Church of the Brethren, and Lina Ruth Horst, Hagerstown, Md., North Side cong., by Harold A. Lehman, Oct. 13, 1973.

Lehman — Hesse. — H. Loren Lehman, Hagerstown, Md., and Nancy Hesse, Hagerstown, Md., both of North Side cong., by Harold A. Lehman, father of the groom, Sept. 22, 1973.

Martin — Mishler. — Edward Martin, Greentown, Ind., Christian Church, and Glenda Mishler, Kokomo, Ind., Howard-Miami cong., by Ralph Stahly, June 24, 1973.

Miller — Baker. — Garland Wayne Miller, Edinburg, Va., Woodland cong., and Linda Sue Baker, Edinburg, Va., Valley Baptist Church, by Charles Martin and Ralph Ziegler, Sept. 1, 1973.

Moyer — Alderfer. — Harley K. Moyer, Souderton, Pa., Franconia cong., and Sandra K. Alderfer, Telford, Pa., Perkiomenville cong., by Floyd Hackman, Oct. 13, 1973.

Moyer — Saner. — Glenn M. Moyer, Selingsgrove, Pa., Boyer cong., and Evelyn F. Saner, Thompsonsontown, Pa., Lost Creek cong., by Norman W. Moyer, father of the groom, Oct. 6, 1973.

Schlegel — Zehr. — Mervin E. Schlegel, Tavistock, Ont., Cassel cong., and Karen Zehr, Tavistock, Ont., Steinman cong., by Elmer

Schwartztruber, Oct. 6, 1973.

Shank — Shank. — Kenneth Shank, Dayton, Va., and Carolyn Shank, Harrisonburg, Va., both of Weavers cong., by Alvin Kanagy, Aug. 18, 1973.

Stoll — Lengacher. — Darrell Stoll, Montgomery, Ind., and Luella Sue Lengacher, Montgomery, Ind., both of the Bethel cong., by James Knepp and John Swartztruber, Jr., Oct. 13, 1973.

Witmer — Lehman. — Daryl E. Witmer, Paradise, Pa., Paradise cong., and Mary R. Lehman, Johnstown, Pa., Thomas cong., by Herman N. Glick, Oct. 6, 1973.

Witzel — Gingerich. — Gerald Witzel, Tavistock, Ont., Maple Grove cong., and Carol Gingerich, Zurich, Ont., Zurich cong., by Cyril K. Gingerich, uncle of the bride, Oct. 6, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Blough, James and Marva Jean (Stutzman), Moundridge, Kan., first son, Cedrick James, Sept. 10, 1973.

Breneman, John and Ruth (Martin), Listowel, Ont., Sept. 24, 1973, second son, Christopher Lee.

Frankenfield, John and Jane (Gross), Blooming Glen, Pa., first and second daughters, Meghan Rebecca and Sarah Elizabeth, Aug. 24, 1973.

Hostetler, David and Betty (Lehman), Boswell, Pa., second son, Josh David, Sept. 28, 1973.

Kindy, David A. and Merna (Holymann), Winston-Salem, N.C., second child, first daughter, Joanna Renee, Oct. 3, 1973.

Martin, Daniel and Retha (Birkey), Kokomo, Ind., first child, a daughter, Dana Sue.

Miller, Ken and Dianne (Shulters), Lyons, Ohio, second daughter, Rachel Ann, Sept. 16, 1973.

Mullet, Gary and Charlene (Brenneman), Kalona, Iowa, second child, first daughter, Amy Marthe, Oct. 9, 1973.

Snider, David and Rhoda (Roggie), Newport News, Va., first child, a son, Trent Steven, Oct. 5, 1973.

Snider, Evan and Anne (Brown), Ayr, Ont., second and third daughters, Michelle Lee and Heather Jayne, July 25, 1973.

Stuckey, Jay and Elaine (Blosser), Spencerville, Ind., first child, a daughter, Kimberly Sue, Sept. 19, 1973.

Weaver, Kenneth and Esther (Hess), Akron, Pa., fourth child, second daughter, Suzanne Rance, Sept. 13, 1973.

Zioli, Leonard and Gayle (Jenkins), Cambridge, Ont., first child, a son, Michael Rae, Aug. 4, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Adams, Peter Hayes, son of David and Susan (Clark) Adams, was born at Winchester Va., Mar. 6, 1880; died at Dunlap Memorial Hospital, Orrville, Ohio, Oct. 13, 1973; aged 93 y. 7 m. 7 d. In January 1900 he was married to Lula May Collins. Following her death he married May Wingerter Shoup on December 24, 1916, who survives. He is survived by one son (Earl), 2 stepsons (Lee and Irvin Shoup), 12 grandchildren, 25 great-grandchildren, 5 great-great-grandchildren. One son (Albert) preceded him. He was a member of the Orrville Mennonite Church. Memorial services were held at the Gresser Funeral Home, Oct. 16, with J.

Lester Graybill in charge; interment in the Lakeview Cemetery at Port Clinton.

Beidler, Edith C., daughter of Aaron R. and Lizzie (Cassel) Bower, was born at Harleysville, Pa., June 7, 1882; died at Grand View Hospital, Sellersville, Pa., Oct. 15, 1973; aged 81 y. 4 m. 8 d. She was married to Irwin S. Beidler, who preceded her in death on May 14, 1959. She is survived by 3 sons (Willard B. Stanley B., Claude B.), 18 grandchildren, 28 great-grandchildren, one brother (Aaron), and 2 sisters (Katie — Mrs. Preston Halteman, Dorothy — Mrs. Horace Moyer). She was preceded in death by 3 brothers and 2 sisters. She was a member of the Franconia Mennonite Church, where funeral services were held on Oct. 18, in charge of Leroy Godshall, Floyd Hackman, Curtis Bergey; interment in adjoining cemetery.

Beyler, Clayton, son of Christ and Elsie Beyler, was born at Harper, Kan., May 29, 1918; died of a heart attack at Hesston, Kan., Oct. 13, 1973; aged 55 y. 4 m. 14 d. On Feb. 1, 1947, he was married to Gladys Graber, who survives. Also surviving are 4 daughters (Elizabeth, Mary, Ruth, and Jean), 2 sons (John and Richard), his father and stepmother, one brother (Victor), and 3 sisters (Velma — Mrs. Alvin Weaver, Alta — Mrs. Will Rempel, and Vera — Mrs. Dale Yoder). His mother preceded him. He was ordained as a minister in 1944. He served as Dean of Instruction at Hesston College. He was a member of the Hesston Mennonite Church, where funeral services were held on Oct. 17, in charge of Richard Yordy, Peter B. Wiebe, and Millard Osborne; interment in the Eastlawn Cemetery, near Zimmerdale.

Boshart, Mary Ann, daughter of David D. and Mary Ann (Beckler) Stutzman, was born at Wood River, Neb., Aug. 31, 1903; died at Titusville, Pa., Sept. 1, 1973; aged 70 y. 1 d. On May 23, 1965, she was married to Amos Boshart, Sr., who survives. She is also survived by a stepdaughter (Mrs. Nelson Miller), 5 stepsons (Leroy Schweitzer, and Merrill, Delbert, Amos, Jr., Omar), 29 stepgrandchildren, 24 stepgreat-grandchildren, a sister (Verda Hostetler) and a brother (Ira). She was preceded in death by her parents, 7 brothers, and 3 sisters. Funeral services were held at the Wood River Mennonite Church, Sept. 5, in charge of Sam Oswald and Clay Roth; interment in adjoining cemetery.

Bowman, Mary H., daughter of Elmer B. and Mary H. Thomas, was born in Frequea Twp., Pa., June 9, 1915; died at her home, Sept. 17, 1973; aged 58 y. 3 m. 8 d. On Aug. 5, 1936, she was married to Paul K. Bowman, who survives. Also surviving are 3 sons (Robert, Kenneth, E. Thomas), 2 daughters (Ruth Ann — Mrs. J. Nevin Martin, and Mary Alice), 7 grandchildren. She was a member of the New Danville Mennonite Church, where funeral services were held on Sept. 19, in charge of David N. Thomas, Elias H. Groff, and Jay C. Garber; interment in the New Danville Mennonite Cemetery.

Clymer, Mabel W., daughter of Amon and Ella S. Winey, was born in Juniata Co., Pa.; died at Manheim, Pa., Sept. 25, 1973; aged 75 y. She is survived by 12 children, 73 grandchildren, and 30 great-grandchildren, and 2 sisters. She was a member of the White Oak Mennonite Church, where funeral services were held, in charge of Ben Eshbach, Jesse Neuen-schwander, and Donald Nolt; interment in Hershey Mennonite Church Cemetery.

Eshleman, Henry D., son of John and Hetty (Denlinger) Eshleman, was born in Salisbury Twp., Pa.; died at Lancaster General Hospital, Sept. 26, 1973; aged 85 y. On Oct. 31, 1912, he was married to Katie B. Hershey, who survives. Also surviving are 3 sons (Harold H., Clair D.,

H. Charles), and 2 daughters (Elsie — Mrs. Harold Shelley, Anna — Mrs. J. Clair Denlinger), 13 grandchildren, 16 great-grandchildren, and 2 sisters (Mrs. Elizabeth Landis and Mrs. Esther Hershey). He was a member of the Hershey Mennonite Church, where funeral services were held on Sept. 29, in charge of Clair J. Hershey, Sanford E. Hershey, and Clair Eby; interment in Hershey Mennonite Church Cemetery.

Horrisberger, Roger, son of John and Tillie (Jaberg) Horrisberger, was born at Walnut Creek, Ohio, June 28, 1913; died at Cleveland Clinic, Cleveland, Ohio, Oct. 12, 1973; aged 60 y. 3 m. 14 d. He is survived by his wife, Erdine Hostetler, a daughter (Kathy — Mrs. Stanley Yoder), 2 sons (Philip and William), 2 sisters (Ethel — Mrs. Mose Kauffman, and Margaret — Mrs. Guy Miller), 2 brothers (Sterling and Ted), and 3 grandchildren. He was preceded in death by a brother. He was a member of the Walnut Creek Mennonite Church, where funeral services were held on Oct. 13, in charge of Ernie Schlabach; interment in the church cemetery.

Leupp, Orlen M., son of Simon and Florence (Cornell) Leupp, was born at Archbold, Ohio, June 28, 1909; died of a heart attack at Archbold, Oct. 10, 1973; aged 64 y. 3 m. 12 d. On Feb. 19, 1931, he was married to Naomi Frey, who survives. Also surviving are 5 daughters (Donna Belle — Mrs. Charles Simmons, Joan — Mrs. Bill Long, Janice — Mrs. Donald Hancock, Judy — Mrs. Gary Sears, Karen — Mrs. Steven Schmitz), 3 sons (Ronald, Leslie, and Larry), 12 grandchildren, 3 brothers (Edward, William, and Kenneth), 3 sisters (Louella — Mrs. Joseph Storer, Martha — Mrs. Ronald Short, and Mary Alice — Mrs. John Clair). He was a member of the Central Mennonite Church, where funeral services were in charge of Charles H. Gautsche and P. L. Frey, on Oct. 13; interment in Pettisville Cemetery.

Miller, Fannie, daughter of Andrew and Susie (Eash) Miller, was born at Kokomo, Ind., Jan. 11, 1911; died of stroke at Goshen General Hospital, Goshen, Ind., Oct. 10, 1973; aged 64 y. 8 m. 29 d. On Dec. 20, 1925, she was married to Oba Miller, who preceded her on July 10, 1972. She is survived by 3 sons (Alvin, Clarence, and Jonas), 3 daughters (Laura — Mrs. Mahlon Gingerich, Sara — Mrs. John Miller, and Mrs. Mary Graber), one sister (Polly — Mrs. Reuben Schmucker), and 2 brothers (Simon A. and Abraham), 18 grandchildren, and one great-grandchild. She was a member of the First Mennonite Church of Middlebury, where funeral services were held on Oct. 13, in charge of Samuel J. Troyer; interment in the Union Chapel Cemetery.

Smucker, Wilbur John, son of John H. and Caroline (Schertz) Smucker, was born in Budala, Pa., May 13, 1903; died of heart attack at Arthur, Ill., aged 70 y. On Sept. 22, 1926, he was married to Marybelle Stutzman, who survives. Also surviving are 3 daughters (Annelae Marie — Mrs. Russell Yordy, Carolyn Isabelle — Mrs. Roger Hughs, Kathryn Louise — Mrs. Gerald Brenneman), 2 sisters (Mrs. Alvin Ringberg and Mrs. Cora Culp), and one brother (Ralph). He was a member of the Willow Springs Mennonite Church, where funeral services were in charge of Don Heiser, Oct. 12; interment in the church cemetery.

calendar

AFRAM, Limuru, Kenya, Nov. 4-11.
Southwest Mennonite Conference, Trinity, Glendale, Ariz., Nov. 22-23.
Pacific Coast Conference, Dec. 7-9.

book shelf

Why Churches Die, by Hollis L. Green. Bethany Fellowship. 1972. 219 pp. \$1.95, paper.

This book should be required reading for pastors and other congregational leaders who are at all serious about the church's responsibility for its evangelistic task. The author indicates that individual Christians and congregations cannot have spiritual vitality unless they are sharing their faith and life with others. This is a guide to basic evangelism and church growth. Donald McGavran, widely known for his studies and writings on evangelism and church growth, says in the foreword, "This creative and optimistic book should be widely read."

The author is straightforward and penetrating. The message is really a call to repentance. He sees the church too much preoccupied with itself and not taking seriously its mission and purpose. The call is for everyone everywhere to act responsibly as a Christian every day. The author points out that we have had too much of a "come" theology. It is the church's mission to move into the world rather than that the world be invited to come to the church.

There is much here to commend itself to us in our understanding of the church and its evangelistic task. This reviewer highly commends the book to any who are really serious about the church's mission and purpose. If we aren't serious about it, however, the only course is what the title of the book indicates. — Howard J. Zehr

Voices from the Plain of Jars. Compiled. Harper & Row. 1972. 160 pp. \$1.95, paper.

Fred Branfman, a former International Voluntary Service (IVS) worker in Laos, is one of the most attractive and resourceful leaders of the antiwar movement in the U.S.

While working with refugees in Laos, Branfman became aware of the tens of thousands of persons who fled from the Plain of Jars between 1964 and 1969 to escape the effects of the aerial bombardment. Because of his curiosity and rare rapport with these people, he managed to interview some 30 persons to write short accounts of their life on the plain and the impact of the war. It is excerpts from these accounts plus numerous pencil sketches that make up this little book.

These people are notable for their simplicity, devotion to their fields and vil-

lages, and their graphic descriptions of life under the bombs. There could hardly be a more realistic portrayal of peasant life or war. Incidentally, the Plain of Jars, a rich agricultural area, once had a population of 150,000 but now both the land and the villages are completely barren.

An excellent short work. A documentary of what is happening under the massive bombing now going on in Indochina which equals one Hiroshima a week. Must all of rural Indochina become a man-made desert like the Plain of Jars before this carnage ends? Read this book for a fresh infusion of conscience. — John A. Lapp

We Were Never Their Age: A Guide for Christian Parents, by James Di Giacomo. Holt, Rinehart and Winston. 1972. 185 pp. \$5.95, cloth; \$2.75, paper.

This book subtitled "A Guide for Christian Parents" should be read by all youth secretaries, youth leaders, and other "adults" working with young people. According to the authors, the book "was written in the conviction that the old ways won't work because the old days just won't come back, no matter how hard we huff and puff." And by "old days" the authors mean those that a lot of us experienced not too many years ago when we were "youth."

It's not helpful to point out that the problems of young people today are the same as yesterday—and it's not true, according to this book. There's a whole new mood and lifestyle among young people—because of society and the conditions they find around them, which also have never been like this before.

This book doesn't just analyze the problems but also goes further to tell what can be done about them. It offers suggestions for starting dialogue between adults and youth, for tackling such problems as drugs, sex, attitudes toward the church, and many others.

It could be a tremendous resource for attempting a programmed discussion between parents and their teenagers. It would also provide a good focus for some parent-youth worker dialogue when those relationships tend to get strained. O.K. for church libraries. — J. Lorne Peachey.

The Original Revolution by John H. Yoder. Herald Press. 1972. 189 pp. \$5.95.

This book performs a real service in drawing together John Howard Yoder's articles and lectures from past years to articulate his conviction that pacifism is one of the keys to the problem of Christian faithfulness and to the recovery of the integrity of the church.

The essays vary in style, approach, and organization, but the central theme is the same: the original revolution is the

creation of a "distinct community with its own deviant set of values and its coherent way of incarnating them." The very existence of such a group, Yoder says, is itself a deep social change, but even more so if it lives faithfully. The second essay takes the Sermon on the Mount (an early catechism, he calls it) and the light it throws on why Jesus took the path He did. "If Christ is truly Lord" develops the idea of a Christian eschatology within which nonresistance anticipates the triumph of the fullness of the kingdom of God. This is in contrast to a peace without eschatology, which fuses church and world so that God's goal, the conquest of the world by the church, has been reached. In this setting the author deals at length with the antipacifist argument that war can be justified as a "lesser evil." The essay, "If Abraham Is Our Father," speaks eloquently to the question of violence in the Old Testament. The second half of the book is called "Ecumenical Perspectives," showing how the church can be the church, built around Christ the light and the hope of the world. Particularly provocative are several theses Yoder suggests for a rereading of history: 1. The sword is not the source of creativity. 2. If you want peace, prepare for it. 3. War is not a way to save a culture.

This book should be read by serious seekers of truth. It speaks well to the non-"peace church" person and should have a broad circulation outside the Mennonite Church. Excellent for all church libraries. — Roy Burkholder.

An Introduction to the Holy Land by J. H. Winn Haswell. St. Martin's Press. \$4.95.

Of the taking of tours there is no end and of the making of books about them there is also no end. As an experienced traveler the author is well equipped to introduce us to a land considered sacred to Jews, Christians, and Muslims. He first orients us to the changing land, referring to local customs and historical backgrounds. The changeless land includes the topography, natural boundaries, and sacred sites. Each of the various chapters deals with a particular geographical area. The author's approach seems to limit the Holy Land to the area west of the Jordan. He does a marvelous job of avoiding border troubles and keeping out of politics. His style is light, free flowing, and attractive. Anyone traveling to this famous land will profit immensely from using this book. Armchair pilgrims will be rewarded for reading this reliable guide. At least they can say, "Our feet shall stand within thy gates, O Jerusalem." Would be excellent for church libraries. — G. Irvin Lehman.

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Getting It Together

Assembly 73 held in Harrisonburg, Virginia, last August was the first of a kind for the Mennonite Church. Its implications are still being worked out in the life of the church and what all it means may not be entirely clear for some time to come. Two apparent differences from the older church organization were the nature of the reporting from all official church boards and a broader representation than Mennonite General Conference ever had.

The reporting from the Boards was too brief and the representation was not yet complete. Although the Franconia and Lancaster conferences participated, the Conservative Conference declined to send delegates. In addition a number of smaller groups and individual congregations were not represented.

It seems there is an element in Mennonite thinking which resists classification and organization. This makes it difficult for the compilers of *Mennonite Yearbook* and other church organization people. An organization type myself, I recognize the possibility of a person saying nay with integrity. At the least the nonparticipation of some calls for us to search our hearts to ask whether we have really heard the Spirit's direction for our lives.

Another of the changes brought by the new organization is the provision for greater cooperation between Boards and agencies. Though the possibility existed before, being under the same roof, or should we say, organizational umbrella, has opened the way for doing things together. For example, this is Missions Week, which is commonly thought to be a Mission Board concern. But the article in this issue which calls attention to mission is written by Howard J. Zehr of the Board of Congregational Ministries.

The focus of the article and of the Mission Board statement which accompanies it is on congregational effort.

This introduces another emphasis which was strong at Assembly 73 and in our new church organization. It is to call for local congregations to accept responsibility as centers for discernment and strategy.

The church structure, then, is intended to assist the congregations in fulfilling their individual and collective missions. A common danger of organizations is that they gradually move away from serving the purposes for which they were set up toward serving themselves. Will this happen to our new organization? How soon will it happen to our new organization?

Perhaps we cannot answer these questions since we are too close to the action to see clearly all that is going on. Next week it is planned to publish in the *Gospel Herald* the first of a series of interviews intended to acquaint you with various aspects of the church organization and with the thinking of those who have been called to serve in positions of responsibility.

Getting it together organizationally is a new attempt for the Mennonite Church. Some of the implications have been noted in this editorial. I trust that others will become clearer through the interviews which begin next week.

I hope also the interviews will help to "humanize" our organization. When an organization is seen as a faceless gray mass it is difficult to identify with it. One is more likely to be suspicious because one doesn't know.

Of course, when we do know people, we sometimes find ourselves disagreeing. But in this case we can respond to them as individuals and seek together for the mind of the Spirit. "There are varieties of gifts," says Paul, "but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one" (1 Cor. 12:4-6). — Daniel Hertzler.

Gospel Herald

November 13, 1973



A Grieved but Wiser Patriot

by Harold E. Bauman

Where does one go when one's political ideal has been tarnished or lies fallen? In Isaiah's day a strong king lay dead and the people grieved.

In our day a president is tarnished and suspect. People who voted for him are disillusioned. The stock market fluctuates and uneasiness grows.

Uzziah was the greatest king of Judah since David and Solomon. He brought the kingdom to glory and power in a period of peace and prosperity.

However, the king's greatness was tarnished by the corruption of his government which favored the privileged in the society. The judges gave the advantage to the rich, making life miserable for the poor. The rich wallowed in luxury and were indifferent to the wants and the sufferings of the many.

Standing inside the main courtyard door or at the main

door leading into the holy place, Isaiah had a vision as recorded in Isaiah 6. At the far end of the court was a small altar with incense offering burning on it. Just beyond it a series of steps ascended to a small door which opened into the dark interior of the most sacred room of the temple, the holy of holies. It held the ark where Jehovah was enthroned and His covenant with His people was within.

Isaiah exclaimed: "I saw the Lord, the King, our one true and loyal king." In contrast to the fallen, dead king he saw the glory of Jehovah, robed in splendor and holiness. While the earthly throne may be empty, the heavenly throne is not. Over the chaos that appalls the heart there is the God of order.

In a prosperous society with all its wants for pleasure and security met, the need for faith in a Power beyond declines. Faith is transferred to persons who are to manipulate and order the society to preserve and increase pleasure and wealth. When these persons are no longer

to be trusted, fear and anxiety mushroom.

Suddenly Isaiah's vision of the earthly temple enlarged to a vision of the heavenly temple. The majestic train of the King filled the temple and His glory filled the whole earth. Jehovah was not only Israel's King but He is King par excellence upon whose sovereignty the destinies of all men depend.

In Isaiah's vision it seemed the priests were transformed into seraphim. The imagery of their wings expressed the appropriate response in the presence of God's glory and greatness: with one pair of wings the face was shielded from the King's blinding glory, with another pair the feet were covered to signify one was in the presence of supreme authority, and with the third pair the appointed tasks of the King were swiftly executed.

The seraphim shouted antiphonally, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The three holy's are the Hebrew way of expressing the superlative. The greatness of this King filled not only His throne room but also the whole earth. God is not imprisoned in our world nor manipulated by us to our selfish goals. Though His holiness means He is high above us, His worth and character are so radiant as King that the lives of His people are to be earthen vessels of that radiance.

In the presence of such majesty and holiness and power, the foundations of the temple shook and the cloud of smoke arising from the incense on the altar began to shield Isaiah from the blinding majesty of God.

"In the year that King Uzziah died I saw the Lord sitting upon a throne." Isaiah implied he had lost his perspective, but now was wiser. With the fall of his political leader he again saw who the true Leader is, who is sovereign over all.

Isaiah's Response. In response to the overwhelming vision, Isaiah cried out, "I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." He said that he was a member of a community in which there is no health. People were too busy with drink to give attention to spiritual welfare. Evil landlords swallowed up the small farmers (5:8-10). The rich were oppressing the poor (10:1, 2). Flagrant social injustices were smothered over with a veneer of religious piety (1:10-17).

It was these sins that were as scarlet (1:18) and were but the evidence of the deeper uncleanness of the king and his people. Uzziah's strength became his weakness. His success as king, administrator, and commander-in-chief led him to usurp power which was not his. He claimed executive privilege in areas that were not his and presumed to be immune from the consequences. Eight years before his death he took upon himself the right to offer sacrifices in the temple. Azariah, the chief priest and eighty of his priests pleaded with him not to violate the laws

which the people understood, telling him he had done wrong, and that "it will bring you no honor from the Lord God." As Uzziah's anger mounted, leprosy broke out on his forehead.

Leprosy is an uncleanness which affects the whole person. Uncleanness in Scripture means the upsetting of the relationship between the person and God. Isaiah recalled the unclean man who had been taken down from his throne. The unclean king and the true King stood over against each other in a terrible though veiled contrast.

Isaiah cried, "Unclean." Isaiah identified himself and his rebellious, faithless people with the rebellious, faithless king. As the king was unclean, so was Israel, and so was Israel's son, Isaiah.

What is the response to the possibility of uncleanness in one's political ideal? At one extreme is the response of denial. "I don't believe it. He is a great man who has done great deeds for peace and his country. He promised law and order and an attorney-general who would enforce the law and order. There is no uncleanness. It is just one political party trying to destroy another."

Some have observed that there is a need on the part of many persons to absolve the president and his office. There is fear that the idol of national religion can be destroyed, and thus there is need for reassurance that the presidency is invulnerable. Thousands of American Christians apparently hold with dutiful slaves in the late Roman Empire: "The great ones [in Washington] know best. Our duty is to be loyal to their judgments."

Senator Hatfield prophetically addressed students at Fuller Theological Seminary in 1970, "We must reevaluate the faith we have placed as a people in the office of the presidency. . . . It is not unusual for us to assume that the president is all powerful, all knowing, and the chief provider for our welfare. We Americans hesitate to question his judgment. . . ."

At the other extreme is the response of judgment. "Those who are being examined deserve it. The president said war resisters deserve no forgiveness and there should be no amnesty for deserters. And now, even though he asks for understanding by saying that he was too busy to keep track of his men, we ought to stand in judgment upon him and show him no mercy."

Others respond with indifference. "Lots of worse things have been done by others. This is the way government

Gospel Herald

Daniel Hertzler, Editor

David E. Hostetler, News Editor

Volume 66
Number 45

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

Harold E. Bauman was recently appointed as executive-secretary of the Board of Congregational Ministries.

is and one needs to live with it. Why jump on the president? This is the best we've got; get on with the business."

A fourth response is to feel wounded, hurt, disillusioned by the fall of one in whom many had great hopes. It is to feel compassion for the families of many men whose lives have been almost destroyed. In the future likely they will be barred from their profession. Watergate is a reminder of the nature of all men and a reminder that the president is no exception. He is finite and human, a politician who worked his way to the top; he is not our God. He too must say, "I am unclean."

Stand with Isaiah. This leads, finally, to a fifth response which might go like this: "We must recognize our part in the decline in the moral fabric of our country. We stand with Isaiah and say that we dwell in a community that is unclean. We have been deceived by the assumption that technology and wealth and industrial and military power are the ways in which the welfare of a nation moves forward and is safeguarded. Our ease in excusing ourselves personally in little shortcuts is a contributing attitude in the situation which makes possible Watergate and other high government crimes."

We have forgotten that it is righteousness that exalts a nation and that sin is a reproach to any people. We have been seduced to believe that unless one is willing to serve in the army he is a parasite. On the contrary, to contribute to a strong moral fabric out of reverence for God is to contribute far more to one's nation.

The prophets call us to resist the self-destruction of social corruption. They remind us that greed and bribery and perjury do matter. The cure for evil is to take it seriously and not just to say it was unwise or foolish or the work of novices who happened to get caught. It is striking that the leaders who focused their wrath on the youth for their sins of drugs and of sex and of demonstrating in the streets against the misuse of military power in Indochina are now exposed with the sins of the older generation: bypassing law and order for personal gain. Little wonder that there has been no call for repentance, but only a desire to shut the door on the past as quickly as possible.

In the vision, one of the heavenly priests took a live coal and purged the lips of Isaiah. His sin was taken away. It was not that he used foul language; it was not only the social injustices which Isaiah named. It was the sin nature, the broken relationship toward God by those who were doing the sinning. The whole person was the center and must come under God's purifying power. The bringing of the live coal to place upon the lips, through which comes the deep inner sin out of the heart of man, points to the radical sinfulness of man and the need for his renewal from beyond himself. God needs to be the purifier in our heart ecology!

Let us note that the prophet needs purification before

he can be God's servant. He must be purged with the Holy Spirit to strike at his inherent desire to lord it over others, the inherent urge to possess and to accumulate while others suffer and are hungry. There first must be a vision of God's great mercy for both personal and corporate need followed by purging from sin.

It is Isaiah himself who must be broken in order to be God's servant. The people of God will need to lead the way in showing repentance from their self-centeredness which accepts the systems in society which work to their advantage at the expense of the poor.

From the heavenly council room comes the voice, "Whom shall I send, and who will go for us?" The question is not directed specifically to Isaiah, but he takes the responsibility to volunteer.

The message of the servant is not a desirable one. He is to proclaim Jehovah's Word to a people whose heart (the seat of thinking and feeling) is fat, that is, insensitive. Their ears are heavy, that is dull; and they could not hear because they preferred not to hear (28:12; 30:9, 15). The result of the prophetic word upon a satisfied and self-centered people is known in advance (1:2, 3). They believe "it can't happen here!"

The volunteer receives a commission so unbearable that he cries out, "How long must it go on?" He is told that the people will not respond and they will experience judgment with blighted cities and many persons destroyed.

Still There Is Hope. Yet, there is hope. A stump will remain from which a new stem will sprout. There will be a new remnant which begins with Jehovah's anointed servant upon whom His Spirit rests. From Him there will come a servant community, not like the political nations which lord over each other, who reign by force. It will be a community which moves by the power of the Spirit in suffering, not boxed up like Israel, but a missionary community concerned with the poor, the sick, and the oppressed.

It is not difficult to see the chaos and fear when a political ideal falls, but can you see God on the throne? It is not difficult to excuse the sins of those in high places for one wants his own sins excused. It is not difficult to point the finger in judgment, cloaking one's own sins.

It is more difficult to come to a vision of the sovereign God in all His glory and mercy so that the redeeming power and fire of Calvary's cross purges one's own inner sinfulness, and thus prepares him to stand and bear witness that the important action is neither in military might nor in the glory of the throne rooms of governments. God's history is with those persons who wait upon the Lord and find their strength renewed, who are ready to heal the blind, to set free the captive, to proclaim the acceptable year of the Lord, the year of equalization. It is through such a community that God has chosen to reveal Himself and to share the good news while rulers rise and fall. These are the wiser patriots.



Being Christian in Zaire

by Elmer Neufeld

"In the days past, one could see John Makanda, resident of Leopoldville, living on Avenue Prince Baudouin (Belgian monarch), wearing his Western suit, walking to his office on a Saturday morning. Today, citizen Makanda-Elonga, resident of Kinshasa, living on Avenue Kasa-Vubu, wearing his national costume, machete in his hand, goes to his field on a Saturday morning to do his part of the manual work."

In such words did a young Zairian characterize the changes that are taking place in Zaire today. Though difficult to understand fully for those of us conditioned by Western culture, it is important that we see the significance of these changes. And it is also especially important that Christians seek to discern the significance of these changes for the life and ministry of the church.

Social and Political Happenings. A series of recent developments in Zaire, reported at best piecemeal in the Western religious and secular presses, has left many persons thoroughly bewildered about what is happening.

In the beginning of 1972 there was the overthrow of colonial monuments. The proud statue of Leopold II on his prancing charger, guarding the entrance to the national parliament building, was unceremoniously overthrown. And the imposing giant-sized statue of Henry Morton Stanley, the famous European explorer, overlooking the capital city from his pedestal on Mount Stanley, was crashed to the ground.

A host of changes in names has been taking place, as indicated in the opening quote. Congo has become Zaire. The capital city is no longer Leopoldville, but Kinshasa. Stanleyville has become Kisangani, and Elisabethville has become Lubumbashi, and so on. Provinces and city streets have also been renamed.

The changes in geographic names were followed by changes in personal names, away from so-called "Christian" or Western names, back to traditional African names. In early 1972 President Mobutu dropped his Western names received at baptism, Joseph Desire, and took on the African names of Sese Seko. And he instructed his fellow countrymen to do likewise. Thus the general secretary of the Mennonite Church in Zaire is no longer Kabangy Moise (Moses), but rather Kabangy Djeke Shapasa; the

legal representative is no longer Kakesa Samuel, but rather Kakesa Khakha Gasala; and the treasurer is no longer Bukungu Francois, but rather Bukungu Mishumbi.

The government has also ordered a reemphasis on African languages, rather than the French language which was brought by the Belgian colonialists. The complication of colonial languages is further emphasized by the vestiges of Flemish, also brought by the Belgians, which remain to this day.

Certain styles of Western clothing have been officially discouraged for the African—for example, Western suits with long-sleeved shirts and ties—and there is a return to more indigenous clothing styles.

Time and *Newsweek* have at least for a while been banned in Kinshasa.

The government has sought to reemphasize the importance and dignity of manual work, designating Saturdays as special community work days.

Consideration is being given to the regrouping of villages into more strategic centers.

President Mobutu recently visited the People's Republic of China, coming back with the promise of a hundred-million-dollar interest-free loan and the assistance of Chinese technicians.

The government has placed stringent restrictions on the registration and function of religious groups.

Religious broadcasts have been suspended.

A number of periodicals—including most religious periodicals—have been suspended.

Youth movements, including religious groups, except for those of the national political party, have been disbanded.

And intertwined with all of these changes have been the incessant activities of the national political party, the MPR (Popular Revolutionary Movement).

Western Interpretations. In the midst of all these changes, it is very easy for the Westerner—whether missionary, businessman, or politician—to see primarily those effects touching his own immediate interests and to interpret these developments from a series of non-Zairian perspectives. Thus there have been cries that Zaire has turned anti-American, anti-Western, and antiwhite. Some have suggested that Zaire has been sold out to the communists—that President Mobutu "sold" Zaire to Communist China for the 100 million dollars.

Western news magazines have tended to see primarily

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certain problems and excesses in the actions of President Mobutu and the Zairian government. And even missionaries sometimes tend to see the Zairian developments as primarily anti-Christian. Though there may be elements of truth in all of these interpretations, it behooves us to heed the admonition of the late Tom Mboya of Kenya, not to see Africa primarily through foreign-tinted glasses — whether pro-Western or pro-communist — but to try to understand a more African point of view.

African Perspectives. It is utterly impossible to understand what is happening in Zaire and other parts of Africa today without a deep realization that the last half of this millennium — from the 1400s to the present — has been an epoch of European expansionism and withdrawal across the world, and that for Africa it has been a half millennium of European exploitation and oppression.

The Euro-African encounter has, to be sure, had its positive effects, but these have been overshadowed by the economic exploitation, the chattel trade of human beings, colonial domination, and racial discrimination. It has been estimated that forty million or more persons were lost to Africa during the roughly four centuries of the Atlantic slave trade. The slave trade was followed by the colonial scramble during which the whole of the African continent — with the exceptions of Ethiopia and Liberia — was carved into colonial pieces by seven European nations.

Since World War II there has been a process of decolonization, coming to a climax in 1969, with seventeen African nations gaining independence that year. But the decolonization struggles appear to have reached a deadlock, with five Southern African countries and several lesser areas remaining under white domination. Not only is it the case, as the prophet realized, that we live in the midst of an unclean people, but we live in a stream of polluted history. The cup of judgment for this half millennium of exploitation and oppression is not yet full.

It is in the wake of this half millennium of European exploitation and colonial domination that President Mobutu and the Zairian government have come to emphasize an authentic Zairian nationalism. In the words of President Mobutu, "In this continent we no longer want to be African Frenchmen, or African Belgians, or African Italians . . . but authentic Africans.

The process of authentication is the counterpart of the process of alienation which took place under European colonialism. As indicated in the opening quote, through many aspects of European influence, the African had been subtly conditioned to find his own identity and human dignity in the adoption of Western cultural patterns and values. Even in the missionary enterprise, with its current sensitivity to indigenous cultural values, we do not yet fathom the depth of this alienation and its current reactions.

One Sunday morning, in the heart of Zaire, sitting next to an African church leader, a brother in the faith, we

sang together in African translation, "Lord, wash me and I shall be whiter than snow," and I realized anew that the gospel has been brought in earthen vessels.

Closely related to the emphasis on African authenticity is the emphasis on nation building and national unity. Perhaps again it is impossible for those of us living on the wealthiest vantage point of human history to realize what nation building means for a relatively poor people, with a per capita income of roughly 100 dollars per year, after centuries of exploitation by the wealthier Western nations — especially when current studies show that the gap between rich and poor nations is increasing rather than decreasing.

When we are inclined to criticize the African Christian's identification with the symbols of nationalism, we do well at least to remind ourselves of the legitimate emphasis on national development. And when we see government involvement in the affairs of religious groups working in Zaire — with over fifty Protestant groups in addition to the Catholic orders and the African independent churches and non-Christian religious groups — we do well to realize the significance of some cultural and political unification in a young nation which saw five years of turmoil, violence, and bloodshed following independence.

This historical background can also help us understand why the independent African nations are intensely anti-colonialist and intensely antineocolonialist (colonialism through indirect rather than direct political domination, especially through economic influence). This anticolonialism is continually further provoked by the white domination in Southern Africa, which the African leaders are convinced could not continue without the complicity of Western nations. Witness, for just one example, the U.S. government defiance of the United Nations' embargo against Rhodesia with the importation of chrome (just now being reconsidered by Congress).

We can then understand why African leaders, including General Mobutu, have emphasized nonalignment with either the West or the East, and have rather emphasized African identity and African development, symbolized in Pan-Africanism and the Organization of African Unity. In fact, at the recent OAU meetings, the major concern for sub-Saharan Africa was the liberation of the Southern African countries still under white domination.

Zairian Nationalism and Christian Authenticity. It is, of course, also the case that legitimate efforts toward cultural authenticity and national development can be misdirected, leading to excess and even idolatry. This is true whether in Africa or in the United States.

In any case, it is in this context that Christians of the young churches in Zaire are searching what it means to be authentically Zairian and authentically Christian. It is in this context that they are called on to work out their own church and state relations. In this they need our sympathetic understanding and prayerful support. ☩

Call Us Facilitators

An interview with Newton Gingrich and Edward Stoltzfus

Editor's Note: Newton Gingrich, Tavistock, Ont., and Edward Stoltzfus, Iowa City, Iowa, are moderator and moderator-elect of Mennonite General Assembly, the successor to Mennonite General Conference. The Assembly meets every two years to conduct the official business of the Mennonite Church. Assembly 73 which convened at Harrisonburg, Va., last August was the first regular meeting of the General Assembly.

In this interview, these two church leaders reflect on their assignment and some of the issues facing the Mennonite Church today.

What is the relation of the officers of Mennonite General Assembly to the officers of Mennonite General Board?

The General Board carries full responsibility for the work of the Mennonite Church. The officers of the General Assembly are responsible to plan and direct the biennial General Assembly and to engage in fraternal church relations. The moderator of the assembly has very limited organizational or structural authority except in the functioning of the General Assembly. He is a facilitator of the processes of that meeting.

As moderator and moderator-elect what goals do you have for the next two to four years?

It is almost facetious to say that we have none. But, as facilitators, our efforts will be directed toward helping General Assembly realize its goals. We want to help set up GA so that it can effectively determine its priorities.

Could not the officers of the General Board be the officers of the General Assembly? Why have a separate organization at all?

The Assembly Arrangements Committee (officers of the General Assembly plus two members at large) provides an additional channel of communication for conferences, re-

gions, districts, and congregations. Also the chairman of the General Board does not moderate the General Assembly and thus is not required to lead in the evaluation of his own program.

What is the difference between the present church organization and the former Mennonite General Conference?

Mennonite General Conference had a General Council with an Executive Committee which served as a steering committee between sessions.

In contrast, the General Board coordinates the work of the present five program boards by developing budgets and establishing priorities. Another change was the creation of a new board in addition to the General Board itself: the Board of Congregational Ministries. Also new is the Council on Faith, Life, and Strategy which is responsible to the General Assembly. Originally intended for brainstorming, it has been asked to serve as a problem-solving and study group. One question to which the answer is not altogether clear is, "Where does responsibility for definition of faith reside in our denomination?"

Who speaks for the church?

There will be multiple voices. Representative persons will speak. Various interests will be heard.

Who will inform the church of official activities?

The primary channel will be the office of the general secretary of the General Board. Some information may come through the moderator of the General Assembly.

There has been a lot of talk about the priority of the congregation in the work of our denomination. Is this a viable concept?

Theologically yes, but this does not minimize the importance of denominational strategy and program. To



Newton Gingrich
moderator



Edward Stoltzfus
moderator-elect

function effectively, the congregation needs denominational resources. Denominational boards exist to help congregations be God's people. They also serve as channels for congregational ministry to the world. Overemphasis on congregational autonomy would fragmentize and destroy the larger brotherhood.

What is the function of the General Assembly? What does it attempt to do?

The General Assembly has the following assignments: (1) to call the General Board and the program boards (Education, Publication, Mission, Congregational Ministries, Mutual Aid) to accountability; (2) to be a sounding board for these organizations as they make their plans for the future; (3) address itself to current issues of faith and life, as for example, the role of women in the leadership of the church which was considered at Assembly 73; (4) when teamed with a convention it provides a time for celebration-reunion and the forging of denominational identity.

If GA gives General Board its mandate and work directives, what jobs did GA outline at Assembly 73?

(1) authorized Mennonite Board of Missions to recruit workers on a one to 80 ratio, (2) asked the General Board to work through the question of facilities, (3) approved churchwide thrust on education by the Board of Education (4) accepted proposed general goals for the church, (5) reviewed and approved budgets.

How can church officials "hear" congregations?

There are five major channels: (1) the General Board and staff, (2) the Board of Congregational Ministries and staff, (3) the Assembly Arrangements Committee, (4) conference and regional leaders, (5) direct communications from congregations and interested persons.

What can the Mennonite Church do about the problem

of nationalism, particularly tensions between Canada and the U.S.?

It is clear we want to have one North American church so the reality of the people of God takes precedence over any lesser loyalty. But we have a problem when the church attempts to serve the Mennonites of Canada with all its boards located in the U.S.

One possibility is that the General Board could establish an office in Canada in cooperation with Region 1 of the Mennonite Church which is Canada. We also need to make our Canadian people aware that our boards have representation from Canada.

Beyond this we need to provide more Canadian emphasis through our literature so the Canadians can feel a part of the total church.

What issues seem to be troubling Mennonites today?

Six issues come to mind:

1. The question of authority sticks its head up repeatedly. People would like to know where it is and what it is.
2. There is concern about Mennonite identity. Who are we and where are we going?
3. There is concern about decision making. How does a congregation make decisions about its faith and life? How does a conference do it?
4. What is the role of the pastor and how can we strengthen pastoral leadership?
5. What does it mean to be separated from the world today and be a follower of Jesus Christ?
6. What does it mean to be a peacemaker in our complex society?

These are some of the issues the Mennonite Church needs to get hold of.

As leaders of the General Assembly, we believe in the possibilities of our new church organization. If there is frustration, it is related to having five persons (the Assembly Arrangements Committee) whose sole responsibility is to arrange a meeting every two years, while not tied in directly to the work of the five program boards.

But the alternatives have problems. If we ask the General Board to take full responsibility, there is no organization for review. On the other hand, if the AAC is given more responsibility, you have two "general" boards. So we are currently committed to the present structure but ready to modify it as may be feasible. ☺

Star in Orbit

We will put all our gripes and grievances

In a sack and let it float away.

When our good intentions become a star in orbit

It will light the universe.

— Mary Alice Holden

Some Reflections on Assembly 73

by Nelson E. Kauffman

Last August I attended Assembly 73 at Harrisonburg, Va. Sixteen years earlier General Conference held its sessions there. I was startled when I reflected on the changes that have taken place since then. How do we feel about it? Who is leading the church, and where?

Some of us are retired. We are on the sidelines, watching. It's easy for us to ask, "Where will it all end?" But, what do we mean by asking such a question? God knows the answer to both questions. Sixteen years ago, I was in committees and on boards. Now I'm off. Then I preached the conference sermon (but can't remember what I said, nor does anybody else). This time I said not a word in public.

But, let me say this. I never preached nor heard better sermons nor listened to better spirited discussions on controversial subjects than in Assembly 73! Boys I had the privilege to help get started in the work of the kingdom are now on center stage doing a very good job. Praise God! He must trust them. He even trusted me at 35 to give one of the main addresses at General Conference in 1939. I remember that one better than the experience of sixteen years ago. It was on Acts 15, the New Testament General Assembly.

The First Full Meeting. This was the first full-blown meeting of the new church organization. It has a new name with new men (including neckties), new musical instruments (and new hairdos on both fellows and girls), new media of communication (TV, movies, drama), and new hours (late), all in our churchwide meeting! Can you believe it? Even black and brown on the program, women too, having prayers, serving in various roles. Yes, bearded men, and even moustached (once a test of membership), and some having failed to visit the barber for weeks, at least so it appeared. Girls with their glory long and flowing unbraided as Scripture suggests (likely not because it does so), and their mothers with their glory short (also not because of 1 Cor. 11).

One used to be able to tell where youth and their parents came from, the East or West. Now that's no longer true. Nor can one tell by observation which college the students or their professors hail from. Good? Or is it bad? What does it all mean? Did we all feel more secure in our faith in God when we weren't shaken by such similarities? It was easy to feel we are better because we are different in some ways (neither circumcision, nor uncircumcision availeth anything, but a new creation), while the same in other ways.

The themes of former years were heard in Assembly 73. Faith without works is dead. We are called to costly service if it is to be redemptive. If Jesus could make a disciple out of Peter, there is hope for all of us, and let's not give up on others either. It is not enough just to save souls, people have bodies that must have care. We are God's people for a purpose, called out, precious, to show His glory and love.

I overheard one brother in the washroom say he feels God is moving in such a way that great things can be expected in the immediate future. Youth are taking Jesus seriously in their way, not just the way we did decades ago. One brother who works in an interdenominational organization told me that Mennonites are observed by and are a challenge to larger groups far beyond what our size would warrant. If Mennonites are doing it, they say, "We had better get with it."

What does it mean that in this new organization all conferences in our brotherhood, for the first time in history, are working together officially? It may not mean much to the younger persons who never knew it differently, but for some of us old-timers, it's the hand of God moving in all of us. I sat in the balcony, looked, listened, thought, and thanked God, and said, "It's good. You are doing things we looked forward to."

Yes, I know there are dangers! So Jesus warned us. However I find security in my Christ who also did things differently. Our changes are not greater than those the Jew-

ish believers experienced when their system of sacrifices and rules came to an end in Christ, and Gentiles could be Christians without first becoming Jews and observing all the Jewish laws. The great Pillar, Apostle, Elder Peter did receive Gentiles, Acts 10, but later (only a few years past Pentecost) couldn't eat with Gentiles for fear of what his brethren from Jerusalem would think. Galatians 2.

It must have been an awesome sight for Peter to see brethren from Jerusalem enter the assembly. He began to shiver and quiver in his stomach when he thought, "What will my brethren at home think and say, if they find out through these persons from there, that I am having meals with Gentiles (blacks, browns, ecumenists). He got sick at the thought, and canceled meals, and longed for home and the security of the approval of those who felt they were too good, and the hazard too great, to be one in Christ with people who had a different culture.

So it is not surprising that there are those today who are too insecure to be in a missionary church fellowship like Antioch. One way out is to do like Elder Peter (see 1 Peter 5) and cause a "dissimulation" (see Galatians 2:12, 13) and take a "good man, and full of the Holy Ghost and of faith" (Acts 11:24) along. It surely is not the best way. Galatians 2:11. In spite of this the Antioch church was able to obey the command of Jesus to disciple the nations, while the Jerusalem church preferred the "security" of that city, rather than to be an international church as Jesus directed.

Change and Remain. It helped me as I sat in the sessions musing to write down in two columns, first what has changed and second what has not changed. It is no question to any one that technology has changed our lives tremendously, as well as the world into which we are commanded by Jesus to go. The earth is not big enough to be able to run far away from change. We can rather find security in the God who made the world which in constant movement bring changes. In our changes I find these things that have not changed. You may find others.

1. Leadership changes, but the same commitment to Christ and the church remains.

2. New translations of the Scriptures, but the same revelation is at work in all languages, dialects, and translations.

3. New forms of music and songs, but chords, tones, beat, and rhythm in songs reach out to the same Jesus and His love.

4. New forms of mission service, but the gospel message continues in cooperative efforts with national churches who also send missionaries.

5. Multiracial ethnic members and leaders, but He is no respecter of persons, working in all who will be His servants.

6. New roles and service for women, but always "know we no one after the flesh" (2 Cor. 5:16), a new order has come, all of God.

7. Communication media, TV, drama, musical instruments, clapping, but always we are "all things to all men, that . . . by all means [we may] save some" (1 Cor. 9:22).

8. Ordained men not identified by coat or title, but same brotherhood emphasis is working.

9. New expressions for simple life-style, yet same word from the Lord on relationship with the world, in it, not of it, to go into it. John 17.

Having written this, I confess some changes are more difficult for me to appreciate than others. I wish we could be a simple living people, modestly dressed, honest and peaceable, people of moral purity and integrity. I am sorry for divisions among us that cause bitterness, for quarreling over inheritance and money, for immodesty, divorce, broken homes, unhappy family relations. Some of these we have always had as problems among us, others were more rare in our circles.

Security is found in Christ who changed our lives into His likeness, moving from glory to glory, never static. We are secure in our faith when we are not threatened by changes. We can live our faith when others do not agree with us, or we with them. In these times we need each other to help us both, but we cannot do this unless we have love for each other as persons and not just because we agree with each other. We will not need to run away from the world, or from our brethren in order to save our souls. The Holy Spirit is able to give us what we need to find security in the midst of conflict and change. There is where the Lord needs us and where He has sent us. ☺

Who Eats First?

On a number of occasions I have participated in rescue mission services. The men who were hungry would come to the mission for food and lodging but were required to sit through a religious service first.

On other occasions I have attended church banquets where people who were not especially in need of food would eat first, then have a religious program later.

I don't know what this means, but, to be frank, it does seem twisted.

- Does it mean that the hungry cannot be trusted to stay to hear the Word of God, but the satisfied can be? Do the satisfied really hear?
- Does it mean that the satisfied are more deserving than the hungry and do not need to earn the food by listening? Is one more deserving of food than another?
- Does it mean that we are more concerned about satisfying the satisfied than we are about feeding the hungry?

— Willis L. Breckbill

The Meeting Season

by Katie Funk Wiebe

The vacation season is behind us. And now that the hundred degree heat has subsided and boats, trailers, and picnic hampers have been put away, the meeting season descends upon us with the same intensity. Meetings proliferate like fruit flies in an orchard.

To go or not to go becomes a question. And sometimes a burden.

Is the essence of Christianity attending meetings — big ones like conventions, middle-sized ones like clubs, small ones like committees — or is it something else which has eluded us? If God deserves the Christian's time and loyalty, how does He decide which one of His representatives gets them?

The structured organizations of the church offer an individual some of the best opportunities to use his gifts in God's service. Without them, many would do nothing.

Yet, says Harry Overstreet in his book *The Mature Mind*, it is in the area of our voluntary group associations that the greatest battle between maturity and immaturity goes on. Some organizations encourage personal growth, others stunt it.

Some church organizations and committees were once called together to meet very specific and real needs, but have long since become lifeless monuments to a forgotten cause. Yet no one has the courage to disband them or to seriously examine their objectives.

Such meetings offer little opportunity for growth of mind, spirit, or relationships. People come to sit together for a short while, go through a prearranged, preprinted program, and leave as they came — uninspired, indifferent, and unchanged — but satisfied that they served the Lord by attending the meeting.

A worthwhile organization invites maturity. It asks for the best a person has to offer. It discourages spiritual retirement. It challenges a person to put Christ first.

Before you become an indiscriminate joiner, help yourself and the organization you plan to join by considering some of these questions:

1. Does the group promote loyalty to worn-out goals and objectives rather than critically evaluating what is expected of each member in relationship to contemporary situations?

2. Does the group find its significance by choosing to be snobbishly exclusive? Is membership unconsciously restricted to a certain group of people without any provision being made for those who don't belong to this group?

3. Does the group allow issues to be raised, or does it take the easy way out when the discussion edges toward something controversial by someone suggesting, "Well, let's pray about it"? Have potential leaders dropped out because new ideas are quickly quenched?

4. Do the leaders know the difference between what is important and what is unimportant? Who hasn't sat through an endless business session because someone raised questions which then took hours to untangle about insignificant matters like how much paint it took to decorate the nursery?

5. Does the group promote self-indulgence?

6. Does it promote projects because the members enjoy doing them rather than because they meet specific needs?

7. Has mediocrity become the norm for meetings? Has sentimentality and soft thinking in the form of rigid programming taken the place of creative probing of contemporary concerns in the light of biblical teaching?

After you have answered these questions, examine your own relationship to the organization:

1. Do I enjoy being a member of this organization or do I belong because it is the thing to do? Would I quit tomorrow if I weren't afraid of what others would say?

2. Am I as convinced now as when I first joined that this organization serves a useful purpose? If the answer is negative, is the problem mine or the organization's?

3. If this organization were discontinued, would it make a difference to anyone but the members themselves? Would anyone notice that it is no longer in existence?

4. If I put the time I have available into one activity which I am sure God wants me to do instead of attending many meetings, would I accomplish more?

Church organizations can be the best of places to go; like any other human institution, they can also be the worst. The worst becomes the best when the Holy Spirit is moved, seconded, and carried from the minutes into new attitudes and concerns.



Dear Mennonite Aid:

I have never purchased life insurance because I have not been sure if it is the right thing to do as a Christian. But now I have a serious heart problem and I am not sure what will happen to my wife if I should die prematurely.

Our local church has not been involved in providing funds on a long term basis for these kinds of needs.

Do you have any programs where I might be included?

Sincerely,
Concerned

Who Cares?

We Do!

MENNONITE MUTUAL AID is one of the five program agencies serving the Mennonite Church and is located at 1110 North Main Street, Goshen, Indiana 46526

Mennonite Mutual Aid
1110 NO. MAIN ST. GOSHEN, INDIANA 46526 319-532-9511

A Committee of the Mennonite Conference



Dear Concerned:

Many Mennonite congregations do not have the long term aid you are thinking about. It is for this reason that the wider church shares survivors' needs through the Survivors' Aid program provided by Mennonite Mutual Aid.

Your congregation can share in this helpful program through the group process. Anyone between the ages of 12 and 50 may participate. In this way others who are well support this program by their enrollment and enable us to serve your need.

"Open" enrollments in the Survivors' Aid plan have been offered several times. During these limited periods anyone, regardless of health or occupation, could enroll.

We would like to help your congregation help you. Our field representatives are available for this purpose.

Sincerely,

MENNONITE MUTUAL AID

MEMBERSHIP INFORMATION
Mennonite Mutual Aid is a non-profit organization
incorporated in Indiana. It is a member of the
Mennonite Conference and is a member of the
United Methodist Church.

He Accepted Me as I Was

by Dan Shenk



L. to R. (top): Oscar, Elias, Gregoria, Gloria. Center: Adrian, Roy. Front: Gilbert

"When he came over the first time I was sitting on my front porch drinking beer. I thought he was a bill collector — but instead, he invited me to church."

Speaking is Elias Perez, 39, father of five from Los Angeles, California. He was referring to the visit made in the summer of 1971 by John Birkey, Voluntary Service worker then associated with the Los Angeles Mennonite Fellowship.

Elias, his wife, Gregoria, and their five children presented a message in testimony and song last July 20 in the chapel service of Mennonite Board of Missions, Elkhart, Indiana. The family made the stop as part of their three-week trip during which they told the story of the Los Angeles Fellowship in a number of Mennonite congregations in Arizona, New Mexico, Missouri, Indiana, Ohio, Illinois, and Nebraska.

Elias is Sunday school superintendent at the Fellowship, Gregoria serves as a Sunday school teacher, and their five children play an active part in encouraging their friends to come to church. Names and ages of the children, all of whom assisted in the family's presentation, are: Gilbert (12), Oscar (11), Gloria (9), Roy (8), and Adrian (7).

The Perezes first contact with Mennonites was in June 1971 when Dolores (Mrs. John) Birkey was permitted by Gregoria to take the children to vacation Bible school. Soon the parents were also invited to become involved in the life of the Fellowship. The Birkeys, now living in Goshen, Indiana, served a two-year term of Voluntary Service with Mennonite Board of Missions beginning on November 22, 1970.

"When John would invite me to church," continued Elias in an interview, "he didn't say I had to straighten up before I came. I finally went — and wasn't scared to go — because he accepted me the way I was."

Originally from Texas, Elias and Gregoria moved to Los Angeles shortly after their marriage in January 1960. Elias held a number of different jobs as he tried to support a growing family. During that time he said he gained the reputation as the town drunk. He had begun drinking when he was 16.

Dan Shenk recently terminated an assignment as writer-editor with information services of Mennonite Board of Missions, Elkhart, Indiana.

Commented Gregoria: "Though we both made commitments to Christ about six years ago, and Elias began attending Alcoholics Anonymous meetings, things got worse and worse. I had just about decided I wasn't even going to try to attend church anymore when Dolores came over that day."

By the fall of 1971 the Perezes began attending the Fellowship regularly. Elias said he was drawn to the Mennonite Church because they gave him responsibility soon after he became a member.

Elias noted that nurture played an important part in the family's identification with the Fellowship, especially in the early months. "Some churches plant a tree," he said, "but then forget about it. They don't water it, they don't cultivate it, they don't check to see how it's coming along. The VSers and others from the Fellowship were different because they were involved with their neighborhood."

On their deputation trip the Perezes shared the building needs of their Fellowship. The congregation plans a building project that will cost approximately \$50,000. A loan of \$16,000 from Mennonite Board of Missions to Southwest Mennonite Conference and \$4,000 from conference sources has been secured to purchase a building site.

A grant has been requested from Mennonite Board of Missions, although grants do not cover full costs of buildings. Materials will cost about \$30,000, members of the congregation will donate labor. The conference and Mennonite Board of Missions will welcome special contributions of above-budget or designated gifts for the project.

The Los Angeles Fellowship is growing. Currently about forty-five persons attend regularly, some of whom are Mexican-American, black, Puerto Rican, American Indian, gypsy, and Anglo.

At the heart of the Fellowship is the Elias Perez family — all of whom are active in Key 73 near their home, located only two blocks from the church. Elias recalled that when he was drunk he would often sing loudly at two o'clock in the morning, leaning against the nearest lamppost. But, according to Elias, "now my neighbors say, 'If the Lord can help a man like that, I'd better check out his church and find out what happened to him.'"

An Open Letter...

Mennonite
Central
Committee

21 South 12th Street Telephone
Akron (717) 859-1151
Pennsylvania
17501
U.S.A.

Cable
MENCENCOM

MCC

A Christian
resource
for meeting
human
need



November 10, 1973

THE BUSINESS OF TOMORROW

How can the people of the United States and Canada live a comfortably decent life with Lazarus at the gate? That may be one of the most important questions facing Mennonite and Brethren In Christ people as the business of tomorrow.

United Nation food experts are ringing warning bells: People are starving in India and sub-Sahara Africa. But the warnings echo beyond these two areas. Severe food shortages are forecast for the entire planet within a year if American and Canadian grain crops falter. There is the further problem of distribution: The wealthier countries can buy food from North America, but the poorer countries cannot afford it. Furthermore much less food is available from government than even a year ago simply because the surpluses are not there.

We are grateful to God and to the MCC constituency that there is concern for the poor outside our gates. Contributions this year have made it possible to do more than anticipated largely because of increased general giving and increased relief sale proceeds.

Man does not live by bread alone. MCC is working hand in hand with constituent mission boards in our common concern for the whole man. For that reason we encourage MCC supporters to give generously through their normal mission and service channels through which most of the MCC famine resources come.

The prophet Isaiah had a word for these times:

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday. Isaiah 58:10

William T. Snyder
Executive Secretary

WTS:mab

MCC
Akron, PA. 17501

MCC (Canada)
Winnipeg, Man. R3T 2C8

Mennonite Central Committee: Bureaucracy or Movement?

Eighty-one men and five women met near Chicago Oct. 31 to Nov. 2 to search their souls for the proper updating of Mennonite Central Committee's organization.

The problem of the meeting, stated Chairman Ernest Bennett, is that "our organizational structures have tended to pull our theology apart." It was hoped to find a way to "in some way get back to the wholeness we really believe in." The program described the meeting as the "MCC Self-Study Consultation."

Founded in 1920 on an ad hoc basis for relief to Mennonites in Russia, MCC has increased in size and sophistication in its 50 years so that today there are 759 workers, with a program reaching around the world. For some years MCC leaders have been uneasy about the organization and one source of their unease is the apparent separation of word and deed inherent in MCC's mandate as a relief and service organization, with no responsibility for evangelism. Working back and forth between small groups and a full session, delegates tackled this question under the leadership of Robert S. Kreider, who for the past 18 months has been directing the MCC study of its functioning.

Using a series of study papers as background and specific questions as foreground, the small groups went to work, reporting to the full session and feeding summaries of their discussions to a findings committee.

An issue that surfaced early and troubled a number of delegates was the question: "As a relief and service agency, but not a mission agency, does MCC separate between the word of evangelistic proclamation and deeds of loving service?" To Elmer Neufeld it seemed that MCC does not have integrity unless workers may also be evangelists. On the other hand, J. J. Toews was quite comfortable with the idea of a division of labor, with MCC doing service in the tradition of the seven deacons of Acts 6.

In the end, the findings committee attempted to meet this issue by recom-

mending that MCC improve its standards for selecting and orienting workers "on the same level of Christian commitment as is expected of Mission Board personnel, and their service 'in the name of Christ' include a ministry of word as well as deed." The committee urged also that MCC continue ready to assist missionaries as a way of narrowing the gap between word and deed.

More complex were the questions about organizational pattern. An organization of convenience, MCC has membership representing at least twelve Mennonite groups and/or conferences, but not all those who contribute to aspects of MCC's program have or wish representation. Yet MCC as an organization is subject to the vision and wishes of the supporters and in the U.S. these are mainly sponsoring conferences.

In Canada, it is different. There is an MCC Canada with main offices in Winnipeg, Man. In each province where there are sizable numbers of Mennonites, there is a provincial MCC organization which performs local tasks and serves as a rallying point for inter-Mennonite activity. No such regional rallying points exist in the U.S., it was held by some of the Canadians present. In fact, said Frank Epp, president of Conrad Grebel College, MCC in the U.S. is a committee, but MCC Canada is a movement. It was implied that a counterpart organization for the U.S. should be put together to give it the same kind of organizational vitality possessed by MCC Canada.

Further probing revealed that MCC Canada emerged out of a concern to regularize inter-Mennonite activity in Canada, some of which had already been happening and only belatedly did it occur to the organizers to name the new entity MCC Canada. Further, as Paul Leatherman remarked, it was to the advantage of the Canadians that all Mennonite conferences' offices are in the U.S., and so the Canadians were less hampered by the presence of denominational machinery.

So it did not seem feasible to trans-

plant the Canadian model to the States, and indeed was it really true that Mennonites in the States are less loyal to the work of MCC than those in Canada?

Participants in the study meeting did agree with a findings committee recommendation for a meeting of conference leaders to consider the possibility of forming an MCC U.S., which might then relate in some way to MCC Canada so that they could work together in overseas service. In no other country of the world, Paul Kraybill observed, do we ignore a national boundary in this way.

In the meantime there were other concerns, only more or less heard by the assembly. Eighty-one-year-old MCC veteran Orie Miller kept inquiring when there will be an MCC Africa or MCC Latin America. MCC, he complained, has been slower than mission boards to turn over responsibility to national leaders. Spanish-American delegate John Ventura spoke for minority representation on MCC: blacks, browns, women, and young people. At least one third of MCC members, he insisted, should be minority, female, and youth.

Richard Detweiler led two biblical expositions at the consultation in one of which he urged delegates not to be overwhelmed by the problem of word and deed. This is not a New Testament question, he said. Rather our enterprise stands or falls on whether or not we are participating in what God is doing. The real New Testament question is, "Is it God who is doing it?"

After nearly two full days the time was up and the taxis appeared at the door. No final answer was found to MCC's organizational problems, for they are not fully answerable. At the heart of Mennonite Church polity is an insistence on a degree of organizational imprecision. Mennonites are willing to do some things together as in MCC, but not all. This concern for initiative by smaller groups has advantages if it does not keep us from using the resources of MCC to the full for the things that can best (and sometimes only) be done together.

Organizational questions are finally, as Richard Detweiler implied, not the highest-order questions. It was noted at the consultation that Earl and Pat Martin, two former MCC workers in Vietnam, have returned again, this time to work in the removal of unexploded bombs from the fields of Vietnamese farmers. This is a dangerous task and one that few would aspire to. But it is the basic kind of caring that MCC is known for. If this kind of effort can be multiplied worldwide, the exact nature of MCC's organization is not most important.

Minorities Goal, Brotherhood



James Adams addresses Black Caucus

The fifth Annual Assembly of the Minority Ministries Council (MMC) of the Mennonite Church took place Oct. 19-21 near Sandia, Tex.

The Assembly was hosted by the six area Spanish-speaking Mennonite congregations. "This is the first time you've come to the General Assembly in short sleeves," said Israel Lozano, welcoming participants as vice-chairman of the South Texas Mennonite Church Council.

Assembly business called for shirt-sleeves work. The first session of the Spanish *Concilio* and Black Caucus dealt with a task force proposal to integrate minority interests into churchwide programming and to merge minority ministries and home missions into a Home Ministries Division of Mennonite Board of Missions.

The present Council, begun in 1969, functions as a semiautonomous division of the Mission Board. Its work is largely determined by its two member caucuses at the Annual Assembly. Delegates to the Assembly represent approximately 75 Mennonite congregations which, for the most part, have nearly, or more than a majority of their members representing Latino, native American, or black cultures.

At last year's Assembly, delegates supported a move from the Mission Board to explore merger of minority ministries and home missions. A task force was initiated, including two representatives each from the Black Caucus, Spanish *Concilio*, Home Missions Committee, and Board of Directors of the Mission Board. The resulting proposal included, but moved beyond merger.

The task force proposal called for an associate secretary for cross-cultural relations in the Mennonite General Board office. In the new plan a Cross-Cultural Council with black, Spanish, and perhaps Indian and French caucuses

would meet separately or conjointly and give counsel to the associate secretary. The new Home Ministries Division would continue the work of home missions and pick up MMC economic development.

Feelings in the caucuses on the proposal were mixed. Some wondered whether one associate secretary could adequately represent all minority interests. "We're looking for a superman," one person observed.

Other questions asked of the proposal included: How will meaningful programs continue? Will our concerns get through? Will it benefit the church as a whole to be about God's business? Why should the old organization be abolished?

At stake in the decision was the life of an organization that for the first time has given blacks and Latinos a common identity in the Mennonite Church. Now, as to Abraham, came the question of sacrifice.

The Black Caucus at first voted "no" to the proposal, more as a cautionary move than as a rejection of the idea. The idea represented a great move, the caucus noted—if it really worked. One delegate said, "We're hung up on the ifs."

After separate caucus sessions Friday afternoon, the Assembly reconvened for a general business session in the evening. The Spanish *Concilio* recommended that an additional associate secretary be added on the General Board level. After lengthy discussion the delegates voted. The proposal was approved by the required two-thirds majority.

The proposal had been approved by Mennonite Board of Missions and its Home Missions Committee. With Caucus approval and with amendments taken into consideration by the task force, the proposal now goes to Mennonite General Board for action. If adopted, the earliest the new structure could be initiated would be Feb. 1, the beginning of the church's fiscal year. The present executive staff continues in office until that time.

Other minorities' Assembly business was set aside with the prospect of reorganization. The Black Caucus decided to meet in December after the General Board meets. At that time they will determine the role and leadership of their Caucus and appoint two representatives to the Cross-Cultural Council.

The Spanish *Concilio* took action: to structure the Spanish Caucus in line with the new proposal; appointing Ted Chapa and Al Valtierra to the proposed Cross-Cultural Council; proposing an alternate plan if the task force proposal is not implemented; to participate in JELAM, the broadcasting partnership of Mennonite churches in Latin America (a unified, con-

temporary Spanish hymnal is to be coordinated by JELAM; a delegate from the Concilio will attend the November meeting of JELAM, along with JELAM president, Lupe De Leon, Jr.; to work with Mennonite Publishing House and Mennonite Board of Congregational Ministries in developing Spanish language Bible study materials for primary to grade four and for adults; to seek training and resource books for Spanish pastors; naming as members of the new Spanish Concilio: Ted Chapa, Corpus Christi, Tex.; Artemio De Jesus, (pending Lancaster Conference confirmation) Newfield, N.J.; Guillermo G. Tijerina, Archbold, Ohio; Mac Bustos, Davenport, Iowa; John Ventura, Denver, Colo.; Guadalupe Longoria, Alice, Tex.; Al Valtierra, Northridge, Ill.; and Maria L. Snyder, Hesston, Kan. to meet Nov. 24 in Chicago to plan further directions of Spanish-speaking Mennonite churches.

With business sessions came singing and devotionals. At the end, shirt-sleeves work culminated in worship. Area Mennonites came to participate Saturday evening. "Let us do good unto all men, especially those of the household of faith," said Herman Douglas in a message to the 160 persons present. Then the Emmanuel Quartet from Corpus Christi sang, accompanied by their instruments, hand-clapping, toe-tapping, mosquito-swatting, silence, and gladness at being brothers and sisters.

Christmas Fund Enables Day Camp



Camper Kevin Marshall explains his tin can bird feeder.

The 1972 Christmas Sharing Fund helped to "feather God's nest" at the Rehoboth Mennonite Church day camp last summer. Mark Lehman, pastor of this St. Anne, Ill., congregation, reports the camp theme was "God's Nest," based on Matthew 6:26.

The Christmas Sharing Fund made

possible three weeklong camps, with 30 children enrolled each week. Counselors were youth of the Rehoboth congregation.

Day campers gathered in "nest" groups for the devotional period and other activities. Six campers, during the devotional periods, made the choice to join God's "nest" and become part of His family. On one boat trip campers experienced special togetherness as they battled wind and wave on Willow Slough Lake. One week campers read together *Run, Baby, Run*, the story of Nicky Cruz finding his place in God's family "nest."

Camp fees for families who could not otherwise have participated were paid from the Christmas Sharing Fund allocation. Betty Goldsmith of the congregation had some income from working as camp cook during the three weeks.

The Rehoboth congregation feels day camp provides an important opportunity to build relationships with community children. It is also a training experience for youth of the congregation who serve as counselors.

Rehoboth's day camp was one of nearly a dozen evangelism projects that last year's Christmas Sharing Fund made possible. The purpose of the 1972 Fund was to provide a channel for Mennonites to give a special gift in honor of the Prince of Peace (perhaps instead of an expenditure for self or family) and to enable evangelism outreach in 1973 which might not have been possible otherwise.

The 1973 Christmas Sharing Fund will focus on leadership and literature needs of emerging churches. The fund is coordinated by the Mennonite General Board office at 10600 West Higgins Road, Rosemont, Ill. 60018. Projects for the 1973 fund will be announced in early December.

Home Missions, Corpus Christi

A review of south Texas Mennonite congregations highlighted the meeting of Mennonite Board of Missions' Home Missions Committee on Oct. 18. Meeting in Corpus Christi, Tex., committee members also participated in the preceding Spanish Mennonite workers' retreat and day-after Minority Ministries Council annual assembly in the same area.

Chuy Navarro, chairman of the South Texas Mennonite Church Council, reported for that group. Organized in 1971, the council is a coordinative-administrative body for six area congregations working jointly through committees on church extension, camp, scholarships, and public relations.

South Texas congregations are located in an area where jobs are scarce. An average of 60 people in the congregations are able to work at some job. Chuy indicated that south Texas money is in ranching large mechanized farms, the oil industry, and construction. "These people are not in the Mennonite Church," he said. "We need help to shift the vision of reaching only the lower class."

Mennonite interest in evangelism and church planting began in south Texas in 1905. Today four of the congregations are pastored by persons whose mother tongue is Spanish.

The committee expressed warm appreciation to Chuy for the report "which reflects considerable and creative involvement in leadership in south Texas Mennonite congregations."

In other business the committee:

- Approved grant and/or loan assistance recommended by Secretary

Simon Gingerich to district conferences for congregations at Saginaw, Mich.; Pearl River, Miss.; and Louisville, Miss.

- Reviewed committee membership terms and suggested persons to fill the unexpired term of Arnold Roth, who resigned to assume increased responsibilities on the staff of Mennonite Board of Congregational Ministries.
- Reviewed a task force proposal for restructuring of home missions and minority ministries to be acted on by Minority Ministries Council, Mennonite Board of Missions, and Mennonite General Board.
- Discussed property ownership trends for pastors and noted options open to home missions pastors — to be further developed in a policy statement.

The last quarterly meeting of the committee for the current fiscal year will be January 3 and 4, 1974.

Conference Ministers Meet with BCM

The Board of Congregational Ministries (BCM) held a consultation of district conference ministers on Oct. 23 and 24 at Rosemont, Ill. Representatives of 16 district conferences in Canada and the U.S. were present, along with one from the Southeast Convention, which is made up of 21 congregations in South Carolina, Georgia, and Florida.

The purpose of the meeting, as described by BCM executive secretary Ross Bender, was to provide the Board with information on the needs of Mennonite congregations so the Board staff will know better how to be helpful. In addition, he hoped the meeting could also be useful to conference leaders in clarifying their own tasks.

Nine of the 17 conference representatives were conference ministers or the equivalent on at least a part-time paid basis. The other eight represented in most cases either a conference executive committee or a group responsible for leadership development. John E. Lapp, chairman of the Leadership Commission of Franconia Conference, was sent to examine the role of conference minister to help determine whether Franconia should engage one.

The morning and afternoon of the first day were given to sharing information about patterns of leadership in the conferences represented. During the evening representatives of the BCM and Mennonite Publishing House described some of their resources available for congregations. The second day was spent in listing problems apparent in the congregations

and considering how some of these might be solved.

One item of interest was the beginning of the office of conference minister. In Illinois Conference, said Edwin J. Stalter, the first conference minister was a mission board representative, especially for the Chicago churches. It seems likely that the office had a similar origin in other areas. A related reason has been a lack of bishops to provide adequate oversight for churches in the conferences. An executive officer has been called for this task.

Conference ministers, however, do not all have the same functions. Their tasks generally divide between administrative or executive tasks on the one hand and pastoral work on the other. Some are specifically assigned one or the other function and others attempt to do some of both.

The need for the pastoral care of pastors and other leaders was described by BCM secretary-appointed Harold Bauman in the following statements: 1. There is need for a counselor to the pastor and wife. 2. There is need for a supporting group to the pastor and wife. 3. Pastors need help to think through their goals. 4. Congregations need resources for special occasions in congregational life.

During the second morning representatives met in regional groups to compare notes on problems common to their churches. After some discussion, Millard Osborne, John Miller, and Floyd Kauffman from Region III concluded the

following five issues are important to the congregations of their region: (1) understanding and accepting their Mennonite identity; (2) discovering a congregational mission; (3) congregational decision-making and problem-solving; (4) questions of church organization; (5) the danger of extreme congregationalism. The concerns were much the same in all regions, for a summary session in which all groups reported brought three issues to the surface: (1) developing measurable congregational goals; (2) decision-making and problem-solving; (3) the development of leaders.

A final session was spent in interest groups considering how conference ministers and other leaders may work at these problems.

Later Gordon Buschert of Northwest Conference said he "appreciated the warm fellowship."

John E. Lapp said he "received grist for a report to the Franconia Conference leadership commission."

John Gingrich, minister of Rocky Mountain Conference, called the meeting "a good experience in searching. We came without answers and we go home with questions."

Mission Project Assists Navahos, Choctaws

Contributions to Mennonite Board of Missions' AIM (Associates in Mission) Project No. 19 have been allocated to launch a Navaho environmental project near Black Mountain Mission, Ariz., and to help fund a Choctaw church building at Pearl River, Miss. During the past six years AIM projects have given the starting boost to similar "seed" projects throughout the mission field. AIM associates pledge to give, in addition to their regular contributions, \$100 or more to each AIM project.

Because of demands for greater protection of agricultural products, the Navahos have requested help in developing a research, demonstration, and teaching program which would assist families on the reservation to make better use of their land. AIM funds will send a skilled person to the reservation to do a feasibility study of the program and to develop a proposal that would fit into Navaho tribal plans and local community needs.

AIM funds will also assist several Mennonite Choctaw families in building a church at Pearl River. Despite limited resources, this emerging congregation has purchased a building site and is in the process of determining what kind of building is needed. The cost of the building has been estimated at \$20,000.



Tobyhanna "Free" Youth Convention

God's people were free to come—237 of them from Lancaster and the Eastern Region of Ohio Conference—for the Tobyhanna Youth Convention, held Sept. 21-23. The 200 youth were free in accepting the older leaders, sponsors, staff, without any generation gap. Dale Stoltzfus gets credit for the moderating leadership during the weekend.

Paul Gingrich was free in communicating God's Word from the Apostle Paul in Galatians, and Bob Charles led us in soul-stirring music. As we became involved in the larger group or the DIG groups and seminars, the Spirit of God seemed free to help us evaluate where we are at in our walk with Christ. Some of the seminars dealt with: Bible Study, Sharing Your Faith, The Holy Spirit

Movement, and Youth Culture-Lifestyles, and so on.

For some, the real freedom came Saturday afternoon on the basketball court as Bruce Bainbridge directed the bounce of the ball.

Saturday night's 11:00 p.m. program by the Everlasting Praise put out the lights temporarily, and brought down the rain—but we all praised God as the sun came out on Sunday, warming everyone and thrilling us completely as we shared communion in our small DIG groups, with Bill Breckbill leading us in this very meaningful experience.

Free were God's people to go home on Friday afternoon to reflect on what God was saying to His people at Tobyhanna.

Leader's Guide Published for Discipling the Brother

Discipling the Brother, by Marlin Jeschke, was published as a book in 1972. Now it has a leader's guide by the same author which suggests how this material can be used as an elective study for a quarter or 13 sessions. The leader's guide suggests specific Bible passages to study, states the purpose of each lesson, and offers supplemental material to clarify and amplify the book. It also suggests group procedures.

Discipling the Brother is an attempt to redeem the practice of congregational discipline by going back to the classical text, Matthew 18:15-18.

Christianity Today in an editorial stated, "Try to make room in your reading for Jeschke's thorough, well-researched compassionate treatment of the need and way to place the doctrine of church discipline once more in the context of gospel proclamation and to liberate Matthew 18:15-18 from the legalistic interpretation it has suffered since medieval times."

Joint Illinois Pastors Meet

Thirty-five ministers from General Conference and Mennonite Church congregations attended the Illinois Mennonite Ministers' Retreat Oct. 7, 8 at Camp Menno Haven, Tiskilwa, Ill. The retreat was jointly sponsored by the Central District Conference and the Illinois Conference. The group heard J. C. Wenger, professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., give two lectures on "Principles of Biblical Interpretation." John Howard Yoder, another AMBS professor, shared two lectures on practical hermeneutics.

Willard Claassen, Christian education specialist at Hesston College, Hesston, Kan., led sessions on group process and decision-making. Milo Kauffman, interim pastor at Morton, Ill., gave two meditations on Christian stewardship, and Emma Richards, copastor at the Lombard (Ill.) Church, gave the communion meditation.

The two conference ministers, Jake Friesen of the Central District and Ed Stalter of the Illinois Conference, served communion to conclude the retreat.

Colorado Disaster Units Share Leadership

Colorado State Mennonite Disaster Service is the first of 47 state and provincial units to divide administrative responsibilities for emergency and for long-term disaster aid. Under the new arrangement, the Colorado state unit will respond to emergency needs, while the Denver city unit will be responsible for long-term, man-made disasters such as rural and inner-city poverty.

According to Nelson Hostetter, MDS executive coordinator, the arrangement seems effective. "We want to encourage each unit to do its own thing locally," he said.

Hostetter met with the Colorado units following an Interchurch Domestic Disaster Service Conference, Oct. 15 and 16, where he served as a resource person. The conference was organized to acquaint 60 Midwest and West Coast church people with existing disaster recovery programs. The extensive 1972 floods sparked interest in this type of information. MDS Region III director Henry Friesen, Meade, Kan., attended the meetings.

Hostetter was also among 100 participants invited to a Conference on National Hazards, sponsored by the Research Department of the University of Colorado, held in Estes Park in mid-October.

Representatives from federal, state, and local governments, private businesses, and the Red Cross gathered to study earthquakes, windstorms, tornadoes, floods, hurricanes, and droughts. Hostetter was the only church representative present.

Administrative Changes

Three administrative personnel changes have recently been made at Mennonite Central Committee headquarters in Akron, Pa.

Lavon Welty has taken up responsibilities as director of Administrative Services in charge of office management and headquarters services. He has previous service as a Paxman in Burundi, 1963-65, and in Personnel Services at Akron, 1968-73. From 1969-73 he was secretary of Personnel Services.

Lowell Detweiler has been appointed secretary of Personnel Services. He served with his wife and family in the Teachers Abroad Program first in Newfoundland from 1959-61, then in Tanzania from 1968-71. In 1971 they moved to Akron, where he served as associate secretary of Personnel Services until the present appointment.

Luke Myers has accepted assignment as assistant secretary of Personnel Services. He has just returned from three years in the Teachers Abroad Program in Nigeria. Myers is presently leading the service team, "One Spirit," on a three-month tour of Mennonite and Brethren in Christ centers in Eastern and Midwestern states.

Bihari Children Too Thin, Feeding Centers Help

Thirty-three to 40 percent of Bihari children surveyed by local volunteers in two communities in Bangladesh are malnourished.

Art and Leona DeFehr and Frieda Neufeld, Mennonite Central Committee volunteers, report more than 25,000 Bihari children have been surveyed in Mirpur, near the capital city of Dacca, and in Saidpur in the northwest part of the country.



The surveyors used the Quaker Arm Circumference (QUAC) measuring stick to decide who needed food. The QUAC stick, developed for relief distribution following the Nigeria Civil War in 1969, relates the child's arm circumference to his height. Milk ration cards for MCC-supported feeding centers in Mirpur and Saidpur are issued to such children.

Severely malnourished children in Mirpur are referred to the Child Rehabilitation Center, operated by the Southern Baptist Mission. This day center distributes medicine and meals.

The milk-feeding center in Mirpur is open six hours a day, Monday through Saturday. Fifteen hundred children each receive one large cup of milk daily. The DeFehrs report that over 30 percent of the children shifted from the severe to moderate category or completely out of the program in three months of feeding.

Over 500 expectant mothers are also being fed daily at the Center.

H.S. Educators Convene



Christopher Dock teachers Ralph Alderfer and Duane Kauffman

"Discipline in the Mennonite Secondary School" was the theme of the biennial convention of teachers, administrators, and Board members of Mennonite high schools. Sponsored and planned by the Mennonite Secondary Education Council, the convention took place at the Laurelville Church Center in western Pennsylvania on Oct. 4-7. The Secondary Education Council is composed of the chief administrators of high schools in the U.S. and Canada who are contributing members to the council. Ten schools are presently members of the council with 1973-74 total enrollments of 2,003.

The convention was planned to help educators focus on the subject of discipline in Mennonite high schools. The central issue that emerged, however, was on the very nature of the educational program needed to be consistent with a believers' church tradition and understanding. Two teachers, Paul J. Miller, Iowa Mennonite School, and Merle Good, Lancaster Mennonite High School, were invited by the council to evaluate the convention. Following are their reports. The first, written by Miller, is an overview of the entire program. "One Teacher's Response" was written by Good.

Teachers Study Christian Discipline. What do 180 Mennonite secondary school teachers do when they gather in the rustic opulence of Laurelville Mennonite Church Center?

Sing. Play. Eat. Study. Renew acquaintances. Untangle complex family ties.

But they did more. The role and identity of Christian education in the believers' church tradition were questioned and held up for scrutiny. It happened whether we consciously sought to do so or not.

It happened in the singing of favorite hymns and folk songs. Ralph Alderfer, music director from Christopher Dock Mennonite High School, led the group in spine-tingling musical affirmations of faith. For many the power of unity as God's people overwhelmed the group in musical expression.

It happened in the Bible study led by



Christopher Dock teachers Reuben Savanick (second from right) and Dwight Stoltzfus (third from right)

Paul M. Miller, chairman of the Work of the Church Department at the Associated Mennonite Biblical Seminary, Elkhart, Ind. Paul traced the theme of covenant renewal throughout the Bible as the model for the social structures and relationships of God's people. He communicated the awesome quality of the transcendent relationship of God to man and the quickening power and immediacy of the Holy Spirit. Miller stressed the need to recover the unique characteristics of the Anabaptist vision of the believers' church. The "Spirit-driven agreement" was presented as the key to life in the believers' church community.

It happened in the two keynote addresses. Two leaders of the Christian school movement were the key speakers.

Ronald P. Chadwick of the Grand Rapids (Mich.) Baptist Seminary underscored the centrality of the "Bible as the inspired, authoritative Word of God." In that affirmation, Chadwick found the source and pattern of authority in Christian education.

Chadwick's second address focused on the discipline needs of the adolescent. As Christian teachers "we need to help the student establish limits, help him learn what is expected," he stated. The practical application of Christian discipline is the challenge. Chadwick observed, "Young people don't rebel against discipline as such but against inconsistent rules and discipline."

The second speaker directly addressed the practical problems of discipline in the school and classroom. For many years a headmaster at a boarding school, Anthony C. Fortois presently serves as the dean of Columbia Bible College, Columbia, S.C. Discipline in the classroom must always begin with the teacher. Fortois said, "We can't teach self-discipline unless we are also self-disciplined." Citing 1 Peter 2:9, he outlined the roles of the Christian teacher as prophet, priest, leader, and shepherd. "Using authority is a matter of commitment, our walk with God."

Harvey Yoder, principal of Western Mennonite School, Oregon, verbalized the scrutiny of our identity as he critiqued the convention. He noted the "conflicting views of education—an extension of the Christian home or of the Christian church?" Yoder singled out three unresolved issues of convention sessions: (1) Approach to authority—covenant renewal or Bible doctrine? (2) Enrollment policy—should noncommitted seekers be admitted to the school? (3) "Adulthood"—which principles of discipline should be used: The parent/child stance of Proverbs or the covenant brothers attitude of Matthew 18?

Paul M. Miller summarized the tension between the contrasting views of Christian education: "For us the believers' church is not when students say, 'Lord, Lord,' in creedal correctness but when students say, 'Jesus is Lord,' when grasp-

pling with problems on their level."—*Paul J. Miller*

One Teacher's Response. One would expect that when 96 percent of the Mennonite secondary teachers in North America convened for their every-other-year meeting, the conference would feature intensive exchange of ideas, perspectives, and curriculum through keynote speakers, workshops, Bible studies, good singing, and delicious food. After all, many thousands of dollars and people-hours were expended in the process.

The Laurelville conference this year, if one were to give an honest critique, fell far short of fulfilling one's expectations. The music was absolutely fantastic (thanks to Ralph Alderfer), the food was delicious, and the informal fellowship was interesting as it usually is at conferences. Paul M. Miller's Bible studies became the highlight for many. His ability to couch unusual insights in simple sentences not only stimulated us but demonstrated in itself a valuable teaching method.

The program committee, however, apparently misread the mood and needs of Mennonite teachers in the main aspects of the program: (1) the key theme of discipline was seen by many as meriting some attention, but not all of it; (2) the absence of workshops on various themes, problems, and methods prevented in-depth discussion on specific issues (workshops should have been led by Mennonite teachers themselves, not by outside persons); and (3) the four keynote addresses having been assigned to conser-

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vative Baptists with little understanding of our theology, history, and special problems caused a mixture of anger, insult, and dismay among many teachers who had convened from across the continent to find help and encouragement from each other and from speakers who at least understood our situation and beliefs. This unfortunate undercurrent of dissatisfaction which tended to dominate reactions I picked up appeared to be directed more toward the principals who planned the program than toward the speakers themselves.

mennoscope

Gerry Licht, associate dean at Hesston (Kan.) College, will assume major responsibilities for the dean's office with assistance from James Yoder, registrar; John Lederach, director of Foundation Studies and direction chairmen; Nelson Kilmer; and Loren Reusser. This change became necessary because of Clayton Beyler's death.

Eastern Mennonite College president Myron S. Augsburg and biology professor Kenton K. Brubaker are among the Christian scholars from all over the world who have contributed essays to the 726-page *Baker's Dictionary of Christian Ethics*. Augsburg's essays deal with "conscientious objection" and "disarmament," while Brubaker's topics are "defoliation" and "famine."



Simon Schrock of Fairfax, Va., highlights the sale of inspirational paperbacks at the National and Dulles airports of Washington, D.C. If the 30,000 books that have been sold there were stacked on top of each other, they would be approximately twice as high as the Washington Monument.

All in all, a mediocre program becomes insignificant if the informal fellowship fosters valuable interchange between those participating. The program content does become significant, however, if it signals an attempt by Mennonite educational leaders to water down our Mennonite approach to faith and teaching by importing resource persons who underestimate the teachers, who could themselves, perhaps, be better resource to each other, since they understand both the text and the context of their endeavors. — Merle Good

God's Spirit is moving in Guatemala, according to a report from Helen Lehman, missionary in Guatemala. She writes, "Recently the Coban-Carcha area had their first united evangelistic campaign. Pepito Barrios, an international evangelist, was there for six days and spoke to the largest crowds ever drawn to an evangelistic function in this area. 'The campaign was held in Coban, but on the last night the evangelist came to Carcha. The crowd that gathered there numbered between seven and eight hundred. Two years ago the evangelical community there numbered about one dozen.

Jerry Weaver, pastor of Whitestone Mennonite Church, has assumed teaching responsibilities for the Life of Christ class at Hesston College. The late Clayton Beyler had been teaching the course.

Ken and Miriam Nauman were installed as pastor couple of the Ashton Mennonite Church, Florida, on Oct. 7. The Naumans formerly served as pastor couple at the Homestead Mennonite Church, Florida.

Arlene Hege, wife of Nathan Hege, has joined the part-time staff of the Mekane Yesus Seminary in Addis Ababa, Ethiopia. She is teaching English on the pastors' and degree levels.

Hesston College recently received two grants from the Department of Health, Education, and Welfare. A Library Grant, totaling \$5,000, was designated for the purchase of materials to build up the resources of the library. Binding and audiovisual material are also included. The Cooperative Education Program at Hesston College also received a \$25,000 federal grant. The Coop Education Program helps college students select and prepare for a career and at the same time earn money for college.

Six persons were baptized into the fellowship of the Gia Dinh Mennonite Church, Vietnam, on Sept. 2. These in-

cluded three mothers, two single girls, and a teenage boy.

Donald Martin was ordained to the ministry at the Hamilton Street Mennonite Church, Harrisburg, Pa., Oct. 28.

Glenn Zeager was ordained to the ministry at the Burnside Mennonite Fellowship, New York City, on Oct. 28.

The MSU Mennonite Fellowship, East Lansing, Mich., invites friends visiting or living in the area to share in their weekly gathering Sundays at 9:30 a.m. The group, made up largely of Michigan State University students and faculty, meets on the top floor of the Student Union. Contact persons are Dave Bishop (517) 335-3030 and Don Penner (517) 655-2571.

Harold Bauman of Goshen, Ind., was the Staley Distinguished Lecturer at Hesston College Oct. 28-31. He spoke on the general theme "Coming to Terms with the Holy Spirit Today."

Mennonite missionaries in Japan joined with colleagues from other churches for the annual Hokkaido Missionary Fellowship in mid-October. Under the theme *Partnership in the Gospel*, the 50 adult participants studied Paul's letter to the Philippians, shared small-group growth sessions, and discussed church renewal. In reporting the gathering Ralph Buckwalter noted, "We had time for praise and prayer and informal sessions late and early where burdens were shared, where we prayed for healing, and rejoiced in the presence of Christ made real to us by His Spirit."

Howard H. Charles, on a one-year teaching assignment with Mennonite Board of Missions in West Africa, taught four New Testament courses during a month-long school for catechists at the Presbyterian lay training center, Abetiifi, Ghana. The 64 enrollees included four young men from the Ghana Mennonite Church. "This was a meaningful experience for me," Howard said. "I had opportunity for many discussions with Ghanaians about traditional life and religion. I went out with students on weekend assignments. It was a good introduction to Ghana."

People interested in spending the winter months in Florida, in a Christian setting, should contact Erie E. Bontrager, R. 3, Box 421, Arcadia, Fla. 33821. Worship services and Sunday school are held for four months, beginning in December, according to Bontrager, pastor.

Hesston College was recently awarded a \$15,000 grant for the remodeling of Green Gables, the patriarch building of the campus. The award was made by the Mabee Foundation in Tulsa, Okla. The Mabee Foundation is interested in help-

ing restore old buildings, especially on campuses where students work, as well as study. The Home Ec. Department, located in the basement, has been boosted with new furnishings, rugs, and paint. D-group rooms, with new carpet, wallpaper, and furnishings, are presently being completed. Other plans include lowering of ceilings, remodeling the front entrance, and carpeting hallways.

Aurora Mennonite Church, under the leadership of Pastor David Miller, is currently in lesson five of its third time through the sixteen-week training program of *Evangelism Explosion*. Twenty-two persons, from MYF age through couples in their fifties, are participating in this visitation evangelism program. Each of the six teams makes its own appointments for weekly visits. This means that during these weeks ninety-six homes in the area will have the gospel presented to them. The sixteen-week period begins in the fall and concludes later in the winter. All teams return to the church after each evening of visitation to report. A few must make visits on off evenings. The visitors are enthusiastic.

Ministers' Week of the Lancaster Conference will be held Dec. 4-6 at Millersville Church. Tuesday there will be morning, afternoon, and evening sessions, including supper with speaker following. There will be morning and afternoon sessions Wednesday and Thursday. Special sessions for the wives of the ministry will be held on Thursday. Guest speakers will be Ivan J. Miller, Grantsville, Md.; and Norman G. Kolb, Spring City, Pa.

Sixty-eighth Bible meeting will be held on Nov. 25 at Manchester, Pa. Speakers will be Allen Kauffman, Fred S. Brenneman, and Abram M. Baer.

Russia is no longer a closed country. A special tour is being planned for students and others who want to visit Kiev, Leningrad, Moscow, and former Mennonite communities with stops in Amsterdam, Berlin, and other points. If interested, contact: Grant M. Stoltzfus, Eastern Mennonite College, Harrisonburg, Va. 22801, or Keith Sprunger, Bethel College, North Newton, Kan. 67117.

Special meetings: Bruce Burkholder, Hershey, Pa., at Neffsville, Pa., Nov. 21-25. Noah Hershey, Parkesburg, Pa., at Bossler, Elizabethtown, Pa., Nov. 18-25. Glendon Blosser, Harrisonburg, Va., at Elizabethtown, Pa., Nov. 11-18. David

Huyard, Johnson Co., Tenn., at Sandy Hill, Coatesville, Pa., Nov. 14-18. Abram Baer, Maugansville, Md., at Manchester, York Co., Pa., Nov. 25-Dec. 2. Charles Gogel, Phoenixville, Pa., at Providence Yerkess, Pa., Nov. 14-18.

New members by baptism: two at Bethany, Imlay City, Mich.; one at South Union, West Liberty, Ohio; one at Anderson, Ft. Wayne, Ind.

Change of address: Linford D. Hackman from 7641 91 Ave., to 9755 72nd Ave., Edmonton, Alta. T6E 0Y9. Gladys Widmer, Libreria Cristiana Unica, Victoria 103, Ponce, Puerto Rico 00731. Erie E. Bontrager, from Vestaburg, Mich., to R. 3, Box 421, Arcadia, Fla. 33821.

readers say

Submissions to Readers Say column should comment on printed articles.

What a refreshing article to appear as did in the Oct. 23 issue of the *Gospel Herald*: "The Christian Family in Ephesians" by John R. Martin! One such as he who used Scripture as authority rather than human reason or current fad should be heard from more often.

The other feature article by Charles Shenk and Lois Clemens, "A Dialogue on the State of the Church," should call all of us to reexamine our allegiance and priorities as we approach Missions Week 1973. Thanks! — Percy Gerig, Eureka, Ill.

Thank you for the encouraging and thought-provoking article, "The Christian Family in Ephesians."

In this day of worldly warring between the sexes and between parents and children, the Christian alternative to family relations as presented by Mr. Martin needs much consideration and emphasis. If down through the centuries, Christian leaders had faithfully included in their teaching the true spirit of the qualifying phrases "as Christ is Head of the church," "as Christ loved the church," etc., could there have been the possibility of "women's lib" and such thought in Christian circles today? Have the basic love teachings of marriage and family life been neglected (often for controversial theological issues) with the consequences of high rates of broken homes and marriages and rising incidence of child abuse and delinquency?

Let's take a long look at the Christian family. — Linda M. Yoder, Hartsville, Ohio.

I hear Menno B. Hurd and would enjoy hearing him more often.

I could write an appreciation for the *Gospel Herald* every week but that would crowd out others. It gives us also opportunity to exercise the spirit of love because of pictures of men with so much hair when some of us have so little — makes us think of Elisha and Absalom (not inferring that all with more or less are the same in character as either of those two).

John Drescher's editorial on the "Charismatic Movement" in the Aug. 7 issue is exactly the way I feel. Some key words are unity (Jn. 17:21), love (Jn. 13:35), joy (Rom. 14:17, 18). Maybe we should not be so "for" tongues, but let's not be so "agin" tongues either that we forget tongues are to be "a tree of life" (Prov. 15:4). — Linford D. Hackman, Edmonton, Alta.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Gage — Adams. — Kevin Gage, Ostrander, Ohio, Bally cong., and Jill Adams, Ostrander, Ohio, by Paul E. Longacre, Sept. 8, 1973.

Glück — Buller. — Allen Gluck, Goshen, Ind., Oak Grove cong., Smithville, Ohio, and Marcia Buller, Goshen, Ind., Bethel cong., Hydru, Okla., by Allen B. Ebersole, uncle of the groom, Aug. 4, 1973.

Hallman — Yoder. — Ahram P. Hallman, Akron, Pa., Monterey cong., and Lois Pauline Yoder, West Liberty, Ohio, South Union cong., by Howard Schmitt and William Hallman, Oct. 20, 1973.

Hand — Lehman. — George D. Hand, Atlanta, Ga., Church of Christ, and Anna Catherine Lehman, McDowell, Ky., Tressler cong., by John Paul Billiter and David Tennefoss, Sept. 1, 1973.

Holst — Green. — Donell Holst, St. Agatha, Ont., St. Agatha cong., and Judy Green, New Hamburg, Ont., by Gerald Schwartzentruber, June 29, 1973.

Lehman — Martin. — Dennis W. Lehman, Manheim, Pa., and Karen L. Martin, Manheim, both of the Herleyng cong., by H. Howard Witmer, Oct. 19, 1973.

Paulovich — Beachy. — David Paulovich, Montclair, N.J., and Cheryl Beachy, Scottsdale, Pa., both from Mennonite House of Friendship, by John L. Smucker, Oct. 6, 1973.

Shaum — Wenger. — Raymond H. Shaum, Pleasant View cong., Columbiana, Ohio, and Faye Irene Wenger, County Line cong., Orrville, Ohio, by Carl J. Good, Oct. 6, 1973.

Shoup — Gerber. — Lester Shoup, Mt. Eaton, Ohio, Longenecker cong., and Janet Gerber, Millersburg, Ohio, Martin's Creek cong., by Roman Stutzman and Albert Slabach, Sept. 22, 1973.

Smith — Christy. — Randall F. Smith, Royersford, Pa., and Kathleen M. Christy, Limerick, Pa., both from Fredericksburg cong., by Elmer S. Frederick, Sept. 14, 1973.

Stamm — Studer. — Edward Stamm, Archbold, Ohio, Central cong., and Karen Studer, Swanton, Ohio, United Methodist Church, Oct. 20, 1973.

Stauffer — Dettwiler. — Robert Stauffer, Bethany Bible cong., and Donna Kay Dettwiler, Sunnyslope cong., Phoenix, Ariz., by Dale Hansen, Oct. 3, 1973.

Weller — Haas. — Barth N. Weller, Oley, Pa., and Lesley E. Haas, Philadelphia, Pa., both from the Fredericksburg cong., by Elmer S. Frederick, Sept. 29, 1973.

Zimmerman — Rohrer. — J. Robert Zimmerman, Lancaster, Pa., Church of the Brethren, and Arlene H. Rohrer, Manheim, Pa., East Petersburg cong., by H. Raymond Charles, Oct. 20, 1973.

Zimmerman — Rupp. — Dennis Zimmerman and Monica Rupp, both from the North Clinton cong., Wauseon, Ohio, by Olen Nofziger and Dale Wye, Oct. 20, 1973.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Basinger, Edwin R. and Ruth (Mishler), Lagrange, Ind., first child, Jenelle Marie, Oct. 25, 1973.

Bauman, Clarence R. and Doris (Breneman), Plymouth, Ind., second daughter, Nicole



Grant M. Stoltzfus

Renée, Sept. 21, 1973.

Bergey, Willard C., Jr., and Glenda (Moyer), Hatfield, Pa., first child, Christopher Todd, Oct. 8, 1973.

Birky, Dennis and Joyce (Miller), Peoria, Ill., second daughter, Amy Kay, Oct. 13, 1973.

Bomberger, David and Lois (Leatherman), Hicksville, N.Y., second child, first son, Kurt David, Oct. 18, 1973.

Brubacher, Raymond and Gladys (Brubacher), Waterloo, Ont., second child, first daughter, Annette Renée, Oct. 2, 1973.

Deavers, George E. and June (DuFrain), Kouts, Ind., third child, second son, Mark Wesley, June 18, 1973.

Goshaw, David and Beverly (Brown), Souderton, Pa., third son, Christopher Kent, Oct. 30, 1973.

Hershberger, Jon and Peggy (Kohlberg), Phoenix, Ariz., second child, first daughter, Lucy Kristine, Sept. 12, 1973.

King, Donald E. and Phyllis (Baughman), Bellefontaine, Ohio, third child, first son, Donald Rae, Oct. 13, 1973.

Mast, Job S. and Kathryn (Hartzler), Shoemakersville, Pa., fourth child, first son, Kenneth Dean, Oct. 16, 1973.

Mast, John Paul and Eva (Shetler), West Liberty, Ohio, first child, Monica Marie, Oct. 16, 1973.

Miller, James A. and Nelda (King), Goshen, Ind., second child, first son, Samuel Philip, July 6, 1973.

Neuenschwander, Wayne and Connie (Zamora), Orrville, Ohio, first child, Wade Z., Sept. 25, 1973.

Oswald, Gary and Joana Belle (Miller), Aurora, Ohio, first child, Julie Ann, Oct. 7, 1973.

Sawin, Thomas and Ruby (Horst), Hesson, Kan., second son, Gregory Eshleman, June 6, 1973.

Schrock, Lynn and Carol (Kindy), Lowpoint, Ill., first child, Carolyn Marie, Oct. 11, 1973.

Schrock, Neil and Mary (Schlachach), Phoenix, Ariz., second daughter, Tina Marie, Aug. 30, 1973.

Smucker, Tom and Kathy (Miller), Smithville, Ohio, second daughter, Christine Diane, Aug. 7, 1973 (by adoption).

Snyder, Donald W. and Marilyn (Shantz), Guelph, Ont., second son, Scott Donald, Oct. 9, 1973.

Steiner, Roger and Mari (Speckly), Albany, Ore., second daughter, Jodi Leigh, Sept. 28, 1973.

Troyer, Rodney and Virginia (Stutzman), Milford, Neb., third son, Jeremy Ryan, Oct. 15, 1973.

Wenger, Kenneth and Rita (Hostetler), Onelle, Ohio, second child, first daughter, Jennifer Lynn, May 6, 1973.

Widrick, Gordon and Margarette (Lynchard), Croghan, N.Y., third child, second daughter, Gloria Marie, Sept. 26, 1973.

Winship, Dennis and Wendy (Deer), Great Lakes, Ill., second daughter, Jessica Lynn, Oct. 12, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Allen, Caroline, daughter of Joel A. and Martha (Basinger) Allen, was born in Geary, Okla., Dec. 10, 1905; died of cancer at Harrisonburg, Va., Oct. 20, 1973; aged 64 y. 10 m. 10 d. On July 4, 1932, she was married to Douglass W. Allen, who preceded her in death on Dec. 7, 1967. Surviving are one son (David Charles), 2 daughters (Lois Caroline Lehman

and Mrs. Beatrice Jeanne Heatwole), 9 grandchildren, 4 sisters (Wilma, Bessie Lehman, Mrs. Helen Hartzler, and Mrs. Pauline Miller) and 5 brothers (Melvin, Dan, Wilfred, Kenneth, and John). One sister (Mrs. Studie Fisher) preceded her in death. She was a member of the Lindale Mennonite Church, where funeral services were held on Oct. 24, in charge of Moses Slaubaugh, Arthur McPhee, Samuel Weaver, and John Lehman; interment in the Lindale Cemetery.

Burkhart, Emerson Alexander, son of Enoch and Hannah (Eby) Burkhart was born in Peel Co., Ont., July 21, 1898; died at the South Waterloo Memorial Hospital, Cambridge, Ont., Oct. 7, 1973; aged 75 y. 2 m. 16 d. On Sept. 10, 1929, he was married to Verna Moss, who preceded him in death on June 7, 1967. Surviving are one daughter (Mary—Mrs. David Groh) and 4 grandsons. He was a member of the Stirling Avenue Mennonite Church, where funeral services were held on Oct. 9, in charge of James Reusser; interment in the Woodland Cemetery, Kitchener.

Dintaman, Salina, daughter of Nathan and Sarah (Schrock) Christner, was born in Lagrange Co., Ind., Aug. 16, 1914; died of a stroke at the Lagrange County Hospital, Oct. 21, 1973; aged 59 y. 2 m. 5 d. On Apr. 4, 1939, she was married to Carl Dintaman, who survives. Also surviving are 3 daughters (Phyllis—Mrs. Ron Stutzman, Carol—Mrs. Vernon Birky, and Pamela); 3 sons (Phillip, Carl Jr., and Stephen); 6 grandchildren, one sister (Mrs. Delilah Sark), and 3 brothers (Rufus, Ernest, and Truman). She was a member of the Shore Mennonite Church, where funeral services were held on Oct. 24, in charge of Harvey Chupp and Orvin Hooley; interment in the Shore Cemetery.

Eash, Fannie, daughter of Christian and Cristina (Mast) Yoder, was born in Lagrange Co., Ind., Feb. 27, 1886; died of an apparent heart attack at her home in Shipshewana, Ind., Oct. 10, 1973; aged 87 y. 7 m. 13 d. In 1904 she was married to Ammon Frey, who preceded her in death in 1933. In 1967 she was married to Walter Eash, who died in 1971. Surviving are 4 daughters (Mrs. Frances Goddremont, Mrs. Wayne Hill, Mrs. Raphael Yoder, and Mrs. Kenneth Hummel), one son (Fred Frey), 12 grandchildren, 13 great-grandchildren, one sister (Mrs. Mary Mishler), and one brother (David Yoder). She was a member of the Shore Mennonite Church, where funeral services were held on Oct. 13, in charge of Orvin Hooley and Harvey Chupp; interment in the Shore Cemetery.

Herner, Elizabeth, daughter of John and Catherine (Brunk) Everatt, was born in Wilmet Twp., Ont., July 10, 1900; died of a heart attack at the Kitchener-Waterloo Hospital, Sept. 8, 1973; aged 73 y. 1 m. 29 d. On Oct. 1, 1919, she was married to Abraham Herner, who survives. Also surviving are 2 sons (Earl and Kenneth), 4 grandchildren, 2 great-grandchildren, one brother, and 5 sisters. She was a member of the St. Agatha Mennonite Church, where funeral services were held on Sept. 11, in charge of Gerald Schwartzentruber and Allen Schwartzentruber; interment in the church cemetery.

Kramer, Bertha M., daughter of Mahlon F. and Amanda (Meyers) Detweiler, was born in Hilltown Twp., Pa., Sept. 5, 1895; died of cancer at Sellersville, Pa., Sept. 30, 1973; aged 78 y. 25 d. On Jan. 22, 1921, she was married to Wilmer W. Kramer, who survives. Also surviving are 5 sons (Roscoe D. Wilmer, Jr., Roland D., Richard D., and Floyd D.), one daughter (Olive Peachy), 20 grandchildren, 10 great-grandchildren, and one brother (Samuel Detweiler). She was a member of the Rockhill Mennonite Church, where funeral services were held on Oct. 3, in charge of Henry L. Ruth and Alvin

Detweiler; interment in the adjoining cemetery.

Moyer, Lisa Gaye, daughter of Terry and Brenda (Royer) Moyer, was born at Sellersville, Pa., Nov. 7, 1970; died of a brain tumor at St. Christopher's Hospital, Philadelphia, Pa., Oct. 6, 1973; aged 2 y. 10 m. 29 d. Surviving are her parents, her maternal grandparents (Mr. and Mrs. Raymond Royer, Sr.), her paternal grandparents (Mr. and Mrs. Garwood Moyer), great-grandparents (Mr. and Mrs. Harvey Kronmaier), and a great-great grandmother (Mrs. Mary Musselman). Funeral services were held at the Blooming Glen Mennonite Church on Oct. 9, in charge of David F. Dertine, Jr.; interment in the adjoining cemetery.

Shrock, Henry, son of Samuel and Elizabeth (Miller) Shrock, was born in Fayetteville Co., Ill., May 31, 1896; died at Dover, Del., Oct. 19, 1973; aged 77 y. 4 m. 19 d. On Nov. 2, 1916, he was married to Katie Fisher, who survives. Also surviving are one daughter (Ada—Mrs. Henry Troyer), 9 grandchildren, 16 great-grandchildren, and 5 sisters (Anna Miller, Ada Lambright, Lydia Schmucker, Fannie Kaufman, and Ida Regecker). He was a charter member of the Central Mennonite Church, where funeral services were held on Oct. 22, in charge of Daniel V. Yoder, Jesse J. Yoder, and Alvin E. Mast.

Steeckle, Connie Christine, daughter of Paul and Kathryn (Eby) Steeckle, was born on Oct. 10, 1970; died from a farm accident, Oct. 10, 1973; aged 3 y. 3 d. Surviving are her parents, 2 brothers (Cameron and Brian), grandparents (Mr. and Mrs. Gordon Erb and Mrs. Seleda Steeckle), and great-grandmother (Mrs. Ida Jantz). Funeral services were held at the Zurich Mennonite Church on Oct. 13, in charge of Clayton Kuepfer and Andrew Blackwell; interment in Mennonite Cemetery, Goshen, Ind.

Steinman, Floyd, son of Peter and Lydia (Roth) Steinman, was born in Wilmet Twp., Ont., Mar. 2, 1920; died suddenly on Oct. 10, 1973; aged 53 y. 7 m. 8 d. On Sept. 20, 1944, he was married to Christine Gingerich, who survives. Also surviving are one son (Brian), one daughter (Barbara), and one sister (Idella—Mrs. Arthur Barchler). One son, Burton, preceded him in death. Funeral services were held at the Steinman Mennonite Church on Oct. 13, in charge of Elmer Swartzentruber and Vernon Zehr.

Wenger, Menno, son of Eli and Mary Etta (Troxel) Wenger, was born in Goshen, Ind., Sept. 18, 1879; died at the Elkhart Hospital, Elkhart, Ind., Dec. 23, 1973; aged 94 y. 1 m. 5 d. On Dec. 23, 1903, he was married to Amanda Reed, who preceded him in death on Nov. 29, 1912. On Apr. 7, 1917, he was married to Ada Reed, who survives. Also surviving are 3 sons (Russell, Clifford, and Devon). He was a member of the Yellow Creek Mennonite Church, where funeral services were held on Oct. 26, in charge of Marion D. Miller; interment in the Yellow Creek Cemetery.

White, Katie, was born in Virginia, Nov. 28, 1888; died at the Ritenour Nursing Home, Staunton, Va., Oct. 17, 1973; aged 84 y. 10 m. 19 d. She was the last of her immediate family. She was a member of the Staunton Mennonite Church. Funeral services were held at the Jones Funeral Home, Staunton, Va., in charge of Robert E. Nolt and J. Mark Martin; interment in the Fairview Cemetery, Waynesboro, Va.

Cover photo by Paul Schrock

calendar

Southwest Mennonite Conference, Trinity, Glendale, Ariz., Nov. 22, 23.
Pacific Coast Conference, Dec. 7-9.

Returns Bar of Soap

A woman from Ironton, Ohio, who accidentally took a bar of soap from a motel in Nashville, returned the soap, reports UPI. It cost her 25¢ to return the two-cent piece of soap.

The motel manager was grateful and commented, "It's refreshing to find an honest person." He indicated he would welcome similar letters from people who during the current year had taken seven color TV sets, 17 bedspreads, 30 pillows, 2,100 face towels, 2,400 bath towels, 2,700 water glasses, and 3,600 washcloths.

Seminary President Hits Lottery

The president of Bangor Theological Seminary says Maine's proposed state lottery is a hoax.

"Proponents of the lottery are misleading the voters into thinking they can gain rich monetary rewards through a gambling process," Dr. Frederick W. Whittaker said in a chapel address.

"Only a relative few will receive any return on their investment, while large numbers of those least able to afford the expense will spend their money needlessly," he said.

Dr. Whittaker, who may run as independent candidate for governor, urged defeat of the statewide lottery referendum in November.

"As state lottery is a form of regressive taxation," he said. "It is of little potential economic value in Maine, where other more equitable forms of taxation are in effect."

Sale of Land to Mission Group

A unanimous decision by the Israeli Supreme Court has upheld the right of the leader of a German Christian sect to buy land for use as a pilgrims' hospice.

Mrs. Emma Berger, whose group is said to have a "missionary character," had made several real-estate purchases in the resort town of Zikhron Yaakov.

Her purchase of a former pension for use as a hospice ran into difficulties with local authorities, who first tried to block the sale and then tried to expropriate the land by saying that it was needed for a youth education center.

Justice Zvi Berenson criticized these claims, calling them a "malicious plot."

The court scored what it said were "high-handed methods" on the part of local authorities, and stressed that there

is no law in Israel forbidding the sale of land to foreigners or to missionary groups.

Tom Sawyer Movie Violent

The *Reader's Digest* first motion picture *Tom Sawyer* has everything a true-blooded American could want. It has adventure, romance, humor, homespun philosophy. It has hayrides, fireworks, sack races, apple pie, and Aunt Polly's motherly love.

The movie has been receiving rave reviews and is considered a first-rate family entertainment. The controversial movie critic Rex Reed in New York *Daily News* describes it as a film with "enormous quality and richness . . . a wholesome treat." The editors of the *Reader's Digest* are happy that it is neither violent nor pornographic.

But alas, it is violent. Oddly, the only evil character is Injun Joe. He is portrayed as a base, heartless murderer and liar. Even the drunkard Muff Potter outshines Injun Joe in every possible way. "Somethin' about Injun Joe freezes your blood," says hero Tom Sawyer.

Indeed *Tom Sawyer* has everything an American—white American, that is—could want. Because if you are Indian as I am, you will realize with distress and sadness that after the trimmings are stripped from the movie, it depicts not much more than a glorified cowboys-and-Indians mentality. —Emma LaRoque.

Faculty Takes Issue with Henry

The faculty of the Latin-American Biblical Seminary in Costa Rica has taken issue with comments on their school made by a U.S. evangelical leader.

A statement signed by 18 teachers responded to Dr. Carl F. H. Henry, editor-at-large of *Christianity Today* magazine, who spent six weeks in Latin America last summer.

The response, dated Sept. 26, particularly criticized a paragraph in which Dr. Henry wrote:

"Some professors at Latin-American Seminary in Costa Rica, one of the oldest evangelical seminaries whose leadership has in recent years been turned over to Latin Americans, espouse a compromise form of liberation theology, take a hard line critical of North American mission board influence, and support socialism as a preferred economic option and violence as a Christian possibility for social change."

The faculty of the 50-year-old seminary in San Jose feels that Dr. Henry may be using North American terms and meanings of words to describe a distinctively Latin-American situation. A similar assessment was made by Samuel Escobar, president of the Latin-American Theological Fraternity, the organization sponsoring Dr. Henry's trip.

A letter and statement (dated Sept. 25) questioning the paragraph on the seminary was received from Mr. Escobar, temporarily working in Canada, who said the report must be "complemented" to avoid misunderstanding.

Escobar suggested that the Henry report may have applied North American understandings of terms such as "socialism" and "violence" to a society that in some places "has barely come out of the feudalistic structures it adopted when medieval Spain conquered it 4 1/2 centuries ago.

"Words like 'democracy' and 'socialism' have to be qualified when an Anglo-Saxon uses them for Latin America. . . . Likewise, words like 'violence' have also to be understood in the context of very unstable institutional life."

Bishop Lord on Allende

The late President Salvador Allende Gossens "fell fighting for what he considered just," United Methodist Bishop John Wesley Lord said.

"Allende was a man who loved justice and mercy, not violence; one who sought to avoid bloodshed at all costs," the bishop added. "He made the cruel choice to die rather than surrender his ideals."

Bishop Lord is executive coordinator of the denomination's Call for Peace and Self-Development of Peoples, which is concerned, among other things, with the social and economic situations of developing nations.

Some sources report that President Allende, a Marxist, killed himself when military forces stormed the presidential palace in Santiago on Sept. 11. However, his widow has subsequently claimed that he was killed by the junta.

"The price of justice went up in Chile and in the world with the overthrow and death of President Allende," Bishop Lord said in a statement issued from his office.

"A self-styled political Marxist, he (Allende) was a man with a consuming passion for the poor, the powerless, the oppressed. He was consumed by his passion."

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Who Goes to Prison?

"I was in prison and you came to me" (Mt. 26:36).

U.S. citizens have just lived through a long hot summer of political scandal investigation. Many have learned more about their government's inner workings than they really want to know and can only shake their heads sadly at the continued revelations. As one news commentator remarked, "We have more news than we can use."

At this writing, the latest frontline happening is the resignation of the vice-president under threat of indictment for bribery, extortion, and income tax evasion. In the background are numbers of other investigations of persons alleged to have committed crimes while serving as highly placed government officials or as their employees. The unhappy revelations seem destined to continue for some time to come.

In the meantime the former vice-president took to the airwaves to charge that he was falsely accused. The case, he insisted, was based on testimony from persons who were trying to gain advantage for themselves. He entered a "no contest" plea on an income tax evasion charge, he said, because he had no other choice.

This did not impress the news reporters who responded to his address, for, they said, the case against him was based not only on testimony, but on carefully gathered evidence including documents and careful checking of the coming and going of key persons. All quite confusing to the observer who has no detailed knowledge of the law and how it works. Some of us will never quite comprehend what happened.

But we can understand one thing: the former vice-president was not sent to prison. And the reason, we are told, is that the U.S. Attorney General asked the judge not to send him to jail. Forty-two percent of those surveyed in a Gallup poll felt the former vice-president's sentence was too lenient. Whether or not this is so is not the basic concern of this editorial. What is of concern is the question of who goes to jail for what. Stealing \$75 from a service station or grocery store, reports Tom Wicker, may put a

person in jail for years. Especially a poor person.

In fact it would appear that in general the poor go to jail a lot more than those with money to defend themselves. There may not be much that most of us can do about the problem — except one thing.

It is an old Christian tradition, going back to Jesus Himself, that the people of God should be concerned about those in prison. The evidence that many are there because they lacked the wits to keep out adds urgency.

It is not easy to get involved in a ministry to prisoners. We do not commonly descend on the prison and prisoners with, "Well, here we are. What can we do for you?" Prison officials are not eager for investigation committees of citizen do-gooders. Prisoners themselves may be suspicious. Singing in prisons or preaching to prisoners, as some of us have done, raises questions about imposing ourselves on a captive audience.

But how do you "break into" prison? Some have been able to do so in a variety of ways. The late Paul Clemens was a pastor-counselor to men in the federal penitentiary in his area. Wilbur Hostetler works through Bible correspondence classes. Others play games with prisoners. And some correspond.

I corresponded briefly with a prisoner in Washington state. He wrote to me and I responded. After quite a long delay he wrote again and, as I recall, he wanted me to plead his case. At this point I opted out, for I could not see how I had the time or the wisdom to get involved, especially at so long a distance.

But hearing the former vice-president's story brings his back again. If by negotiation he could be kept out of jail, how many persons in jail are there simply for lack of money to hire a negotiator? Who shall plead their cases?

Prisoners, like the poor, will no doubt always be with us. Publicity about them comes and goes. The people who do the most good may be those who show genuine Christian interest in prisons and prisoners and seek to give prisoners opportunity for a better chance. — Daniel Hertzler

Gospel Herald

November 20, 1973



No Longer Lonely

by Wayne North

A pastor once called on an elderly lady. There was no answer for some time after he rang the bell. He knew she was at home, for this same thing happened each time he called. After a long wait she would cautiously open the door, look at him, and ask, "Who are you?"

"I am your pastor," he would answer.

"Oh, it is," she would say. "It's been so long since you were here, I didn't know you."

This little game was this lady's way of saying, "I'm lonely." She spoke for many people because there is hardly a problem people face in which loneliness is not felt. Aging, anxiety, sickness, difficult decisions, the death of a loved one, guilt, all produce loneliness. Consequently, many people move about among their fellows each feeling, "Nobody really knows and nobody really cares."

Unfortunately, they are often right; nobody does care. If the United States is turning isolationist, its citizens have been that for a long time. The brave, self-reliant pioneer

has long been the image accepted as ideal. Even though we are increasingly dependent on others for everything, that dependence has anonymous character that permits us to feel independent and in fact totally ignore those on whom we depend.

Further, there are a lot of frightening people all around us. Sorting out the ones to be trusted from the ones "out to get you" is such a complicated ordeal that it is just easier to keep everyone away. So a lot of people retreat into an inner dungeon, close the windows, bar the door, and crawl under the bed. That position may offer a few feelings of security, but it certainly is lonely.

No Trouble to Be Lonely. Of course, you don't have to go to all that trouble to be lonely. Crammed schedules and pressurized timetables will do just as well. There just isn't time to be with someone leisurely enough to find companionship. Certain learned attitudes will do it too. For

example, some parents have taught their children that it is impolite or worse to ever reveal one's true feelings about anything. These persons are destined to go through life being nervously nice and always hiding from others their inner selves.

So there are very many lonely people and more than likely I have been or am one of them. At least, I know what it means to affix a nonchalant smile on my face and mix with a mass of people and yet feel the aching loneliness that no one knows or cares what is happening to me.

But, if I have felt that pang, Jesus felt it with crushing cruelty. He went into the Garden of Gethsemane and took three of His closest friends for one reason: so that He would not be alone. They promptly fell asleep and in spite of His appeals they just couldn't bring themselves to share the experience with Him.

Jesus' experience of aloneness on the cross, very frankly, goes beyond my imagination, and the few snatches of companionship that are reported only serve to emphasize its severity. For even though the grief-stricken women and John were there, what could they know of the turmoil in Jesus' heart as He in total innocence experienced the revulsion of total guilt. As for the repentant thief, he was indeed a companion in physical suffering, but he hadn't the foggiest notion of the agony of Jesus' heart.

But it is through this aloneness on the cross that Jesus creates togetherness. It is in this event that men and women who are afraid of God, or at least don't know how to relate to Him, and who are hostile toward most of the rest of the people in the world, find the bridge to God and a new relationship with all others. "He is our peace," says Paul of Jesus Christ (Eph. 2:14). That peace means the way is opened up to God and to the brother. Without Christ our own egos block the way to God and to our brother. But to accept Christ is to find the roadblock removed and that we can live with one another in peace.

There is a great deal more heavy truth involved here than just that, but it is where we can at least begin. We could discuss how we receive the righteousness of God and how we are made the body of Christ. Any of these roads brings us to the same point that through Christ we escape the aloneness of self against everyone else and are included in the togetherness of Jesus and His very own body.

Now if that fact just sort of skims across the top of our heads it may be because it has remained an ideal rather than a reality. It is a wishdream that may come true in some millennium or eternity but just now we are far too realistic to expect too much. So for the moment we are content to go on being lonely, either believing that that is just the way life has to be or taking comfort in the fact that many others are lonely too.

But that is not what God creates — a happy ideal in some blissful land. He puts it together now and it is a reality

that is to be experienced. Whenever the church comes into its own it becomes that reality.

How It Happened at the First. The Book of Acts reports how it happened at the very beginning. Those first believers didn't have a chance to settle into a wistful mood, contemplating a future fellowship. They shared themselves exuberantly.

The church is coming alive more and more to recover its deeper dimensions of fellowship. When it does you may be sure that several things are true.

First, Christians are discovering that Jesus Christ is their peace. It is exciting to find out that it is not doctrine that is our peace (agreeing on all the details of one formulation or another), or that cultural similarity is not our peace, or that compatibility is our peace.

Second, Christians are finding that the Holy Spirit produces the kind of fruit that fellowship is made of. Love, joy, and peace replace fear, suspicion, and hostility and fellowship thrives in that sort of climate.

Third, Christians are realizing that church is the reality of fellowship worked out in ordinary life. Church is no longer a building where Christians meet to listen to meditations on ethereal topics. It is people sharing with each other the crunch and glow of life as it is lived under the lordship of Christ. It is the family to which we retreat when the burdens, challenges, questions, decisions of living shake us up. It is also the family to whom we contribute encouragement, admonition, warning, companionship, and whatever else we are endowed with.

Finding the Time and Place. If the church is to escape from the bondage of impersonal, prepackaged, individualized religion, it will be when it discovers the intimacy of the reconciling Christ and the personal fellowship into which He draws us. The other day, partly on impulse and partly because of assignment, I picked up the phone and called a person with whom I seldom talk. Our visit lengthened as we shared together our common life and concerns. As we concluded my friend said, "How good it was for you to call! It means so much to have someone who cares enough to talk a while."

And that is the church — finding the time and place for those with whom we are related in Christ and escaping from the loneliness that our own egos and fears condemn us to.

Gospel Herald

Daniel Hertzler, Editor

David E. Hostetler, News Editor

Volume 66
Number 46

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.50 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15083. Second-class postage paid at Scottsdale, Pa. 15083. Lithographed in United States.

Wayne North is pastor of the Beech Mennonite Church, Louisville, Ohio.



Nonresistance Clarified

by Myron S. Augsburger

In relating to a variety of groups in the Christian church, I am constantly asked to give a simple explanation for my peace position. Such persons do not want a philosophical treatise of pacifism nor a review of the Anabaptist heritage. As laymen, they simply want a biblical contemporary evangelical expression as to why one should be a nonresistant Christian.

It is also evident that many persons do not understand the term "pacifism." They usually think of it as passivism, as though what we mean is that we are completely passive. It is important to help them see that love is active, that love is a strategy of operation.

Another thing that has impressed me is the tendency on the part of many people to identify liberalism and pacifism, as though only liberals are pacifists. Recently lecturing in a prominent seminary I led a discussion involving the faculty and seminary seniors which dealt primarily with an interpretation of a biblical peace position. The president of the seminary asked several questions, following which he stated in essence that he had once been a pacifist under the influence of liberal theologians during his graduate studies. His involvements in the evangelical church had not supported this, and had in fact convinced him that pacifism is part of liberal rather than evangelical theology. To my pleasure and amazement, he told the group that in view of the more evangelical biblical interpretation which he had just heard he was ready to rethink his whole position. I am convinced that many evangelicals could be brought to respect the peace position

if we would make clear the biblical basis on which it rests.

At the risk of oversimplification the following points are the kind of "off-the-cuff" answers that one should be able to give as reasons he is a conscientious objector to war:

1. **Because of the priority of membership in the kingdom of Christ.** As members of Christ's kingdom we make our decisions on the basis of loyalty to His lordship. This involves living by His ethics, as well as recognizing the worldwide nature of His program transcending any particular nationalism. (John 18:36.)

2. **Because of the evangelistic commission expressed in the Great Commission.** This means that we are out to win all men, including the enemies of our nation, to become our brother in Christ. Those people who are outside our nation's fraternal relations are not outside the scope of God's grace. Permeating our peace concern is the mission of evangelism to which Christ has called us, a mission which is not changed simply because two nations operating by a lower standard are involved in war. (Matthew 28:19, 20.)

3. **Because of the command of Jesus Christ to love.** When Jesus said the first commandment is to love God with your total being and that the second is just like it, He was commanding us to practice love as the strategy of operation in relation to our fellows. This is a commandment that no earthly mandate can remove. Jesus makes clear that it is expressly at the point where we love our enemies that we are doing something different from what sinful society is able to do about us. (Mark 12:28-31; Romans 13:8-10.)

Myron S. Augsburger is president of Eastern Mennonite College, Harrisonburg, Va.

4. Because of the sacredness of human life. God gave life and that life is primarily in His hands. It is not for you or me to play God, but rather we should say, "Vengeance is mine; I will repay, saith the Lord." (Romans 12:17-21.)

5. Because of the economic or materialistic causes of warfare. War usually arises out of materialistic concerns to protect property. As a Christian and a steward I should never expect anyone to give his life to protect my property. (Matthew 5:38-48.)

These are a few expressions of biblical faith with which all Christians should be familiar. Since they are not as clearly understood as they should be, they are reviewed here as an asset in sharing a biblical witness of faith.

One should also bear in mind that in Romans 13, where Paul says that "the powers that be are ordained of God" and that we are to "be subject" to powers, it should be clear that the existence of the powers does not mean the removal of God. God is still above the powers, for He is the one who ordains them. This means that as the apostles said, there are times when "we ought to obey God rather than men." Just because the powers are ordained of God does not mean that we are freed from obeying God's higher law to act by the inferior standards of the powers. The church operates at a higher level than the state and society. The church operates under the lordship of Christ and the freedom of this relationship. The state operates at another level as, for example, the government "of the people, by the people, and for the people." The Christian in the state is responsible to remind the state that it is secular and that it does not function as a religious entity. People who try to Christianize the state are missing the basic biblical understanding of separation of church and state. We do not regard any state as Christian.

Furthermore, our involvement in political concerns must not lead us to feel that any particular kind of government or any particular party will be able to achieve the goals

of the Christian church. Should we make that assumption, then we abdicate our responsibility as a Christian brotherhood. A Christian church has ways and means to change society which the state does not have. The civil rights movement is a case in point, in that the best dimensions of this change have happened at levels of Christian action in love and understanding, rather than simply by laws.

A rather prevalent myth in society is the idea that to be conservative in one's theology means that one is also to be conservative in his social and political views. It is incorrect to feel that if one is conservative in one area he must be the same in everything. In fact, one who holds a conservative theology, taking the lordship of the risen Christ seriously with membership in His kingdom as of primary importance, can be rather liberal regarding political and social matters. However, it is also wrong to assume that liberal measures will achieve the greatest humanitarian ends simply because they concentrate more on liberal perspectives in relation to humanity. It is also true that history has proved that certain things taken seriously and held with conservative faith are of lasting value for the good of mankind.

It is important to remind ourselves that the final word is Calvary's cross. Jesus demonstrated that when one truly shares God's kingdom the borders of his life are extended so that he doesn't have to live; he can die. Dying is in itself at times the greatest evidence of the genuineness of one's faith, just as Jesus' death, beyond being redemptive, was evidence of His own complete security in the broader reality of life. So in answer to those who talk about the number of Christians who may die unless others protect them in war, we may respond as did Jesus: one does not have to live; he can die. The martyrdom of Christians might be used of God as a major communication of the saving faith of our Lord in these crucial times. Our Lord died to bring peace into the lives of men — let us live in His peace. 

A Nation's Strength

A measurement of our nation's worth is in the willingness of individual citizens to acknowledge their own personal shortcomings. Often I have asked the question: "Will America travel the way of other nations? Is it necessary that America shall walk the downward path of such ancient powers as Assyria, Egypt, Greece, and Rome?" When we ask such a question we are really asking whether or not it is necessary for a nation to grow old and decrepit, like individual men and women who grow old and decrepit. An illustration of a river will help us. We look at a river, realizing it is old; yet we realize it is ever new, depending upon the fresh water which comes from the springs and melting snows.

So it is with a nation. We can be old; yet we can be ever new. The question is whether or not ease and license will sap virility from a great people and make them effete and doddering.

It is possible for national character to be eaten away by the slow acids of ease and indulgence. When one reads in the Book of Daniel about Cyrus and the Persians knocking at the gates of Babylon, the thing that counted was the kind of men behind the gates. The explanation of the downfall of Babylon was due to the debauchery and the drunkenness of the Babylonians as much, if not more than because of the strength of the attacking Persians.

Which way, modern America? — Wilson O. Weldon

From My Kitchen Window

by Lois Stahl

The Mennonites used to be the "Quiet in the Land," they tell me. I am a Mennonite, and since I live at one of the noisiest and busiest intersections of the world, I've been trying to fathom what it must have been like when the Mennonites lived quietly and undisturbed for themselves.

From my kitchen window here in our fifth-floor apartment I look down on to the knot point of the middle ring traffic of Munich. The cars, buses, trucks, taxis, and motorcycles flow in an unending stream. In addition to the city traffic the trucks and vacationers from Northern Germany, who are headed for Italy, Austria, and Yugoslavia, must pass through this corner. Occasionally the stream is frozen by the howling of an ambulance, fire truck, or police car.

Just beyond I see the blinking lights of the Olympic tower, high above the Olympic village and stadium. Just within the recent days the seven-millionth visitor to this tower was honored in a gift-giving ceremony.

Munich is different from any other place I have ever lived. Munich is a world-city, with an atmosphere of far-away places. Munich has a magnetic drawing power for the young people of all nations. Almost half of Germany's university students study in Munich (over 40,000 students). The traveling youth stopping at the big 600-bed youth hostel two blocks away are practically at our doorstep.

We opened our doors and our hearts to the young people in this city with hurts and bumps. The results have been overwhelming! They come from every corner and culture. Their problems are physical, social, spiritual, and political.

Lois Stahl is a missionary serving with the Eastern Mennonite Board of Missions and Charities.



To help them we ought to be physician, lawyer, psychiatrist, mother and father, spiritual counselor, cook, marriage authority, and sociologist. How can we help them all?

For sixteen years in our mission work in Europe we "ran after" people, politely inviting them to come to us, kindly picking them up in our roomy bus! And now we don't even have a car, and they're overrunning us! If we want a night's sleep or an afternoon nap we have to disconnect the doorbell and the telephone. Sometimes we can't find enough empty corners to let them sleep in. So we even allow some honored guests to sleep in the kitchen!

Sometimes our young people make our hearts glad. Like two young people from western United States whom we invited in for a cup of tea. We soon discovered that they had their Bibles in their backpacks, and they had been traveling for some time already. "Why do you carry your Bible with you? Don't they make your packs too heavy?"

"Oh, no," they answered, "we'd starve if we didn't read our Bibles daily."

Sometimes young people upset us too. Like the young fellow from Sudan who would like to eat and sleep at our house because the meals and rooms in the city are too expensive. He wants to keep his money to buy cars to send to Sudan to sell there.

"O Lord," I've been praying, "don't You know I'm almost fifty years old? I know there wasn't any Olympic tower twenty years ago. There weren't any hippies then either. Buy why didn't You give me such opportunities twenty years ago, when I had lots of energy?"

And then it seems like the Lord is answering me: "There were opportunities twenty years ago, but you weren't always there where it 'hurt.'"

Forgive me, Lord, for being so slow to learn.



In the Waiting Room

By Angie B. Williams

So it happens in the best of families? It could never happen to us, but praise the Lord anyhow, it did! My husband, Rivers Williams, seemed the most unlikely candidate for a heart attack. He is young, strong, athletic, even tempered, and not the slightest bit obese. He has never smoked, and is a healthy specimen from all appearances.

Here I sit with the other relatives of the coronary care patients, awaiting the elapse of another hour so that I may again have my five meager minutes with him. What does one say in five minutes at a time like this?

My watch says that the time has arrived, so I ring for the nurse to admit. I pass several beds of other coronary patients. They all appear to be "on their last leg," and indeed some of them are. I am secretly hoping that my husband does not appear so weak.

Eventually, I reach my husband's bed, and I thank God he looks so well. Of course, there is the ever-present monitor to which he is attached, the intravenous solution feeding into his hand, and the ever-watchful eye of the nurses and orderlies on duty. They hover over these patients as if their lives depend on it, and they do.

I express my love and concern to Rivers, bring him up-to-date on my own "delicate condition," carefully omitting that last bit of information which obstetrician just gave me, which isn't too favorable. I deliver all the messages I can remember from well-wishers, and tell him all the funny things our four-year-old son is saying.

Rivers wants to know everything that has happened since my last visit, and we laugh together as he tries to remember the names of the eight ministers who have been in today. These well-meaning ministers have made him very tired. One has no knowledge of the other having been there. A minister needs only to present himself at the door of the intensive care unit and state his credentials, in order to be admitted. Rivers' Mennonite doctor said they had "preached the man to death." He put a stop to it thus: In bold red letters, the sign on the door read: 'No visitors except *wife*. All others must check at desk. This includes *ministers*.

These precious moments pass all too quickly, and I know that I must leave in order not to tire him further. Besides, I know that I am not welcome for extended periods, as evidenced by the fact that no chairs are available for visitors.

As I return to the waiting room, we ask one another how his or her loved one is. I finally get the nerve to tell them I am trusting God. In times like this, they are

happy for me to say that I will pray for them also.

Later Reflections. What woman has time to finish an article when her husband is critically ill? So I attempt to finish this later. Rivers has been discharged from the hospital and is recuperating at home. A miracle has taken place; his doctor predicts a complete recovery. Praise the Lord!

Our four-year-old son kept faith that God would make Daddy well and bring him back home, so that Dad may return to his job. He knew this was one of Dad's wishes. He prayed for Dad often.

We thank God and His people for the various kinds of support which they provided, and still are providing. We could not have weathered this alone. I remarked that God had not prepared one meal, mowed the lawn, nor scrubbed a single floor. He has no hands but ours, so He sent persons—students, faculty wives, and Christian neighbors—to do His work. One example: This week I looked at the kitchen floor in dismay. Which of us should take the risk of doing the job? We decided that neither should. The very next day, a student whom I haven't seen this school year, came to the office and asked if we had any floors that needed to be scrubbed. He gets great satisfaction from helping others, and does a beautiful job.

What lessons has God taught us through these experiences? (1) The meaning of faith. (Like praying for parking spaces each day as I approached the hospital, and being granted them.) (2) Our dependence on God through other Christians. (3) Again—it can happen to anybody! (4) The greatest lesson of all: How to accept the good will directed toward us by the brotherhood.

It has always been our practice to show our love to the suffering, but it is an entirely different matter for us to become the objects of that love. We learned that we had some pride to be dealt with.

Now that Rivers is recuperating at home, and we are expecting a baby, we are constantly reminded of our helplessness, both spiritually and physically, since neither of us is permitted to do any lifting.

But we are not sorry for ourselves! We only pray that we may be spiritually strengthened through all of this, never asking God why this should happen to "such good people," but trusting that He loves and cares for us.

"Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank him for his answers. If you do this you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will keep your thoughts and your hearts quiet and at rest as you trust in Christ Jesus" (Philippians 4:6, 7, *Living Bible*). 

Angie B. Williams is an associate at Eastern Mennonite College with responsibility for student employment.

God's People in Mission

The missionary said,

We opened our doors and our hearts
to the young people
with hurts and bumps. . . .

They came from every corner
and culture.

Their problems are physical,
social,
spiritual,
political.

To help them

We ought to be a physician,
lawyer,
psychiatrist,
parent,
counselor,
cook, and
sociologist.

How can we help them at all?



Students searching for answers

Omar Stahl photo



The hungry waiting for food

Paul Yoder photo

Oh, Lord, she prayed,
Don't you know I'm almost 50 years old?
Why didn't you give me such opportunities
twenty years ago
when I had lots of energy?

And He said,
There were opportunities 20 years ago
but you weren't always there
where it hurts.

**Be God's people in mission,
helping where it "hurts."**

**Eastern Mennonite Board of Missions
and Charities
Salunga, PA 17538**

Key 73—An Evaluation

While the organizers of Key 73 on a national scale are trying to assure themselves the effort was not a failure, the Mennonite Church has to examine its own weaknesses in church growth. The Commission on Evangelism, specially designated to coordinate Key 73, met for the last time on Oct. 1 in Rosemont, Ill.

Each commission member reported on his personal and organizational involvements in the thrust. Bob Johnson, pastor in Kitchener, Ont., gave a fascinating account of what happened in his congregation as a spinoff of Key 73. The people have taken a serious look at what it means to be church.

Publishing, broadcasting, seminary, conference, and mission contributions were detailed.

What were some of the benefits growing out of Mennonite participation in the yearlong evangelistic program?

1. Some Mennonites emerged as reconcilers/leaders: Lester Hoover, in the Lancaster area; Samuel Janzen, in Harrisonburg, Va.; Earl Sears, in Elkhart, Ind.; and Sanford Oyer, in Wayne County, Ohio, to name a few.

2. Evangelism was raised to a higher level of consciousness in the church.

3. Key 73 created awareness of other groups and provided for better working relationships.

4. It boosted programs already in progress.

5. The year's involvement forced the brotherhood to take a more serious look at its congregational life.

6. Key 73 has forced a rethinking of theology. All factors that relate to witness need to be taken into account—peace, social concern, nurture, and the like.

7. A number of congregations discovered the need of clarifying their goals.

8. Key 73 revealed some of the inadequacies of mass evangelism.

9. The emphasis of this year encouraged more acceptance of evangelism in the brotherhood.

Negative factors that hindered or resulted from Key 73 were enumerated. The presence of civil religion had to be counteracted. One observer felt the pamphlet *Evangelism: Good News or Bad News?* became the rationale for a copout. Some division over the meaning of Key 73 occurred. The Vietnam situation took

attention. Watergate helped erode the acceptance of civil religion but it also retarded Key 73.

Overall, the effects of Key 73 were spotty, both in the church and in general. Some areas took it seriously, some didn't. The October Key 73 Newsletter gave quite a bit of space to success in Brownsville, Tex. On the other hand, it also admitted that though "Key 73 did not develop precisely as anticipated, Key 73 happened where we always said it must happen, namely at the congregational level."

One observer also noted that the "lack of communication to the grass roots was . . . a factor in the poor showing of the fund-raising campaign that prevented the carrying out of a number of national program ideas, high visibility events, and a greater use of the mass media.

Projections include:

1. Evangelism workshops to be promoted throughout the next year as congregations and areas desire them.

2. This experience should provide input for the emphasis on identity in 1975 and reasons why the Anabaptists were effective in their witness should be sought from history.

3. Historians should be sensitive to aspects of Mennonite history that were non-ethnic.

4. A strategy for church growth should be developed, perhaps after the fashion of the Virginia Conference with an each-one-disciple-one approach, as projected by Don Jacobs.

5. Congregational life needs to be revamped for more effective witness.

A new commission will be formed to replace the outgoing group. It will be responsible to the Board of Congregational Ministries.

Yoder Dialogues with Dunamis Group

John H. Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, has been consistently engaged in dialogue with the Dunamis group of the Church of the Saviour in Washington, D.C. He went to the capital city in late September to discuss his latest book, *The Politics of Jesus* (1972, W. B. Eerdmans, Grand Rapids, Mich.).

The Church of the Saviour, with its unique style of church life and forms of ministry, has become widely known in many circles. Dunamis is the name given to one type of task force which emerged out of their Christian commitment. These groups have as their stated purpose: "striving to establish means for Christians to relate to those with political authority." The name Dunamis itself is the Greek New Testament word for power.

The power that it speaks of is that which in the Book of Acts motivated people to witness "to the ends of the earth." That, to the members of Dunamis, includes the U.S. capital, a state legislature, or city hall. Each such group in Washington addresses a specific issue (education, military power, etc.). Each member of the group in turn selects a specific person in Congress to work with him in three ways: (1) He studies the issues of the group and the Congressman involved. (2) He builds a personal relationship with "his" member of Congress. (3) He prays daily for that person.

Delton and Marian Franz, Mennonite Biblical Seminary alumni of 1957-1958, are members of the Dunamis program. Marian is a part-time staff worker for Dunamis.

Evangelism, Workshop Focus



From left: H. Zehr, D. Augsburg, C. Wenger, P. Landis, N. Kraus

Sixty-five persons gathered at Eastern Board's Salunga, Pa., office to study church growth on Oct. 19. The leadership team of five represented a wide scope of experience.

David Augsburg, of Mennonite Broadcasts, Inc., served as resource person on communications. Howard Zehr, of Elkhart, Ind., who developed the workshop, brought years of pastoral experience. Speaking on the history of evangelism was Norman Kraus from Goshen College. Paul G. Landis, secretary of Lancaster Conference, brought with him a sensitivity to individual persons and an understanding of the local community. Coordinating the program was Chester Wenger, a director

LIKE A SWEET SMELL THAT SPREADS
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CHRIST KNOWN TO ALL PEOPLE.

*Congregational
Ministries*

Education

menonite church agencies
General Board

*Mutual
Aid*

Publication

Missions



GROWING
TOGETHER
IN THE
WORK OF
CHRIST





GROWING TOGETHER IN THE WORK OF CHRIST

1973-74

In August 1973, General Assembly delegates approved goals for the Mennonite Church. They said the Mennonite Church is to be:

- *Alive — renewed in Christ in every congregation*
- *Biblical — understand, apply the Bible as a believers' church*
- *Evangelistic — a committed, missionary people*
- *Relevant — God's people in today's world*
- *International — a cross-cultural, worldwide brotherhood*

Churchwide agencies are helping to achieve these new goals. They provide:



Resources for congregations

Mennonite Board of Congregational Ministries, Goshen, Indiana

gives leadership in evangelism, Christian education, peace, stewardship, worship, youth program, etc.



Missions and outreach

Mennonite Board of Missions, Elkhart, Indiana

overseas, home, VS, relief and service, health and welfare, student services, minority ministries, broadcasts and literature



Christian Higher Education

Mennonite Board of Education, Goshen, Indiana

colleges: Hesston, Goshen, EMC; seminaries at Elkhart and Harrisonburg

lift off the staples for your family or class bulletin board



Mutual Aid*

Mennonite Mutual Aid, Goshen, Indiana

provides various mutual aid sharing plans, foundation, estate planning and other financial services



Publications*

Mennonite Publication Board, Scottsdale, Pennsylvania

Christian education materials, church periodicals, Christian books



Coordination and Direction

Mennonite Church General Board, Rosemont, Illinois

general coordination of total church program

* supported by sales of materials and/or services

General Assembly delegates reviewed the work of churchwide agencies and approved their program plans and budgets for the coming biennium. Financial needs are being communicated to each congregation by conference leaders.

You are invited to invest your life, the gifts which the Holy Spirit has given you, and a proportionate share of the money entrusted to you in the Mennonite Church vision. Give liberally to your home congregation. In that way you are sharing in this mission for Christ in the home community, through your district conferences, and in a churchwide and worldwide effort.

Published by Agencies of the Mennonite Church

of Eastern Board's Home Ministries and Evangelism Office.

The workshop functioned well, according to Charles Bauman, and participants experienced what it was like to be part of a caring evangelistic community.

Foundation Approves New Peace Program

The Schowalter Foundation has given general approval to a three-year, comprehensive program of congregational peace education by the Mennonite Central Committee Peace Section and a number of its constituent groups.

The program would be a \$63,000 package over the years 1973-76, with financial support from the Schowalter Foundation, Peace Section, and Institute of Mennonite Studies. The \$12,500 for the program, tentatively approved by the Schowalter Foundation for 1974, is part of \$25,000 in 1974 requests to the foundation for peace projects.

The foundation trustees took up the matter of the peace proposals at their semiannual meeting on Oct. 13, when they approved more than thirty projects of the Mennonite Church, General Conference Mennonite Church, and Church of God in Christ, Mennonite, plus other Mennonite-related organizations.

Included in the projects were \$10,000 for MCC projects in South America; \$6,000 for a two-year Church of God in Christ, Mennonite, community development project in Haiti; \$6,000 toward construction of a youth center for the Bethel Mennonite Church in Hammon, Okla.; \$10,000 for a two-year project of help to the mentally retarded through Mennonite Mental Health Services; and \$4,500 for continuation of the joint *Meetinghouse* publication of *The Mennonite and Gospel Herald* plus an inter-Mennonite editors conference.

Other projects included scholarships, peace literature development, publication of two books, ministers' and missionaries' retirement aid, continuing education for ministers, and Schowalter peace lectures at Bethel College.

The congregational peace education program, developed at the request of the Schowalter Foundation, would begin its first year with the development of peace education materials by William Keeney, who has already begun such work under the MCC Peace Section.

Phase 2 would be implementation of the congregational program. MCC will select a staff person to mobilize church agencies which have relationships to congregations. The staff person may personally enter into a few pilot congregational

programs but in general will deal with congregational leaders through workshops, conferences, ministers' meetings, weekend seminars, and special courses in educational institutions.

This second phase will probably get under way during late spring or early summer of 1974.

The peace education package was developed by MCC at the request of the Schowalter trustees. One of the late Jacob A. Schowalter's highest priorities was peace education, and the trustees felt that during times when the church is not faced with conscription and the country is not directly involved in open warfare, Mennonites are apt to neglect congregational New Testament peace teachings.

Overall planning for the project will be the joint responsibility of representatives from the various Mennonite conference bodies, a representative of the Institute of Mennonite Studies, and the MCC Peace Section. Day-to-day administrative responsibilities will be lodged with the Peace Section.

In executive session the trustees set up a screening committee to process applications for the position of administrator of the Schowalter Foundation.

Herman J. Andres, administrator for seventeen years, will retire at the end of 1974.

The screening committee was asked to bring the names of two or more interested and qualified persons to the March 1974 meeting of the trustees.

Members of the screening committee are Ernest Bachman, Raymond Becker, William Friesen, Howard Hershberger, and Adin Holderman.

Washington Seminar Coincides with Crisis

The climate in Washington, D.C., was one of controversy, uncertainty, and demoralization as the 35 registrants for the fourth Churchmen's Seminar met Oct. 22-24 to discuss: "Watergate: A Moral Inquiry."

The seminar, attended by ministers, concerned laypersons, college faculty, and students from Eastern Mennonite, Bluffton, and Messiah colleges, began less than 48 hours after the two top Justice Department officials resigned and the Watergate special prosecutor was fired. This upheaval was not without its effect on the seminar.

Two hours prior to the time the group was to meet with a Justice official, Delton Franz, director of the MCC Peace Section Washington Office and coordinator of the seminar, received a call from the anxious Justice Department lawyer, in-

forming him that the meeting would have to be postponed.

In the room, and at the time the meeting had been scheduled, Elliot Richardson conducted a press conference to explain his resignation.

Opportunity was provided in the seminar for Congressional appointments and visits to the House and Senate. Many of the participants experienced firsthand the pulse and dynamics of recent events upon entering their Representative's office.

While the drama continued to unravel, the seminar participants examined the events, attitudes, and ideologies that made Watergate possible.

A *Washington Post* reporter, whose column appears on the editorial page, told the Mennonites gathered in Washington that a lethargic, monopolistic press concerned with profits must assume a great deal of responsibility for permitting the events associated with Watergate from passing unnoticed for so long. "This country is very lucky that the two *Post* reporters broke the Watergate story when they did. Six months later may have been too late. Those papers that failed in the past now have another chance, for we are embarked on the most dangerous period. It is now that politics must come to terms with dishonesty. The next few months will demand that every reporter in D.C. becomes an investigative reporter."

Dagmar Horna-Perman, Georgetown University history professor, presented a historical perspective for analyzing Watergate in a provocative session on "The Subversion of the German Government in the Nazi Era." He pointed out, however, there are pitfalls in attempting to compare any two historical epochs.

Brooks Hays, a 74-year-old former Congressman and former president of the Southern Baptist Convention, emphasized the need to seek the truth. "We haven't learned how to exact the truth; yet God hasn't made it so difficult to know what is right."

Migrant Evangelism, Christmas Sharing

In the Quin Cities Spanish Church in Davenport, Iowa, a vision grew for the evangelistic opportunities among migrant workers in the area. How could a small, young congregation bring its vision to reality?

One step toward implementing the vision came with the allocation of \$1,750 from the churchwide Christmas Sharing Fund (1972) to the migrant project. The Iowa-Nebraska Mission Board matched this amount.

The Quin Cities Spanish Church had



Members of Quin Cities Spanish Church feel that God led Hector and Phoebe Leon to the migrant evangelism project in a very special way.

envisioned finding a young couple with Bible institute training to head up the evangelism effort during the summer months. Pastor Mac Bustos tells of his trip to Texas to find such a couple, after the project funds had been approved.

"We went to El Rio Bible Institute (in May), but we were late; everyone had his plans for the summer. As we returned to San Antonio, a call was waiting for me. It told about a couple from the Nazarene Seminary that was interested in this type of work. We were happy to hear their testimonies and how they had been praying for two weeks that the Lord would open doors for them to serve in something like this. We felt that the Lord had this couple, Hector and Phoebe Leon, for us."

The Christmas Sharing Fund resources, along with those of the Iowa-Nebraska Mission Board, paid the transportation for Phoebe and Hector from Texas to Iowa, a modest living allowance for them, and for the tracts and Bibles used in their ministry.

Mrs. Bustos, reporting on the project in mid-September said, "Three months have passed since Hector and Phoebe arrived in the Quin Cities to help us. They have been very active since their arrival and the Lord has blessed their ministry. The project was extended until the first week of October."

The busy schedule included traveling in the church van most evenings to the farms and centers where the migrants lived. The van was loaded with projector, table, speaker, record player, tracts, and church members who went along to help.

Under the open sky, records were played as people gathered on the grass. A Mexican religious movie was usually

shown and Hector preached. After one sermon, a man was heard to remark, "That was better than the movie!"

The Quin Cities congregation feels they benefited in many ways during the months Hector and Phoebe spent with them. "Their musical talent blessed the church. They helped with Sunday school when a teacher was absent, and Hector filled the pulpit when Mac was away. They participated in Bible study, and did a lot of visitation in the government project," said one person.

Hector's hospital visitation led to one young man being baptized in the hospital chapel. In his report of the summer's experiences, Hector mentions the ways his own life was blessed by the people he met. "We learned to love the people we worked with, and to think we won't see them — the Bustos, the congregation, the migrants — for a long time, makes us sad."

The purpose of last year's Christmas Sharing Fund was to give opportunity for Mennonite Christians to challenge the material emphasis of the holiday season by sharing in special evangelism projects. The Quin Cities congregation feels that many seeds were sown in the summer migrant ministry, and is grateful to the wider brotherhood for making it possible.

The 1973 Christmas Sharing Fund will focus on the theme "Leadership and Literature for Emerging Churches." Specific projects will be announced soon — in time for consideration in your Advent giving.

"Gracious Christian Woman" Theme

"The Christian woman needs to be attractive and neat. In fact, it's her duty," Ella May Miller reminded some 1,000 homemakers gathered at Weaverland (Pa.) Mennonite Church, on Oct. 11.

The meeting, sponsored by Homebuilders, a nonprofit women's organization of the Lancaster area, focused on the theme "The Gracious Christian Woman."

In their dialogue on this theme, Eva (Mrs. J. Mark) Stauffer noted that "people see God through other people." She challenged those present by asking, "Are others seeing God through you?"

In an opening skit focusing on the "woman at the well," Ella May, Eva, and her daughter Marty (Mrs. Frederick) Hess illustrated that nothing (be it religiosity, outward adornment, or sexual exploits) truly satisfies a woman. Only Christ satisfies and changes her into a gracious, loving woman.

Mrs. Rohrer Eshleman of Lancaster, Pa., is president of Homebuilders, an

organization that ministers to women through literature packets, tracts, books, films, and person-to-person contacts. This ministry reaches young girls, brides-to-be, unwed mothers, divorcees, new parents, tourists, and shut-ins.

Annual Senior Week, Laurelville

More than 100 seniors, averaging better than 71 years of age, met at Laurelville Aug. 26-30.

Some seniors seem to be losers. As one participant from Pennsylvania observed, "When I was young, the old people ran the church. Now that I am old, the young people run the church."

But this group was achievement-minded. According to one observer, most seniors don't feel like losers. To reach 70 is an achievement in itself. The hundred-plus at Laurelville summed a total of over 7,000 years. Their grandchildren numbered 815, and great grandchildren, 147.



Ira Miller and Harmon Smucker

Milton Brackbill was Bible study leader again. Walter Schlabach, a physician, talked about diet and health. Paul Erb spoke on "The Lighter Side of Life." It was noted that the latter had just come back from the youth convention in Michigan.

The Senior Retreat proved again that seniors are very much alive and enjoying their thing. The youth have the long hair, but let those seniors who wish have the long underwear. — *Moses Slabaugh*

Breaking the Loneliness Circle

Loneliness is often the lot of a pastor's wife, several wives indicated in a women's fellowship meeting at the Spanish Workers' Retreat held recently in south Texas. It was sponsored by the Spanish *Concilio* of the Minority Ministries Council.

A pastor's wife is expected to carry

other people's burdens and often does not find anyone with whom to share her own problems and feelings, said Maria Snyder, one of the leaders of the meeting.

"Some of the younger wives felt left out of the church," she said, reviewing the 2 1/2-hour meeting. Many have few chances to be involved in their own right in the work of the church.

Since her own children are older, Lupe (Mrs. Mario) Bustos, New Paris, Ind., has found more chances to get involved. Although she doesn't drive and her husband's pastoral and committee work demand much time away from home, she calls women from the congregation and they go out on visitation. This is one approach to breaking the circle of loneliness.

Affirmation in prayer and embraces marked the meeting. The women are proposing to work with the churchwide Women's Missionary and Service Commission to plan special conferences to include more Spanish-speaking women.

Augusta Relief Sale

The Seventh Annual Relief Sale was the largest ever. The Augusta County, Va., churches, Amish, Beachy Amish, and Mennonites sponsor this annual event each last Saturday of September. The number of cars in the forty-acre field exceeded the number for any previous year. Over the noon hour the crowd was estimated at more than 5,000. Many were coming and going continuously so that likely eight to nine thousand people attended the sale.

Quilts were high on the popularity list. A quilt made by Anna Mary Burkholder of Waynesboro brought \$400. A painting by Gladys Driver of Park View sold for \$250. There is no record of the number of pies, loaves of bread, apple butter, rolls, cakes, cookies, sandwiches, hot dogs, and drinks sold. They did barbecue 1,700 chickens for the noon meal and they had pancakes and sausage for breakfast. There was not enough of everything.

The gross net of the sale amounted to \$21,570. Last year the total was just over \$15,000.00. The money goes to Mennonite Central Committee for relief purposes. The local chairman of the Annual Relief Sale is Clyde Bender and the assistant chairman is Lyle Brooks, both of Stuarts Draft, Va.

Nigeria Volunteers Push Higher Education

Eldon W. Graber, former president of Freeman Junior College, has been helping to develop university education in Zaria, Nigeria.

This past summer, Graber, a Mennonite Central Committee volunteer, planned and directed the first summer session for master's degree candidates at the Faculty of Education at Ahmadu Bello University.

Graber also organized a master's degree program in guidance and counseling, and offered a class in this program during the summer session held in August.

The first two weeks of September, Graber served as acting head of the Department of Education. He assisted with the organization of the orientation program for more than 1500 new students admitted to the university. Two hundred and sixty of these were admitted as beginning students in the Faculty of Education.

Graber and his wife, Martha, also helped plan a new degree program in elementary education. The program began this fall. Mrs. Ruby Nofziger, a teacher from Lafayette, Ind., is serving as one of the lecturers in elementary methods.

The Grabers stated that their experience leads them to believe that many opportunities are still available for people with experience in education and other professions to make a significant contribution in the developing nation of Nigeria.

Newfoundland Frontier Recedes



At Makkovik, Labrador, Margaret Lichty, Waterloo, Ont., lives beyond the roads along the coast, teaching Eskimo and Newfoundland children.

Teaching Volunteers, sent by Mennonite Central Committee, for Newfoundland and Labrador are being placed even further out on the receding frontier in the maritime provinces of eastern Canada.

Moving back into the remote areas is simply following the need to where it is most acute. As Newfoundland school systems produce more of their own teachers, and as roads and communications are

being established between major centers, staffing for schools in the more populous centers becomes less of a problem.

But few teachers are willing to make the trip from where the road stops to the outport schools where there may be no running water, no sewage system, mail once a week in good weather, and even, as in Makkovik, Labrador, where two volunteer teachers serve, practically no radio reception because of geographic characteristics.

Newfoundlanders often look with suspicion on outsiders. But outsiders do bring in new ideas and are willing to work in the isolated outports where few others will. And over the years Newfoundlanders and volunteers have built relationships of trust and love.

Interchurch Leadership Meet Planned

A Canadian inter-Mennonite leadership consultation will be held in Ontario in early 1975. Representatives from eight Mennonite conferences and from the Mennonite Central Committee met here in September to draw up the agenda for the meeting. The consultation will follow by two years a similar leadership gathering held in Saskatoon earlier this year.

The scheduled meeting dates, Jan. 8-11, 1975, have been set to coincide with that year's MCC (Canada) annual meeting.

The planning group agreed that the consultation, which will likely have about 150 participants, should discuss church-state relationships, peace and evangelism, the MCC (Canada) role, and native ministries.

Part of the consultation's objective will also be to enable the groups to become better acquainted with the programs that they are engaged in.

Daniel Zehr, the MCC (Canada) executive secretary, has been asked to serve as coordinator of the consultation. He will be assisted by the conference representative on the planning body. Four conference moderators will be asked to serve as chairmen of one session each.

Retreat Focuses on Relational Skills

Voluntary Service members from eight units in Colorado, Texas, and New Mexico met Oct. 25-28 for a weekend retreat at Camp Blue Haven, N.M. Six staff persons from Mennonite Board of Missions, Elkhart, Ind., joined volunteers as they brought together goals and concerns from their respective units.

Serving as a resource person was Calvin R. King, pastor of South Hutchinson

Mennonite Church, Hutchinson, Kan. A certified instructor of Thomas Gordon's Parent Effectiveness Training Program (PET), King led the group in workshops which emphasized communication skills useful in coping with confrontation and conflict.

"If you are going to be realistic," said Lloyd Miller, director of VS orientation, "you have to realize there are bound to be hassles wherever people are interacting closely. It's good for these VSers to

get away from their units to neutral turf where they can bring their frustrations and find tools for dealing with them."

In evaluating their effectiveness in a given community, VSers kicked around some tough questions. Is VS more than a Band-Aid? Are there ways to stay out of the "box" community and church people tend to put VSers in? Does the temporariness of a one- or two-year assignment work against long-range community objectives?

mennoscope

No Gospel Herald
for November 27

Sixteenth Annual Bible Doctrine Meeting at Columbia Mennonite Church, Columbia, Pa., Nov. 18. Instructors are Melvin L. Kauffman and Donald E. Lauver. Ben Skrivseth was licensed and installed as pastor of Dayspring Chapel in Roosevelt, Minn. Officiating was Harry Gascho, bishop. Two persons were baptized the same day. Dayspring is an outreach of the Gracetown (Minn.) Church.

Roy Newswanger, Chester, Pa., is on a six-month assignment as pastor of the First Mennonite Church. His address is 3164 N. W. 132nd Terrace, Miami, Fla. 33147.

Kenneth Nauman was installed pastor of the Ashton Mennonite Church, Sarasota, Fla., on Oct. 7. John Shenk, pastor of the Tuttle Avenue Mennonite Church, preached the installation sermon. Paul Yoder, chairman of the Southeast Mennonite Convention, brought greetings on behalf of the convention. Martin Lehman, bishop, gave the installation charge.

Melvin J. Wert was installed pastor of Peoples Chapel, Immokalee, Fla., on Oct. 14. Wert, a member of Peoples Chapel, responded to the congregation's call to serve as its pastor. Martin Lehman officiated at the installation service.

The Intercollegiate Christian Council of Mennonite Colleges (ICC) will hold its annual conference Nov. 29 to Dec. 1 on the Bluffton College campus. "The Changing Christian Community on Campus" will be the theme of the two-day conference. Arthur G. Gish, an itinerant minister with the Church of the Brethren, will serve as the resource person.

A three-week *Out-Spokin'* bicycle trip through Europe has been scheduled for April 29 through May 20, 1974. The ride will be codirected by Jerry Miller of *Out-Spokin'* and Jan Gleytsten of *Tour-magination*. The tour covers the major areas of past and present Mennonite

interest in both Holland and Switzerland, with a short rail-bus-boat excursion of Germany in between. The daily average to pedal will be 37 miles. There is still room for about six or seven individuals. No age limit, but previous biking experience is required. For further information write or call: Jerry Miller, Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. This three-week bike tour will be followed immediately by a shorter tour of Holland only, conducted by Jerry Miller and Sol Yoder, professor on leave of absence from Hesston College.

All Mennonites and General Conference Mennonite young people will have special meetings at Urbana 73, the tenth Inter-Varsity missionary convention, Dec. 27-31, at the University of Illinois in Urbana. An all-Mennonite meeting is planned for Sunday afternoon, Dec. 30.

The new motion picture *Happy as the Grass Was Green* has been booked for a special Elkhart County premiere engagement at the Holiday Theater in the Pierre-Mirrand Shopping Mall, Elkhart, Ind., for two weeks only, Nov. 30 through Dec. 13. This run was arranged by special permission from the producers of the picture, which is making its West Coast debut in Los Angeles at the Royal and the Esquire theaters on Dec. 5. The world premiere took place at the Fulton Opera House in Lancaster, Pa., and succeeded in breaking all time attendance records there, including those of *Sound of Music*. Plans call for U.S. and Canadian distribution to be followed by foreign distribution (the film is currently playing in Africa) and TV movie-of-the-week.

Migrant, a 53-minute color motion picture produced by NBC in 1970, is available through Mennonite Audiovisual Services, 1110 North Main St., Second Floor, Goshen, Ind. 46526, for \$25 rental fee.

Following heavy rains from tropical storm Gilda which brought 1,500 homeless persons to the National Stadium and knocked out bridges and roads between

major centers, Mennonite Central Committee volunteer teachers and Jamaica Mennonite Church workers in Jamaica dropped normal activities and pitched in with flood relief for the victims. Ken Brunk, moderator of the Jamaica Mennonite Church, was involved in transportation of clothing for flood victims. Mabel Snyder gave time sorting clothing at the Red Cross Center in the stadium, and other volunteers used their vehicles to transport food from Red Cross headquarters to the stadium.

The ten 1973 graduates of the Aladura Theological Seminary in Lagos, Nigeria, have been given significant assignments in major Church of the Lord (Aladura) congregations, according to principal B. Charles Hostetter. "We are more than pleased," Hostetter writes. "If these first graduates of the three-year program continue to do a good job they will be our best advertisement for the school." Classes for the new academic year were scheduled to begin in late October with prospects for 10 to 12 new students.

Betty (Mrs. Otis) Hochstetler, serving with Mennonite Board of Missions in Brasilia, Brazil, is studying John's Gospel with wives of Brazilian Congressmen. About a dozen women have been sharing the weekly study and prayer fellowship and always concludes with the Lord's Prayer.

Faith Mennonite Church, Oxford, N.J., is in need of good used hymnals. Anyone knowing of any available *Church Hymnals* or *Inspiring Hymns*, please contact Miriam Buckwalter, 101 Lincoln Ave., Oxford, N.J. 07863. Tel.: (201) 453-2838.

Andre Wenger, former pastor at Martinsburg, Pa., and his wife, Susan, were reinstated as members of the Martinsburg Mennonite Church on Oct. 14. In a moving service of reconciliation the Wengers and a number of other members of the congregation gave expressions of confession and forgiveness. About four years ago tensions arose within the congregation concerning charismatic sympathies. As a result Wenger's pastorate was terminated. But the Lord made possible the happy reunion on Oct. 14. The present pastor at Martinsburg is Nelson R. Roth.

Joyous new life characterizes the Suehiro congregation in Asahigawa, Japan, according to Ralph and Genevieve Buckwalter, who have served in Japan with Mennonite Board of Missions since 1949. Three young couples anticipating marriage participate in a weekly marriage seminary conducted by Pastor Joshiaki Tamura. Six new seekers attend the pastor's Sunday class in preparation for baptism: a master wood-carver and his daughter, a high school student, a lady whose

husband is a Christian, and a young married couple.

"Contributions this year may reflect new optimism among some farmers," said Leroy Yoder, newly appointed assistant treasurer at Mennonite Board of Missions, Elkhart, Ind. Whatever the case, the picture is different from last year at this time, he commented as he tallied the accumulated contributions to October 31—an increase of \$82,175 or 5.9 percent compared to the corresponding period last year. Disbursements are up 7 percent in line with budget for the current year. "We praise the Lord for increasing brotherhood response," said David C. Leatherman, treasurer. Leatherman noted that the balance of funds needed by the end of the fiscal year, Jan. 31, 1974, is \$905,000—\$45,600 more than the amount contributed last year during the final three months. The Board's budget in 1973 is \$2,375,945. Contributions in 1973 are based on a suggested average of \$38 per member in the Board's supporting constituency. Persons interested in giving to special projects before the calendar year end are invited to write for suggestions of specific needs to Leatherman at Box 370, Elkhart, Ind. 46514.

Special meetings: Bruce Burkholder, Hershey, Pa., at Neffsville, Pa., Nov. 21-25. William R. Miller, North Liberty, Ind., at Elkton, Va., Nov. 28 to Dec. 5.

New members by baptism: two at Julesburg, Colo.; three by baptism and 12 by confession of faith at Salem, Ore.; one by confession of faith at Lyndhurst, Lyndhurst, Va.; eleven by baptism and one by confession of faith at Tuttle Avenue, Sarasota, Fla.

Change of address: John and Betty Bergey from Fresno, Calif., to Mennonite Central Committee, Casilla de Correo 166, Ascuncion, Paraguay. Wesley E. Jantz from Greeley, Colo., to 2525 Taft Drive, Boulder, Colo. 80302.

readers say

Submissions to Readers Say column should comment on printed articles.

The Gospel Herald of Oct. 23 is excellent, especially "The Christian Family in Ephesians"; many writers and speakers give authoritative opinions but do not touch what love really means in the home when Christ is Lord. The article gets to the basis of what Christ's spirit of ultimate love in husband-wife-children relationship is. His love makes us all servants of each other in the home and in the church. Abilities, insights, concerns, feelings are shared so that both the husband's and wife's best potentials work together for God. Galatians 3:28. Thank you for continuing to print articles both relevant and Christ-centered.—Mrs. Clifford Amstutz, Hesston, Kan. *

The article: "Abortion Study Continued," in the Oct. 23 issue has a tendency to irritate the

average reader. The subject is a live one, socially, politically, and religiously. According to this article, it would appear that the tenor of the study was not a direct and fearless approach to the subject. To understand the language, one would need to be one or all of the following: an etymologist, a scientist, a physiologist, and/or a psychiatrist. Small wonder Bro. Erb intimated he would "like to see people taking a stand for conscientious objection against abortion."

Bender pinpoints the problem: "unwanted pregnancies." Then why talk about therapeutic abortion? Therapeutic implies treatment and cure. The problem is pregnancy. Nature's therapy is for pregnancy; the birth of a child in due course. Therefore the major emphasis must always be on the avoidance of unwanted pregnancies, rather than on a carefully calculated method of termination after it has taken place.

Walter's third point centers around the crux of the abortion question, namely: "the terminal boundaries of life." To end or terminate the life of an unborn child is quite simple, although controversial and repulsive. But when did that life begin? Neither the ovum nor the living sperm have inherent reproductive ability; but get them together, under nature's normal circumstances, the result is the beginning of a living developing fetus, normally resulting in the birth of a child.

It is logical to accept that the life terminated via abortion commenced at conception. Call the development of the gametes constituting the fetus by whatever name you will, without life at the very outset, or at conception, there would not have been any development at all. Why quibble over the time when that life we wish to terminate via abortion began, when it is so obvious that it started at conception?

To deliberately terminate a life, whether pre-natal or any time after birth, furnishes its own classification. Therefore our stance need not be conspicuously cautious. Antiabortionists are on safe ground; individuals and/or groups even larger than congregations would be well advised to take a firm stand against abortion, rather than indulging in so much nauseating verbiage.—S. C. Brubacher, Ayr, Ont. *

I wish to pay tribute to Clayton Beyler whose influence at Hesston College meant much to me.

When I was registered as a B.R.E. student—rather nonaggressive, but free with my singing voice—Clayton asked me to teach on several occasions his minister's class. Though I felt highly honored I'm not certain how much the ministers received out of the course. One thing I do remember—there was a lot of rich discussion.

Clayton seemed to see in a child of the ghetto something which needed to be "aired" before his brethren—my Christian testimony. Although a number of my teachers said in my life something quite unique, Clayton was the one who added a new dimension to my life by putting me up front, so to speak, to talk about the things of God before a very mature group. I hope a number more follow in his steps—he believed in his students as well as his materials!—Norman H. Teague, Fargo, N.D. *

"A Conversation About Key 73," in the October 16, 1973, issue challenged me to write this response. I seriously question our denominational participation in Key 73 for the following reasons:

Key 73 is composed of many liberal and modernistic groups who preach a social, shallow gospel and neglect teaching the fundamental doctrines of the Christian faith. We as fundamental Anabaptists should never allow ourselves to be so fused with other groups that we can

support the statement in the article that "each participating body has the opportunity of interpreting evangelism and witnessing to the essence of the gospel according to its own understanding." If we support such a position or idea, we are not really concerned about the souls of our fellowmen because we know that numerous people will never find Christ as a personal Savior in many of the church groups allied with Key 73. By being named and identified with Key 73, we are in essence supporting the theology and teaching of all churches recognized as Key 73 churches.

Christians have always had the responsibility of sharing Christ. The Great Commission was given by Christ, Himself. If our churches needed to join forces with Key 73 in order to experience renewal and become aware of the need for evangelism, something is desperately wrong within our churches. We can't jump on the Key 73 bandwagon to compensate for our sins of omission in evangelizing and witnessing.

Furthermore, any organized group takes money to operate and function. Key 73 is no exception. Think what missionaries or even our local churches could have accomplished with the funds used for just the operational expenses of Key 73 such as paid speakers, literature, television time, advertising, building rentals, etc. Let me ask you, Do we need to invest our valuable time and money in a program whose goal is to share Christ to a lost and dying world when by the very fact that we are Christians makes it imperative that we be faithful witnesses?

If we want to preserve our heritage, we need to do some serious evaluating of our role in Key 73. The more we fuse with other groups, the more of our identity we lose. Let's preserve our identity! I believe this can be done if we fulfill our Christian responsibilities without being swallowed up in "bandwagon" movements such as Key 73.—Donnabelle Jeffries, Des Moines, Iowa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bauman, Laverne D. and Vera (Bauman), Elmira, Ont., second daughter, Vanessa Nicole, Oct. 3, 1973.

Crossgrove, Dave and Melody (Bartlett), Ft. Wayne, Ind., first child, Tamra Lyn, Aug. 31, 1973.

Crossgrove, Larry and Eileen (Hochstetler), Ft. Wayne, Ind., first child, Kendra Dawn, Sept. 20, 1973.

Dyck, Henry and Barbara (Wenhold-Rhines), Hatfield, Pa., third child, first son, Henry Joseph, Oct. 26, 1973.

Erb, Leroy and Rachel (Lauver), Milton, Pa., first child, Debbie Lynn, Sept. 27, 1973.

Evans, Melvin D. and Lois Marie (Fretz), Simcoe, Ont., second child, first son, Martin Lee, born on July 1, 1973; received for adoption on Oct. 24, 1973.

Hershberger, Wilbur and Elizabeth (Becker), Shipshewana, Ind., second daughter, Maria Ann, Sept. 20, 1973.

Jaberg, Michael and Debra (Kennel), Strang, Neb., first child, Kristine Ann, Oct. 8, 1973.

Kolb, James and Brenda (Yancey), Myakka City, Fla., second son, Anthony Craig, Oct. 20, 1973.

Lakjer, Philip and Lena (Zook), Landsdale, Pa., second child, first daughter, Christen Jean, Oct. 29, 1973.

Lelever, Jay and Carol (Esbenshade), Chambersburg, Pa., first child, Amy Michelle, Sept. 22, 1973.

Miller, Dale and Janet (Christner), Middlebury, Ind., first child, Amy Joy, Oct. 20, 1973.

Miller, Freeman J. and Naomi (Peachey), second daughter, Rhonda Charlene, Oct. 3, 1973.

Ness, Charles and Janet (Nauman), Skip-pack, Pa., third son, Charles Lamar, Oct. 26, 1973.

Nisly, Marvin and Fern (Miller), Atlanta, Ga., first child, Jodi Rochelle, Oct. 9, 1973.

Peachey, Elam and Nancy (Hartzler), Lansdale, Pa., third daughter, Leigh Ann, Sept. 22, 1973.

Sommers, Melvin and Shirley (Miller), Hartsville, Ohio, third daughter, Lori Ann, Oct. 26, 1973.

Yoder, Dean and Juanita (Hunsberger), Hollisville, Pa., first child, Darrin Dean, Oct. 14, 1973.

Yoder, Jim and Nancy (Shearer), Alpha, Minn., second child, first son, Matthew Aaron, Oct. 14, 1973.

Yoder, Robert and Vicki (Mace), Akron, Ohio, first child, Mary Dee, Oct. 30, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy — Yoder. — Olen D. Beachy and Ada Marie Yoder, both from Grantsville, Md., Oak Grove cong., by Earl A. Yoder and Vernon Yoder, Oct. 27, 1973.

Burkey — Miller. — David Allen Burkey, Beaver Crossing, Neb., West Airview cong., and Loretta Miller, Grantsville, Md., Maple Glen cong., by Ivan J. Miller, Oct. 13, 1973.

David — Martin. — Roger Davis and Mary Sue Martin, Waynesboro, Va., both from Lyside cong., by Vance R. Brydger, Oct. 27, 1973.

Dengler — Freed. — David S. Dengler and Adele C. Freed, both of the Souderton cong., by Richard C. Detweiler, Oct. 27, 1973.

Frederick — Harden. — Daniel P. Frederick, Metztown, Pa., and Terry E. Harden, Kutztown, Pa., both of the Frederickville cong., by Elmer S. Frederick and John L. Rush, Oct. 6, 1973.

Guengerich — Sauder. — Bruce Guengerich and Mary Lou Sauder, both of Sarasota, Fla., Tuttle Avenue cong., by John H. Shenk, July 28, 1973.

Kreider — King. — Lyle Kreider and Miriam King, both of Sarasota, Fla., Tuttle Avenue cong., by John H. Shenk, Oct. 27, 1973.

Maust — Miller. — Jerry Allen Maust, Goshen, Ind., Clinton Frame cong., and Vicki Sue Miller, Goshen, Ind., United Methodist Church, by Vernon E. Bontrager and Harold Neel, Oct. 20, 1973.

Mullet — Graber. — Robert Mullet and Fern Graber, both from Sarasota, Fla., Tuttle Avenue cong., by John H. Shenk, July 7, 1973.

Myers — Beachy. — Lynford Myers, Somerset, Mich., Liberty cong., and Sari Beachy, Goshen, Ind., Cuba cong., by Oscar Leinbach, Sept. 8, 1973.

Noll — Gerlach. — C. Robert Noll, Lancaster, Pa., East Chestnut St. cong., and Darlene C. Gerlach, Columbia, Pa., Mountville cong., by James M. Shank and James R. Hess, Nov. 3, 1973.

Reckner — Rupp. — Bruce Reckner, Wau-seon, Ohio, Baptist Church, and Linda Rupp, Wau-seon, Ohio, Inlet cong., by Dale Wyse and John Warren, Oct. 13, 1973.

Risser — Souder. — Benjamin Risser, Jr., Greencastle, Pa., Marion cong., and Kathy Souder, Telford, Pa., Rockhill cong., by Paul M. Clemmer, Aug. 26, 1973.

Savage — Rounds. — Lanny Royce Savage, McHenry, Md., United Methodist Church, and

Judy Ann Rounds, Grantsville, Md., Oak Grove cong., by Earl A. Yoder, Oct. 27, 1973.

Shirk — Miller. — David Shirk and Laura Miller, both of Sarasota, Fla., Tuttle Avenue cong., by John H. Shenk, Sept. 29, 1973.

Swaine — Johnston. — Vernon Keith Swaine, Shelbyville, Mo., and Carol Elaine Johnston, Leonard, Mo., both from Mt. Pisgah cong., by Daniel Kauffman, Oct. 21, 1973.

Yancey — Widrick. — Samuel Yancey and Sharon Widrick, both from the Lowville, New York, cong., by Norman Lyndaker and Milton Zehr, Aug. 18, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Butz, Howard L., son of Fred and May (Yoder) Butz, was born at Midland Mich., Sept. 30, 1921; died at Harper, Kan., Oct. 15, 1973; aged 52 y., 15 d. On Nov. 30, 1945, he was married to Arleta Zimmerman, who survives. Also surviving are his mother, 2 daughters (Pamela and Nancy — Mrs. Bill Gilliland), one sister (Gladys Butz), and one brother (Floyd). He was a member of the Pleasant Valley Mennonite Church, where funeral services were held on Oct. 18, in charge of Robert O. Zehr; interment in Pleasant Valley Cemetery.

Eberly, Alzena M., daughter of Jonas and Amanda (Wittmer) Eberly, was born in Wayne Co., Ohio, Feb. 7, 1898; died at Dunlap Hospital, Orrville, Ohio, Sept. 29, 1973; aged 75 y., 7 m., 22 d. Surviving are 2 sisters (Elizabeth and Anna) and 3 brothers (Henry, Paul, and Daniel). She was preceded in death by one brother (Allen). She was a member of the Chestnut Ridge Mennonite Church. Funeral services were held at the County Line Mennonite Church, in charge of Cleophas Steiner, Elmer Good, and Andrew Hartzler; interment in County Line Cemetery.

Gelman, Mary M., daughter of Noah M. and Mary (Detweiler) Moyer, was born on Dec. 16, 1899; died at Bally, Pa., Oct. 5, 1973; aged 83 y., 9 m., 19 d. She was married to Eli H. Gehman, who preceded her in death. Surviving are 2 sons (Noah M. and Roland M. Gehman), one daughter (Sarah M. Gehman), 10 grandchildren, and one brother (Jacob Moyer). She was a member of the Bally Mennonite Church, where funeral services were held on Oct. 10, in charge of James C. Longacre and Paul E. Longacre; interment in the Old Hereford Mennonite Cemetery.

Hartzler, Lydia, daughter of Benjamin and Elizabeth (Moose) Hartzler, was born in Wayne County, Ohio, Nov. 1, 1875; died at the Wadsworth-Rittman Hospital on Oct. 13, 1973; aged 97 y., 11 m., 12 d. Surviving is one sister (Mrs. Amanda Lintz). She was preceded in death by one brother and 4 sisters. She was a member of the Salem Mennonite Church, Wooster, Ohio. Funeral services were held at the Auble Funeral Home on Oct. 16, in charge of Frank Sturpe and Dan Hilty; interment in Martins Mennonite Cemetery.

Horst, Alice, daughter of Noah and Elizabeth (Hosteler) Burkholder, was born in Medina Co., Ohio, Oct. 30, 1898; died of cancer at the Wooster Community Hospital on Oct. 23, 1973; aged 74 y., 11 m., 23 d. On Dec. 21, 1922, she was married to Cresson Horst, who survives. Also surviving are one daughter (Marilyn Purdy), 7 grandchildren, and 3 great-grandchildren. She was a member of the Smithville Mennonite Church, where funeral services were held on Oct. 26, in charge of Carl J. Rudy; interment in the Smithville Cemetery.

Keneagy, Aaron S., son of Henry H. and Barbara (Wenger) Keneagy, was born in Lancaster Co., Pa., May 29, 1890; died at his home

in Lancaster, Pa., Oct. 26, 1973; aged 83 y., 4 m., 27 d. On July 19, 1911, he was married to Eva M. Eby, who survives. Also surviving are 2 sons (Donald E. and J. Henry), 3 grandsons, 2 great-grandchildren, and one sister (Mrs. Maude Denlinger). He was a member of the East Chestnut Street Mennonite Church. Funeral services were held in the Kinzer Mennonite Church on Oct. 29, in charge of James M. Shank and James R. Hess; interment in the Kinzer Mennonite Cemetery.

Miller, Malinda J., daughter of Jonas B. and Lovina (Byler) Hosteler, was born at Middlefield, Ohio, Aug. 1, 1908; died of a stroke in Lagrange Co. Hospital, Lagrange, Ind., Oct. 21, 1973; aged 65 y., 2 m., 21 d. On Jan. 19, 1930, she was married to Dan S. Miller, who survives.

Also surviving are one daughter (Virginia — Mrs. Ralph H. Pelfrey), 5 grandchildren, 6 brothers (Eura, Monroe, Ben, Neal, Andy, and Mahlon), 4 sisters (Sarah — Mrs. Andy Miller, Clara — Mrs. Henry Hosteler, Mary — Mrs. Rudy Miller, and Ada — Mrs. Eura Gingerich). She was preceded in death by one son (Orva) and one brother (Jonas, Jr.). She was a member of the Marion Mennonite Church, Shipshewana, Ind.

Rice, Annie S., daughter of Aaron and Barbara (Fretz) Swartz, was born in Plumstead Twp., Pa., Jan. 26, 1889; died at the Doylestown Manor Nursing Home on July 31, 1973; aged 84 y., 6 m., 5 d. On June 14, 1913, she was married to Noah M. Rice, who survives. Also surviving are 3 daughters (Naomi — Mrs. Wilbert Rolf, Blanche — Mrs. Clarence Nyce, and Irene — Mrs. Clarence Leatherman), one son (Noah, Jr.), 16 grandchildren, and 8 stepgrandchildren. She was a member of Deep Run Mennonite East Church, where funeral services were held on Aug. 4, in charge of Cleon Nyce and Joseph Gross; interment in the Deep Run Cemetery.

Yoder, Mary Edna, daughter of Mannas and Rebecca (Troyer) Miller, was born in Lagrange Co., Ind., Sept. 7, 1887; died at Sarasota, Fla., Oct. 24, 1973; aged 86 y., 17 d. On Oct. 24, 1938, she was married to Nelson Thomas, who preceded her in death on Mar. 28, 1948; On Nov. 24, 1955, she was married to Chris I. Yoder, who died on July 18, 1964. Surviving are one step-son (Mearl J. Yoder) and 4 stepdaughters (Mrs. Marie Shorthouse, Mrs. Olive Moore, Alta McDonald, and Mrs. Augusta Shepherd). She was a member of the First Mennonite Church, Middlebury, Ind., where funeral services were held on Oct. 29, in charge of Samuel J. Troyer; interment in the Grace Lawn Cemetery, Middlebury.

Yoder, Orrie D., son of Samuel and Fannie P. Harshbarger Yoder, was born at Mattawana, Pa., Mar. 31, 1895; died at the North Penn Hospice, Lansdale, Pa., Oct. 27, 1973; aged 78 y., 6 m., 26 d. On Dec. 31, 1936, he was married to Anna Weaver, who survives. Also surviving are one daughter (Barbara — Mrs. Lee Doohan), 2 brothers (Paul E. and A. M. Yoder), and one foster sister (Mrs. Mary Roberts Sost). He was ordained to the ministry in 1930. Most of his ministry was spent in Jewish evangelism. He was a member of the Fraconia Mennonite Church, where funeral services were held on Oct. 30, in charge of Otis Yoder, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemetery.

Cover photo by Paul M. Schrock; p. 883 by Walltowith

calendar

Southwest Mennonite Conference, Trinity, Glendale, Ariz., Nov. 22, 23.
Pacific Coast Conference, Dec. 7-9.

items and comments

Bars "Apartheid" Shopping Service

A supermarket which advertised "apartheid" shopping arrangements as a special service to whites has been ordered by the company's chairman to end all discrimination against nonwhites.

Nictus Supermarket, in a recent advertisement, called itself the shop where the white housewife could make her purchases "without being trampled upon by nonwhites." It said this was an exclusive service created by the Nictus management.

A self-service store, the Nictus shop allowed whites to make their own selections. However, blacks were not allowed to select their own goods. Special "Banu service" counters were provided for nonwhites, where assistants would take their orders and select their purchases.

P. J. Tromp, chairman of the Nictus Financial Institution, Ltd., the South West African group of companies which owns the supermarket, said he was shocked and dismayed to learn of the apartheid practice in his store.

He ordered the Nictus manager to allow blacks full use of the store and never again to advertise the barring of nonwhites as a service to white customers.

Public Health Nurses Support Antismoking

A recent survey disclosed that 85 percent of public health nurses believe people should be convinced to stop smoking—but one third of the nurses were smokers themselves.

Published in the latest issue of the *American Journal of Public Health*, a federally funded survey revealed that nurses polled overwhelmingly agreed that they should set a good example for patients by not smoking.

However, 70 percent of the nurses who smoked were smoking as much as they did a year ago and 8 percent were smoking more. One in 12 nurses said she smoked 25 or more cigarettes a day.

Of the 670 nursing members of the American Public Health Association who were polled, 85.4 percent agreed that it was the responsibility of the health professional to convince people to stop smoking. They said they understood the relationship between cigarette smoking and such diseases as lung cancer and chronic bronchitis.

Although 23 percent said they had the authority to prohibit smoking where they worked, this right tended to be exercised mainly by nonsmoking nurses.

Of those who smoked, 48 percent said

they had never made any serious attempt to stop and 14 percent said they had not tried within the past four years.

"A.D." Upholds McIntire

Fundamentalist preacher Dr. Carl McIntire's "right to be heard" has been supported by *A.D.* magazine, which serves the United Church of Christ and the United Presbyterian Church.

While expressing strong disagreement with the Fundamentalist preacher's viewpoints and actions, an editorial in the November issue of *A.D.* asserts that he has a constitutional right to freedom of speech. It was commenting on a Federal Communications Commission decision revoking the license of a station initiating his broadcasts.

The editorial referred to Dr. McIntire as "an extremist who has caused established churches of this country and their ecumenical agencies throughout the world no end of grief."

"He has attacked virtually all the causes which the major churches have supported" and "has carried his protests to distasteful extremes," the editorial said. "We reject his teaching and dislike his methods, but we affirm his right to be heard."

Burned to Death by Four Teenagers

Four teenage boys burned a homeless derelict to death in Miami by pouring gasoline over him. They also set fire to two other derelicts, who managed to escape.

In Boston in early October, six youth burned a woman to death after forcing her to douse herself with gasoline. Boston Police Commissioner Robert J. diGrazia called it an "almost unbelievable vicious crime," which could have been motivated by the film *Fuzz*.

Fuzz, shown on ABC network television on Sept. 30, contained a scene in which youth burned derelicts to death. It was shown two nights before the Boston woman was killed.

"The dreadful evidence cannot be ignored, however much the experts may continue to argue whether or not violence on the screen begets violence on the streets," *The New York Times* said in an editorial following the Boston incident.

"Common sense and social responsibility ought to give the benefit of the doubt to the counsel against entertainment senselessly polluted with violence."

Devaluation Sends Mission Costs Up

Devaluation of the dollar is having drastic effects on foreign mission programs, according to officials of the United Methodist Board of Global Ministries in New York City.

The 10 percent devaluation in February, coupled with a smaller drop at the end of 1971, has reduced denominational purchasing power by 18 percent, or some \$2 million.

Reduction of dollar value in international exchange coincided with a decrease in contributions to the agency, which supports almost a thousand missionaries in 21 countries.

The Board's World Division had a 1972 deficit of \$650,000. While the United Methodist mission force abroad has dropped from 1,300 (five years ago) to about 950, the agency continues as one of the largest American missions organizations.

But officials fear that continuing adverse financial conditions will mean further reductions, perhaps to 850 missionaries.

Kalona Gets a Railway

On September 27 the new Iowa Central Railway was officially opened with a ribbon-cutting ceremony at Kalona, Iowa. The railroad company was formed by a group of Kalona citizens to restore rail service to Kalona and the communities along a 64-mile stretch of track formerly operated by the Rock Island. The citizens' group purchased the track and sidings.

The Iowa Central R. R. joins the growing number of citizens' railroads in the U.S. As "new" companies these railroads have been able to work out new labor contracts with employees which eliminate feather-bedding and inefficient operation. One such railroad, the 50-mile Provident and Worcester operating in two of the New England states expects to make \$800,000 profit this year after all expenses, on a line which the Penn Central abandoned because of losses amounting to three million dollars annually.

New Trends in Labor?

Several decades of union bargaining for "less work for more wages" have done their part to reduce productivity and contributed to the downpull of the U.S. dollar. Now there are signs of a turn-around.

In an unprecedented two-page ad in several U.S. weeklies I. W. Abel, president of the powerful United Steelworkers of America, calls for increased efficiency, better quality, and utilization of modern labor-saving technology.

At the same time the number of decertifications of unions has increased. Decertifications are elections held under the National Labor Relations Board in which employees initiate action with the NLRB to discontinue the authority of a union to represent them. In the printing industry alone 51 decertifications took place in 1972.

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Going Back to Go Forward

Alvin Toffler's book, *Future Shock*, was first published in 1970, but it is only recently that I found time to read it. Toffler, like Marshall McLuhan and Vance Packard, describes in broad strokes certain problems now upon us and others due to come in a way that sounds genuinely scary. The assertion of his book is that change in Western society has been speeding up in the past 300 years and that in the next 30 years it will come so fast that many people will not be able to adapt to it.

One is tempted to be annoyed at a man like Toffler for his shrill and decisive tone and wonder whether things are really as bad as he says. He has an answer for this too: four different kinds of failures to adjust to change. One is the *Denier*, who refuses to see it, blocks it out of his sight. Another is the *Specialist*, who keeps up on the new developments in his own field, but neglects all others. A third foot dragger is the *Reversionist*, who tries to return to the good old days. Then there is the *Super-Simplifier*, who looks for a simple explanation to and solution for all that is happening, grabs it, and proclaims it loudly.

At the risk of falling into this final trap, I would like to note a few of the ways of coping with rapid change, which Toffler does approve, and suggest how Christians may make use of them. One way people adjust to change, he says, is by keeping some parts of their lives stable, while others change. "Personal Stability Zones," he calls these. One man, for example, had changed jobs often, moved his family nearly every year, and was continually experimenting with new products. But he kept a loving relationship with his wife, and continued contact with his parents and his former college friends.

Faith in God as revealed in Christ provides a stability zone for the Christian. He may change his job a dozen times and his place of residence as often, but if his faith prevails, he can cope with the interruptions and uncertainties. This faith will be upheld if he understands and appreciates the strong symbols of relationship with God used in the Bible: God as Shepherd, King, and Father; Jesus as Elder Brother; the church as family. These, if taken seriously, can provide the ground for stability amid and for creative response to change.

Two others of Toffler's proposals are to set up "enclaves of the past," and "enclaves of the future." The

first are museums, places where the history and slower pace of the past are preserved so that persons confused by rapid change may go to experience and reflect on the life of the past. Enclaves of the future would be places to experience the predicted manner of life in the future.

Church historians and archivists are busy providing material for the former emphasis and in some areas we even have church-related museums. For Christians confused by the anti-Christian pressures of modern society, it is helpful to learn that Christians faced hard times before, and many were faithful. The details of the Anabaptist Vision provide a rallying point for those today who wish to live in faith.

The church has given less attention to the question of describing the future. This too ought to be done. Someone needs to organize a retreat based on an attempt to describe and model a Christian lifestyle for 2010 and invite persons to come for a week to experience it.

Still another of Toffler's methods of coping is ritual and pageantry. "Repetitive behavior, whatever else its functions, helps give meaning to nonrepetitive events, by providing the backdrop against which novelty is silhouetted." Each season of the year has its predictable activity and the pleasant expectation of the activity—if only the beginning of the baseball season—ushers one gently into the new period.

The people of God have used this method for more than three millennia. So there is no need for us to establish a new pattern, but rather to strengthen and breathe new life into those we have. One of the most common is the weekly gathering for worship of God and the celebration of life. It is an old practice and not always done with imagination.

But it can be a meaningful tie with the past, to remind us who we are and where we came from. The seven-day rhythm is for some a problem because of complex schedules. Yet it is urgent that congregations find ways to arrange for regular meetings to praise God and affirm a common faith.

Especially in times when the foundations we thought were solid seem to move, we do well to reflect on Him of whom the psalmist wrote, "From everlasting to everlasting thou art God." — Daniel Hertzler

Gospel Herald

December 4, 1973



Meetinghouse Six

A joint issue with THE MENNONITE

Education: Private or Public?

David Schroeder

Responses

Anna Ens
Helen Alderfer
Walter S. Friesen
Melvin Lehman
Esther E. Yoder

Also in This Issue: Expanding Our Witness

Simon Gingerich



Education: Private or Public?*

by David Schroeder

What are the basic presuppositions which shape the private and public approaches to education in our communities? I shall attempt in this article to discuss the topic on the basis of the theory on which these two systems rest.

In actual practice neither private nor public schools conform in all their aspects to the basic assumptions of that system. Some public schools function for all intents and purposes like private schools. All the teachers may in fact belong to the same faith and have the liberty to discuss questions of faith and religion. It is also possible for a private school to function on the assumption of pluralism and thus share a basic presupposition with the public school.

The particular type of private education we are concerned with here, however, is private education in a Christian context.

1. Education is a process of integrating information about ourselves and the world into a basic world view. Education does not take place in a vacuum. It entails the process of ordering things in a general frame of reference, a world view, so as to give meaning to the things we observe and experience and so as to allow us to make the appropriate choices with respect to what we should or should not do. This holds for every educational endeavor, in spite of claims to the contrary.

Education does not consist so much of imparting information about things as of learning to understand ourselves and the world about us. It is the process of seeing things, events, people, under a framework of understanding so that they will be meaningfully related to each

other. This framework of understanding is what we refer to as a view of the world.

The world view that we hold influences our interpretation of the things we see and hear. It makes a difference whether you view man as another animal (as in a naturalistic world view) or as created in the image of God (as in the Christian world view). In both cases you are speaking about the same *fact*, if you mean by it the particular man that the eye can see, but the meaning given to the word *man* is different in each case.

The process of understanding, of meaningfully relating things, always occurs in relation to a basic world view. Our world view, in this sense, is a set of assumptions or presuppositions about ourselves and the world which we bring to the things we study and through which we learn to understand and integrate new information about the world.

We are never really without a world view of some kind. By the time we learn to order things rationally, the rudiments of a world view are already present. They have been imputed to us by our early training. If we have grown up in a Christian home, we have been inducted into a Christian world view. If we have received our early training in a Hindu setting, we have received that world view as a heritage. If we have been trained in a pseudo-Christian setting (a context that is more materialistic

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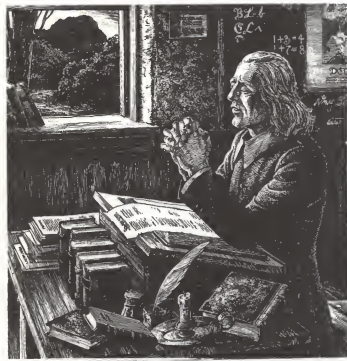
Daniel Hertzler, Editor

David E. Hostetler, News Editor

Volume 66
Number 47

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. *Gospel Herald* will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to *Gospel Herald*, Scottsdale, Pa. 15063. Second-class postage paid at Scottsdale, Pa. 15063. Lithographed in United States.

* By "public education" is meant public education on elementary, high school, and college levels which is publicly administered.



Christopher Dock, pioneer Mennonite educator and author of an essay on *School Management*. Used by permission of artist Oliver Wendell Schenk.

than Christian), we have imbibed that world view. If we have grown up in a pluralistic setting (where parents belonged to contradictory world views), we will no doubt have imbibed elements of both views and will feel this split in ourselves very deeply. But the point is that we are never really without some kind of a world view that we bring with us to whatever things we may be studying.

During adolescence the world view that we have come to accept in childhood may be reaffirmed and accepted as our own, rejected for another, or altered and adapted in accordance with our experience. During adolescence we ask the kind of questions that will allow us to sort out our own world view. We do so tentatively at first, but it is nevertheless the frame of reference around which we integrate our knowledge of the world.

This is not to imply that a world view is static. As we receive more information and experience new things, the world view is enlarged and altered sufficiently to accommodate the new information. The basic world view, however, is not rejected unless, of course, we receive more and more information that cannot be integrated into our world view. Thus, for example, if I were a materialist but observed repeated evidence that could not have a materialistic base, I might have to reject materialism for some other world view.

It is no different for a Christian. If he receives information repeatedly that calls into question the basic tenets of the faith, and there is little or no support for

the faith or anyone to help him accommodate the new information into his world view, he may well reject his Christian faith for another faith.

2.

The presuppositions which have informed education in America have undergone significant change over the years. During the Colonial period (1636-ca.1790), when most of the early colleges were founded, education was considered to be Christian. Training to be a gentleman of high moral character, training for public life, and training for the Christian ministry were one and the same thing. Education was for the purpose of formation and this was understood to be Christian formation. The educational system operated entirely within the Christian frame of reference. The colleges were founded by the denominations and were seen as Christian institutions. Education as a whole was thought of much like it is seen in present-day private Christian education.

With the expanding frontier (1800-) came the revival fires and the spread of the small denominational colleges. In this setting education was directly related to the mission of the church. Education was used as a bulwark against rationalism and deism, Roman Catholicism, and other Protestant denominations. The colleges provided the right religio-moral contexts for learning as well as the right theological and philosophical content of instruction. In this setting it was difficult not to confuse education with evangelism, instruction with induction, and teaching with indoctrination.

Alongside of the private colleges there developed a network of state colleges. At first they devoted most of their time to technical training, but by now they have become full universities. They even have their own departments of religion. They operated under the assumption that education and faith can be treated as two separate things and that faith is not integral to education. Religion was not only omitted as a subject, but it was assumed that questions of faith were subjective in nature and should not be permitted in any way to influence the discussion of *objective* data studied in the various disciplines. It was presupposed that data speaks for itself.

All three approaches have their problems. The first assumed that all people were Christian and provided no context of freedom for the non-Christian. The second approach used education too much as a tool, a means to an end, and all too often violated the integrity of the disciplines (e.g., prescribing what a scientist may or may not find in the world). The secular model was, of course, a deception. No one could really separate his *facts* from his world view, and still relate them meaningfully to each other. If matters of faith were not talked about, they were nevertheless communicated. Since all three approaches did not confirm themselves in the long run, a new approach was taken, even though seldom analyzed or explained.

David Schroeder teaches at Canadian Mennonite Bible College, Winnipeg, Manitoba.

3. Education in a pluralistic setting assumes that it helps a student to choose his own world view.

In public education teachers who hold opposing world views teach in the same institutions and, for that matter, in the same subject area. Even in departments of religion persons who belong to different denominations and to different faiths teach side by side. A person's particular persuasion is not considered as a primary factor in hiring faculty.

The basic assumption is that to receive one's education in a pluralistic setting is a good thing and helps the student to choose his own world view. During the course of his education it is assumed he will encounter many different perspectives from which to view the world. He can then choose that perspective that is most meaningful to him.

This model presupposes that the various options (world views) will be presented more or less evenly, that the student will be able to see and appreciate them as real options, that both the teacher and the student will be aware or conscious of the world view that he brings to the material, that the student will in fact be free to reject a particular world view presented to him, and that questions of faith and a world view can be spoken to objectively and from a neutral standpoint. Yet few of these points are ever actualized.

The world view through which we view things is seldom made explicit. It is implied, however, in what we say and do. It is implied in statements we make about things, especially statements that contain moral and nonmoral value judgments. Our world view is communicated also in the choices we make, because our choices rest on the values we hold. The student, particularly if he is still a child, is seldom in a position to know where and when a teacher's world view comes into play and could be challenged, for it is never made that explicit.

Education in a pluralistic setting has its contributions to make. It draws attention to the fact that not all people share the same faith and that they must learn to live together in peace and harmony. For the person who already has a well-integrated world view, or has the help of parents and selected teachers to help him wrestle with problems of basic orientation to life, an encounter with other points of view will serve to strengthen his own convictions. This would then be for him an excellent setting for witnessing to his faith.

The problems of receiving one's education in a pluralistic setting are many. We can list only a few.

— All too often pluralism is not really the case. In one school all the teachers may be Christian and in another all may be non-Christian. In such cases the public system operates much like the private system only not explicitly so.

— A world view is seldom made explicit, and is not

necessarily consciously taught, but nevertheless is communicated. The student in such instances is hardly free to accept or reject what is given him. He is not aware of its influence on him.

— It is usually the case that children and students have not synthesized their world view in such a way that they could clearly state it, let alone defend it against a professor or teacher who holds an opposing point of view.

— To receive all of one's education in a pluralistic setting means that one always remains at the starting point, arguing about which world view will provide the best perspective on life. It does not allow the discussion to develop to the depths that it does in settings where certain basics can be assumed and then built upon.

— In the field of values, it subtly suggests relativism. If every statement of value and every moral judgment is challenged by positing another point of view, the tendency is to accept some form of relativism: a thing can be right or wrong, depending on this or that factor.

4. Private education helps the student to relate his knowledge of the world to the world view in which he or she has been nurtured by his or her parents.

Private education also operates under certain basic assumptions. In such education it is taken for granted that education is done from a given point of view. In private Christian schools it is assumed that all the teachers will be Christian. It is assumed also that the Christian world view will be made explicit so that it will be possible for the student to accept or to reject that particular world view.

What is intended in private Christian education is to give a fair presentation of the materials related to the various disciplines, as well as of the Christian faith. In this way the student can learn to relate his knowledge of the world to the world view in which he has been nurtured by his parents. It is designed to allow the student to make his heritage his own.

There are many pitfalls in private Christian education that are a denial of its basic intention, and regretfully, they have not always been avoided.

— There is the pitfall of indoctrination, where the student is not really presented a choice, but is guided along a predetermined course of thought and action.

— There is the danger of ghetto existence, where all other ideas and all challenges to the Christian view are ruled out of order and not wrestled with in any way. The student is isolated and protected from the world.

But as has been indicated, all such programs are really a denial of the basic presuppositions on which such education rests.

The positive aspects of private Christian education are significant.

— The various subjects are taught in a way that allows the person to see how the material can be integrated into a Christian world view. Where there are problems these can be openly discussed. It is no threat to the Christian world view that not everything can immediately be integrated.

— Students can take note of how their own teachers have synthesized their knowledge about the world. By means of rigorous questioning, they can get further details on how they might integrate their knowledge within the framework of their own faith.

— A new depth can be achieved in that students and teachers together can apply themselves to getting at all of the ramifications of the basic tenets of their own world view or faith.

— Rather than always and again being challenged to defend the starting point, the student can in a relationship of trust and commitment explore the world in which he finds himself.

— There is an exploration also of other world views and an attempt to evaluate fairly and explicitly the various other options open to a student.

— Most significant, however, is that here education happens in a community. The community adds a dimension of meaning in that it is known to the student before he enters the school, and will continue to support him throughout his life.

— It provides the context within which to treat religious courses in such a way as to allow the student to consciously examine his faith. He may also reject it, but will do so on the basis of a fair discussion.

5. The Christian teacher has a place in both public and private schools. A teacher can serve Christ in either one. It is not the case that the public teacher is engaged in *secular* education and the private in *religious* education. A Christian is in Christian service in both settings.

In the public education system the work of a Christian teacher may well be undone by a fellow teacher who holds a different world view. But even in such cases, the manner in which the Christian carries on discussions about the difference in points of view is in itself a witness to his faith. In any case, he is always in a position to reflect a Christian point of view to faculty and students.

Even one Christian teacher may well be a great help to a Christian student or to a child who has grown up in a Christian home. In such a case there is not only a point of identity but the teacher is a sign to the student that he will be able to build on his faith, as the teacher has done.

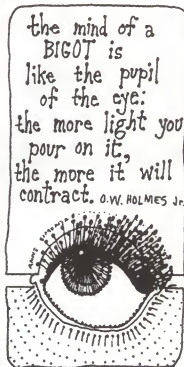
In the private school the Christian teacher is able to work with a team of persons who share the same faith and basic objectives. He finds himself in a Christian com-

munity that supports and undergirds the work. He is expected to spell out clearly not only the regular subject material, but also the tenets of faith.

The part that is often disconcerting to private school teachers is the apparent opposition to the Christian world view by the students, especially in high school. But it indicates what happens when the world view is made explicit and is made open to acceptance and rejection. Before accepting for themselves such a world view, it has to be weighed from all sides. The process of countering the tenets of a world view is one of the ways a student has to find out whether or not that view can encompass all of life.

I would not advocate that we should have only private education, nor do I think we can do without it. The strength of the church may well be directly related to the strength of the private schools, or to the process of education in the church. The private school option should therefore be kept alive on the elementary, high school, college, and postgraduate level.

It is not a question of two systems fighting each other; it is a matter of doing two different jobs. It is not a question of Christian teachers teaching only in private schools; it is a matter of Christians teaching in both systems. It is not a question of all children from Christian homes being sent to private schools; it is a matter of parents deciding what is needed by the child and which approach to education would be most suited to him (not merely least expensive). It is a matter of clarifying the basic assumptions that lie behind both systems and then making a Christian contribution wherever one is called.



1. The Place of the Christian School

The first of five responses to David Schroeder

by Anna Ens

The initial reaction to David Schroeder's paper is one of: Yes, this I can buy; there is very little one can take issue with. However, in trying to sort things out, one of the difficulties I find is that the article tries to cover too broad a field, namely all levels of education (elementary, high school, undergraduate). And so I find myself saying: True, but only at the college level, or this is certainly not happening in our private high schools, or if it is happening it is happening too late (e.g., according to my limited experience with junior highs, questions of Mennonite origins, identity and belief should be tackled in early junior high years rather than left till senior high).

Dr. Schroeder does not criticize what our North American private schools (elementary, high schools, Bible schools, liberal arts, or Bible colleges and seminaries) are doing, or not doing, as evaluated from the philosophy he expounds. In this sense the article should be but the beginning of some serious evaluation of what in reality is happening or not happening.

As I understand him, he sees both private and public schools as each having significant contributions to make and a job to do. What is left is but to choose the right school. The only criterion Dr. Schroeder gives on how to know which school a child should attend is of "parents deciding what is needed by the child and which approach to education would be most suited. . . ." This is hardly realistic, since at least on the elementary level this is not a choice for most of our people, since there are few private schools that could come into consideration.

In this very admirable but general philosophy, we find no direction or suggestion as to where the priorities of private Christian education should lie. Is it not at the elementary level, where children are still naturally inclined to believe their teachers? Yet it is at this level where we have literally abandoned the responsibility of the education of our children to the state. What world view do we want our children to be influenced with at this level? Are they ready to choose?

In these so-called pluralistic, supposedly neutral public schools (elementary and high), can the children see or find the Christian world view (that in itself is such a general

and broad description open to numerous interpretations) when what is in fact being taught is the all but universally held scientific-materialistic view. Is it possible at all in this setting for a teacher to teach and a child to learn "the way he shall go: and when he is old, he will not depart from it."

Maybe we say that this is the task of the home and the church. So it is, but is the Christian education in our homes and churches strong enough (or can it be) not to be negated or overpowered by this dominant view of our public schools and society? Yet since we conceded to the "public school system" at the turn of the century, there has been too little concern, questioning, or analysis of the status quo in this regard. Could it be that our public schools are the principle agency in our society promoting the scientific-materialistic cultural religion which our prophets decry? Certainly our private schools should challenge this world view.

The model presented of education in a pluralistic setting "presupposes that the various options [world views] will be presented more or less evenly . . . both the teacher and the student will be aware. . . ." This points out only one example of the disparity between the ideal and the real. The real according to Christian friends of mine in the public school teaching profession is: very few educators realize or will admit that education entails the process of ordering things into a world view. The popular attitude toward education is to deny that one passes any value judgment on to the student.

The public school will not disappear but neither should the private school, however threatened its existence may sometimes seem. Is it misunderstanding of the approach of our private schools, a feeling of a lack of control on the part of the parents (things are not going the way they would like), or a lack of conviction of the need for private schools that they frequently lack support? We can usually afford things we are convinced we need. Maybe too we do not always see how the Christian private school today fits into the total mission of the church. I fail to see any explicit clarification on this in the article.

If to formulate an all-embracing unified Christian philosophy is the greatest need in the field of private Christian education today, there certainly is more work to be done.

Anna Ens is a homemaker and former teacher living in Ottawa, Ontario.



2. Help for the Parents?

by Helen Alderfer

The ideal as stated by David Schroeder — "It is a matter of parents deciding what is needed by the child and which approach to education would be most suited to him or her" — is not that simple in reality. When the choosing calls for finding a home for a child in a rooming and boarding situation, for cash outlay in the light of expectant college expenses, for helping the child leave home during the adolescent years when one's own experience was in being at home during those years, the decision is often not practical and seldom unbiased. To complicate the question further, the child may differ in his views of the kind of education suited for him.

The question "Education: Private or Public?" is not a live option for many people. It was not a question in my growing-up years. Living on a farm in a small, somewhat isolated Mennonite community in northern Illinois put one geographically outside the possibility of a private school.

The one-room school I attended had three teachers during my eight years there, two of them Mennonites, the other of another denomination but undeniably a Christian (I recall pitying her because she was not a Mennonite). That school was probably as close to being a private school as a public school could be. High school was larger, farther from home, and often underlined the fact that our family was different. I remember that was painful but I seldom doubted the "rightness" of the values taught at home and at church.

So as parents who had had a supportive public school education we tended to think that it would be possible for our children to work within the framework of the public school situation. We know now that there were points at which that expectation was not realized, and

times when as parents we were not sure how to be helpful.

As a church we have seldom considered the possibility of an ecumenical school, the sort of school that would be practically possible in almost any area where there are parents of other denominations interested in private school education. So that makes private education possible only in the more heavily populated Mennonite areas. This leaves a great many Mennonite parents who will continue to rely on public education for their children, even while they live uneasily with the knowledge that neither the church nor the home has escaped the weakening of a materialistic culture.

Since, if a child repeatedly receives information that calls into question the basic tenets of faith and if he has no one to aid him, he may reject the faith, perhaps what is needed most is support for parents. Christian parents want the Christian world view to appeal to their children. They want their home to be of such strength that other world views can be looked at both in the home and out of it without damage to the child's Christian world view.

What are some tools for giving parents the kind of support they need? Could the church begin by being far more serious about parental education, first admitting that being a parent does not automatically make for full-blown maturity? Could it take for granted (instead of making it the exception) that there will need to be one-to-one counseling service available, special classes for parents, planned small groups?

Might such a program even take precedent over a concerted Sunday school effort for children, if it came down to time and energy for one or the other?

Helen Alderfer is editor of *On the Line*.



3. The Coming Crisis for Church Colleges

by Walter S. Friesen

Mennonite higher education faces a major crisis which will be dramatic in 1977 and by 1984 may close some college doors. The question in David Schroeder's title, "Education: Private or Public?" may not signify any real choice in 1984.

What is the basis for impending crisis? First, fewer students. Across the United States, the number graduating from high school will drop precipitously in 1977 and will decline steadily through 1984.

Among Mennonites the birthrate appears to be declining even more rapidly than the national average. Recent studies of Mennonite communities in central Kansas suggest that the pool of Mennonite high school graduates will be cut almost in half by 1980.

In addition to declining birthrates, rural Mennonite communities are dwindling as families move to the cities; and in the cities identity and close contact with Mennonite institutions are often lost. It is easier to recruit students from farms than cities!

The second major problem contributing to impending crisis is that the forces which have kept youth in school have nearly run their course and are clearly seen as myths. The main myth is that formal education opens all doors, makes all men equal, guarantees a better job, and leads to the good life. It no longer sells well.

Shall we elaborate? In our culture, graduation has been the major rite of passage by which youth are admitted to adulthood. Schools have been assigned roles which conflict sharply with the purposes and processes of education. Schools are a holding agency and exist to relieve parents of responsibility, to keep youth as consumers of what is

produced by those aged 25 to 50. Compulsory school attendance, child labor laws, and minimum wage laws combine with contrived certification functions to prevent youth from earning or producing until after they graduate.

It is generally accepted and widely demonstrated that productive, creative work is still the major avenue by which persons become autonomous, by which they can meet their own basic needs for physical well-being, safety, love, self-esteem, and self-actualization. Indeed, this fact is underscored when youth are implored to "stay in school so you can get a better job." Society sanctions the postponing and limiting of the very activity requisite to human development while demanding allegiance to it. Employers, employees, parents, and educators all agree to the sanction and keep the system going.

To compound the problem with irony, schooling does rather little to prepare students for eventual job-entry. Whereas 80 percent of the work force holds semiskilled and skilled jobs and only 20 percent fill professional and managerial roles, students consistently reverse the percentages in their planning! This is not a new development; educational dollars have long been poured into massive vocational educational programs to correct the discrepancy. However, with a few exceptions, such as combining work and study, the basic overall formula for keeping youth out of work until after graduation is in full force.

My two points are (1) that there will be fewer students of typical college age and (2) that among the students from whom to recruit for college are many whose personal development has been seriously impaired because legitimate work experience was denied them and education was contrived.

Walter S. Friesen is dean of University College at Wichita (Kan.) State University.

In 1984 some Mennonite colleges will be no more unless they attract and serve many more non-Mennonites; racial minorities; older persons long in the work force; youth seeking salable skills before a liberal arts education; students who interrupt studies with voluntary service, apprenticeships, or try-out jobs; and persons who have been badly frustrated in attempting to meet their needs.

It will not be easy to prepare for these students. Four

years is too short a lead time to define all the issues, to collect the needed data, to develop comprehensive ten-year insitutional plans, to change our own thinking, to develop the required new skills, to create the curriculum content and form, to educate our supporting constituencies, or to give up our interfering wish-dreams.

Four years is too short, but God's people are not abandoned to their own shortages. 

4. Love in the Christian School

David Schroeder has presented a valuable examination of the intellectual processes through which one arrives at a mature Christian faith and the role of Christian schools in that process.

One of the parts of his article which struck me as particularly important was his reference to the role of the Christian community. It is the existence and quality of this community of students, faculty, and administration which probably plays one of the most decisive roles in determining one's faith.

It seems to me that the second most important claim a Christian school can make is that there one will find intelligent discussion of the nature of the kingdom of God. The most important claim a Christian school can make is that a part of that kingdom exists within that school.

One never claims his faith in a vacuum. If that were possible, he would need only pick out the best one or two

hundred books on every side of the religious question, go into seclusion a few months, and emerge with an answer. The reason this approach is so seldom recommended is that we discover who we are and what is what to a large extent by our interactions with other people.

It is this discovery through community experience which should characterize a Christian school. As it is written, "How can they hear without a preacher?" What better defense of the Christian faith could there be than the discovery of its existence through the trust and love and forgiveness of friends and professors?

While the Christian school serves as a "think tank" in which the Christian faith is better understood and related to the world in which we find ourselves, it is also, at its best, a collection of people who are understanding and growing in their faith by relating their intellectual exploration to their relationships. — *Melvin Lehman*

5. Student and Teacher Together

The world view approach used in this article is a fair and valid one with which I agree. Having been educated in public elementary and high schools, having attended both church colleges and state universities, and having taught in both public and private schools, I find myself underscoring the positive aspects of private Christian education mentioned in Schroeder's article.

The caliber of the teacher or professor determines to a large extent the classroom atmosphere. In the case of the Christian teacher, student and teacher work through conflicting ideas together in a way that the student is able to accept or reject the ideas in light of his own faith or world view.

I agree that most important is that "education happens

in community." This encourages the student to interpret information and happenings in light of his own faith.

It is doubtful that there is a Christian method of teaching that $2 + 2 = 4$, but there is no doubt that children have assimilated quite unconsciously some of the philosophy and attitude of the teacher.

One pitfall of Christian education mentioned in the article recently became a stark reality when a child from a parochial school made the remark, "But there is nothing of God in the public school!"

Although Schroeder does not exactly say so, it appears that unless the Christian school can do an equally good job of the factual knowledge, and a better job of providing an atmosphere for learning in which the child can relate his knowledge of the world to his own faith, one would need to have some serious second thoughts about Christian education.

This article is indeed a fair and accurate evaluation of both public and private education. — *Esther E. Yoder*

Melvin Lehman is a Mennonite Voluntary Service worker in Washington, D.C.

Esther Yoder is principal of Yoder School, Grantsville, Md., and a member of Mennonite Board of Education.

Expanding Our Witness

by Simon Gingerich



The 1974-75 mission goal affirmed by Mennonite General Assembly at Harrisonburg is specific and measurable. Each congregation is challenged to call and send one additional person next year to a mission or service assignment. Larger congregations are to send at least one person for each 80 members.

What does this mean?

Are church institutions desperate to recruit volunteers to replace young men formerly in alternate service? Not at all! Implied, rather, is the nature of the gospel. It is good news for *all* men *everywhere*. Those who came up with this goal simply hoped to call the church to what we believe is central in the life of every congregation, every conference, and every church institution. The church is to share the gospel in expanding witness and service programs everywhere. These expanding programs require more persons.

Calling and sending are not exactly a modern ideal. Moses was called by God in "the bush." "Come, and I will send you. . . ." Isaiah was called and sent. Jesus called His disciples, and He sent them out. Paul referred to his own "sentness" in the introductory statements of each of his letters.

Faithful at Home and Away. We need to be reminded, once in a while, that being called and sent does not contradict the mandate of Christians to be faithful in witness and service at home. Nor is it an idea whose time passed with William Cary and George Lapp. I believe it is integral to the good news in every generation. Some are called and sent. Particularly at this time in church history, we need to have the mission goal focused sharply again. The church is a calling and sending organization with good news for all men everywhere.

Implied also in this goal is the obligation of the church

to plan for the use of a large number of new people. I have faced some "unbelieving" pastors who asked, "Can the Mission Board use that many new people next year?"

The answer, of course, is yes and no!

If we talk only of an institution with offices in Elkhart and Harrisonburg, the answer is no. We will not have a thousand new openings for mission and service assignments. But if we see this goal as a goal for the whole church with new persons finding witness and service assignments with 22 district and conference mission boards; with medical, nursing, administrative, and clerical help needed in 15 or more hospitals, 11 nursing and retirement homes, and five child care institutions; with teaching staff, administrative personnel, and service people needed in more than a dozen church-related colleges and secondary schools; with staff people needed for the Board of Congregational Ministries, for Mutual Aid, and for Mennonite Publishing House, then it makes some sense to call for more than a thousand new people. And this says nothing about special full-time mission/service assignments emerging through congregational planning and work. Yes, we need 1,000 new people — and more.

While I have been writing this article, Clayton Beyer, the dean of Hesston College, died. Someone will be needed to replace him. Death and retirement will take their usual toll each year from the ranks of persons in church vocations. Replacements will be needed.

Last week a leader in Region II named a half-dozen cities in the West where he believes Mennonite churches should be planted. In one of these cities ten Mennonite families have asked for help to organize a congregation. It will take pastors and/or dedicated lay leaders to bring new fellowships together. But this could be done and should be done in major cities all across the continent. The availability of experienced and dedicated persons is

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the primary thing needful in the expansion of the church in North America. District and conference missions committees see this as their most critical need. One conference minister recently listed six congregations or mission fellowships needing lay or pastoral leadership from outside.

Volunteers for Building. In the past month I have worked with six mission congregations on plans for new buildings. Conference leaders are working with many more. It has occurred to me that volunteers with building skills can frequently be used in construction programs. Such programs accommodate persons who may have a short time to work at a project. On the other hand, it would be possible to organize volunteers for longer periods of building too. Persons with maintenance skills are frequently needed in church-related institutions. I talked last week with a person who has volunteered to work as a plumber at a Mennonite hospital.

More than 200 replacements are needed for current programs of Voluntary Service administered by Mennonite Board of Missions. About 100 new persons are needed for Eastern Board Voluntary Service. Forty or more are needed by the Conservative Mennonite Conference VS program and an equal number by Mennonite Central Committee. Yet replacements are not the real challenge.

New challenges are illustrated by opportunities that have emerged for specialized ministries in soil and water conservation on the Navaho Reservation, for youth ministries on the Choctaw Reservation, and for community services on the Black Feet Reservation. These opportunities in Indian communities come at a critical time for our Indian brothers.

The Eastern Board has developed programs for the use of Career Disciples, self-supported mission workers. Various conferences are needing the involvement of dedicated lay leadership persons in their mission programs. Still other conferences are looking for volunteers to work in programs of bookrack evangelism, witness programs with tourists, the distribution of literature to hospital waiting rooms, for ministries with the handicapped such as the deaf, and for ministries with prisoners. All of these domestic programs require the dedication of more and more persons.

Most conferences have considered what might be done for fellowship and/or evangelism of international students in the schools and universities of their area. Volunteers are needed to develop ministries with internationals. This could be a full-time mission assignment for someone in every conference or district.

Persons with specialized skills are always needed for overseas assignments. Bible teachers, nurses, doctors, evangelists, experienced church statesmen, teachers, relief administrators, agriculturists, builders, and others are needed. Mennonite Board of Missions, several conference boards, and MCC have programs of mission and/or service overseas. Programs are changing from

time to time in developing countries, but there will continue to be strong mission and service programs overseas. Persons are needed as overseas programs continue to be developed.

More Can Be Done Anywhere. The mission goal implies that more work can be done in almost every community. Alert, dedicated lay leadership can be used in many congregations to develop new witness and service ministries at home.

For example, the local church community may include evangelistic opportunities among new residents of the community. It could include services to senior citizens (a telephone ministry, meals on wheels, home nursing, and others). It might include tutoring services for children who need special help. It could include a day care center for preschool children. It might include counseling services for persons with problems.

My point here is that congregations frequently are preoccupied with programs inside the church building and with services to the families of the congregation. Additional persons can be utilized in local churches to serve community needs and to develop programs of loving service and witness in the home community. These are necessary if the church is to be faithful at home.

Not everyone can pound a nail or unplug the plumbing. Not everyone can preach a sermon or lead a small-group meeting. Yet each has his gifts and responsibility to use them for making disciples for Jesus. In our congregations we need to discover the gifts God has given us in persons and to plan how to use these gifts for Christ.

Most of us—49 out of 50 or 74 out of 75—will need to be involved in the mission through witness and service at home and by prayer and with dollars stand behind those who are called to go. In our congregations we will need to work, plan, and pray together to discern our mission and free the gifts God has given us to pursue that mission. The important thing is that the goals Christ has for His church are reached as all men everywhere receive the good news of Jesus Christ, our Savior. ☞

Wit and Wisdom

Seeing ourselves as others see us probably wouldn't do much good. We wouldn't believe it anyway.

Education takes you from cocksure ignorance to thoughtful uncertainty.

The first-grader asked his mother why his sales-manager father brought home a briefcase of material each night.

When the mother replied, "Daddy has so much to do that he can't finish it all at the office, so he has to work at night," the boy asked, "Well, why don't they put him in a slower group?"

CHRIST CAME IN PERSON



Christ came to us in person
Now suffering members of our world family
Are asking Christians to come in person,
To share in rebuilding,
Heal broken persons,
Stimulate rebirth from the soil,
And be sisters and brothers
In the name of Christ.



MCC
Akron, PA 17501

MCC (Canada)
Winnipeg, Man. R3T 2C8

Churchwide Thrust to Focus Educational Task

Refocusing the educational task of the Mennonite Church and acting on the implications of such refocusing, are the objectives set for the churchwide thrust on education planned for the coming biennium. These objectives were affirmed by the Thrust Planning Task Force when it met at Rosemont, Ill., on Oct. 30 and 31.

These church school educators participated in the "thrust" planning: Daniel Yutz, Eastern Mennonite College; John A. Lapp, Goshen College; Millard Lind, Goshen Biblical Seminary; Elam Peachey, Christopher Dock High School; and Lee Yoder, of the Mennonite Secondary Education Council. Roy T. Hartzler, Albert J. Meyer, and Alice M. Roth of the Mennonite Board of Education staff met with the group.

The Education Thrust objectives, as approved by this group, reflect the growing concerns among school administrators and churchmen which have given rise to the Thrust effort. These objectives are: to identify and focus the educational task the Mennonite Church needs to accomplish through its colleges and schools; and to decide and act on what it means for our school people and for every member in our brotherhood to engage in this educational mission.

The planning meeting opened with consideration of a paper by Albert J. Meyer, Mennonite Board of Education executive secretary, on the implications for our church's educational effort to take seriously our believers' church position. He developed this statement, which has been a key understanding in the educational thrust planning.

A church with unique emphases cannot survive without a unique type of education. These uniquenesses will affect purposes, program, and curriculum. Structure and shape of education are to be determined by what the people believe and our basic biblical and theological understandings.

The work agenda of the planning group included also the following items:

1. Lee Yoder reported from the boards of directors of the nine Mennonite high schools in the Secondary Education Council, indicating unanimous support for the churchwide thrust on education. One school indicated they may partici-

pate in only part of the thrust aspects; the others indicated full participation.

2. The three colleges and the seminaries confirmed their support of the thrust, and reported at the same time questions raised by faculty members concerning the plans. This confirmation of support by all the institutions involved marked a milestone in evolving plans. Plans for the churchwide effort were approved by delegates from across the brotherhood when they met in August at Assembly 73.

3. The group approved a design for implementing the thrust which is built around three main groups: the faculty members and administrators of all church schools, conference and area leadership people, and members of all congregations.

As planning for the Churchwide Thrust on Education has evolved, a basic assumption has been that the first work of refocusing the educational mission must be done by the school faculties and administrators.

The planning group spent a major part of their sessions on the details of the All-Faculty Conference to be held from Aug. 19 to 23, 1974. This will be the first time that faculty members from all the church's high schools, colleges, and seminaries gather to consider their common mission. Plans call for a working conference, with the formulation of specific projections for changes on campus a primary concern. These changes are to be in the areas of biblical and theological curriculum, of integrating biblical understandings into all curricula, and of providing structures of campus life which better allow students to experience the believers' church on campus.

Mission Considered In Illinois

To cap Fall Missions Week 25 congregations cooperated in a weekend rally in central Illinois from Nov. 9 to 11.

"The occasion reminded all of us again," said James Detweiler, Metamora, chairman of the planning committee, "that God has a purpose for His church in the world. The continuing question remains, 'What does it mean to obey Christ in mission?'"

That was the question which Illinois Mennonites considered in a variety of settings during the weekend: mass evening meetings at Eureka College, Saturday afternoon seminars dealing with congregational dimensions of mission, a leaders' dinner, a late evening youth rap, and regular Sunday morning activities.

The event—under the banner *Some Go, Some Stay, But All Obey*—was planned cooperatively by state and churchwide mission leaders.

Included on the evening programs were devotionals presented by Cazenovia MYF, Eureka VS, and the Bloomington congregation; special music by groups from Tiskilwa and Arthur as well as the statewide men's choir; interviews with persons representing a wide range of mission involvement within the state and beyond; and major addresses by Samuel Janzen, Harrisonburg, Va., John Koppenhaver, Hesston, Kan., and David Shank, on furlough from Belgium.

In his Friday evening message on "God's Call to Mission," Janzen emphasized, "Our mission must grow out of who we are, our life together; otherwise it has no reality, no integrity." God's call to mission, the president of Mennonite Board of Missions said, begins and ends with nurture in the life of Christ by the body of Christ.

Koppenhaver's theme on Saturday night was "God Fits Us for Mission." Building on Paul's consideration of spiritual gifts in Romans 12, 1 Corinthians 12, and Ephesians 4 he urged that congregations seek to recognize, develop, and use God's gifts to His people responsibly. Koppenhaver is chairman of the Mennonite Board of Missions Overseas Committee.

Topic for the concluding message Sunday evening was "Discipling, God's Purpose for Us." Speaking to the largest assembly of the weekend, Shank pointed out that if each person present were to disciple one person every three years for 35 years, one million new disciples would be added to God's kingdom.

Discipling when done as Jesus showed us how, Shank said, can only be done by those who are themselves being disciplined — by learning, growing Christians. "This is the long, slow way. We would prefer more dramatic, quicker methods. Such methods may add numbers to the roll, but discipling involves much more." Shank spoke convincingly out of more than 20 years of missionary experience overseas. "I am happy when I see new persons coming into the community."

Sharing program direction for the evening rallies were Maurice Stahly, Morton, and Elmo Springer, Hopedale. Willard Schrock, Metamora, coordinated the music.

Chicago Area Plan for Outreach

Mission Strategy Meeting. On Oct. 27, persons from Chicago area Mennonite churches met to fellowship, pray, and to discuss a mission strategy for the Chicago area. Representatives of 12 out of 13 congregations were present to report on their congregational life and program. Also present were Jacob Friesen, Central District conference minister; Edwin J. Stalter, conference minister from Illinois Mennonite Conference; and Ray Horst, Simon Gingerich, and Virgil Brenneman from Mennonite Board of Missions, Elkhart, Ind.

The purpose for the strategy meeting was (1) to consider the needs for an enlarged Christian witness in the Chicago area of more than six million persons; (2) to become aware of the Mennonite presence (congregations, fellowships, student groups, and individuals) and program in the Chicago area; (3) to discover ways to strengthen and enlarge the Mennonite Church witness for Christ in the Chicago area.

The committee which is responsible for the planning of this meeting and others similar to it consists of the following: Alvin Voth (Grace); Leamon Sowell (Bethel); Joe Richards (Lombard); Ed Springer, secretary (Markham); Ivan Kauffmann, chairman (General Board office). The committee was instructed to move ahead aggressively for the enlargement of a Mennonite Christian witness in the Chicago area. A desire for a closer working relationship and more fellowship with one another was expressed by all present.

Joint Thanksgiving Service. Mennonites in the Chicago area had a joint Thanksgiving service on the evening of Sunday, Nov. 18 at the Lawndale Mennonite Church, 2520 South Lawndale in Chicago.

This was a thanksgiving and praise service and consisted of much congregational singing. Mary K. Oyer, professor of music at Goshen College, Goshen, Ind., was the guest song leader.

An offering was taken during the evening which will be used for mission outreach in the area.

How Many? Who knows how many Mennonites are living in the Chicago area? There are 700 known members in the 13 Mennonite churches.

A list will be formed and will be as inclusive as possible. It should be helpful to have Mennonites be able to find each other. Perhaps some small-group fellowships will form as a result of this

kind of discovery. A mailing list would be helpful for sending out a newsheet periodically. It would help persons contemplating a move to the Chicago area to know where other Mennonites are located. It would also be helpful in the development of a mission strategy for the Chicago area.

Each congregation could provide a list of persons who attend their church services and with whom they have contact. It would be helpful if all who read this news item would inform someone of persons they know who are not affiliated with any Chicago congregation at the present time.

Seminar Highlights Resources for Christian Ed



If you attended a Laurelville Sunday school Superintendent's Seminar in the past you probably enjoyed it and learned a lot. Even if you participated in several you might not recognize the Jan. 4-6 event as a continuation of the tradition. This year a fresh new model has been designed by the three sponsoring agencies: the Mennonite Publishing House, the Board of Congregational Ministries, and Laurelville Mennonite Church Center.

This year's focus is on the amazing array of resources available for a congregation's Christian education program. Some are these: films, drama, tape recorder, transparencies, music, school of religion approach to congregational education, educational resources found in the family, use of games in learning, stories, and all the print media options.

Besides the content refocus, the seminar has a MiniVersity format. Nine courses are available in the work sessions. Each registrant selects one course per session. The final session demonstrates the open classroom concept in use and ends in a "This We Will Do" service.

Because of the wide-ranging scope of available resources a large staff of resource persons will participate. For the first time, this seminar will be as valu-

able to pastors, teachers, and all congregational leaders as to Sunday school superintendents. Husband and wife teams are encouraged to come.

A mailing with a registration blank is coming to you—Sunday school superintendents. You may register directly for this Jan. 4-6 event by writing to: Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, Pa. 15666.

Revolutionary War Records Made Available

By Feb. 1, 1974, Eastern Mennonite College and the Mennonite Historical Associates will make available *A Guide to Select Revolutionary War Records Pertaining to Mennonites and Other Pacifist Groups in Southeastern Pennsylvania and Maryland, 1775-1800*. Compiled this summer by Gerald R. Brunk and James O. Lehman, faculty members of Eastern Mennonite College, Harrisonburg, Va., it represents an initial thrust toward surveying, listing, and publishing source materials on conscientious objectors in the Revolutionary War period.

The compilation will serve as an annotated guide for the researcher using selected archival source materials located in the Pennsylvania State Archives, Harrisburg; the Maryland Historical Society, Baltimore; and the Maryland Hall of Records, Annapolis.

Very little research since Wilbur J. Bender's *Pacifism in Colonial Pennsylvania* (1928) has been done on the Mennonite experience in the Revolution. More than 30 percent of the Maryland inhabitants remained in the Loyalist camp. While the majority of those professing religion were part of the established Church of England, a considerable number of Mennonites, Brethren, and Quakers were clearly recognized as being conscientiously opposed to war.

For southeastern Pennsylvania research the guide surveys records of the Office of the Comptroller General, Military Accounts Militia, 1777-1794, for the conscientious objectors of Berks, Bucks, Lancaster, and Philadelphia Counties.

Appended to the Pennsylvania guide will be the probable arrangement of the militia for each county, showing names of the officers for battalions and counties and their corresponding townships. This information, provided by the state's Division of Public Records, will be useful for the researcher in associating specific individuals with their geographic location.

Financed jointly by Eastern Mennonite College and the Mennonite Historical Associates, the project hopefully will lead to fresh publication efforts and a

new understanding of this important period in the life of the church as well as of the nation. Copies at fifty cents each may be ordered now from the Mennonite Historical Associates, 2215 Mill Stream Road, Lancaster, Pa. 17602. Advance payment is requested.

Cutrell Honored by Fellow Employees



Left to right: Ida Hummel, Maynard Shetler, Ben Cutrell, Rufus Jutzi.

The annual Mennonite Publishing House Service and Retirement Banquet was held on Nov. 5. That is an occasion when employees who have served fifteen, twenty, or twenty-five years at the Mennonite Publishing House or Provident Bookstores are recognized for their contributions. An unusually large number of workers reached these milestones during 1973. Rufus Jutzi, Publication Board president was on hand to present the recognitions. Those who have worked at MPH for twenty-five years are Cleason Bender and Rosella Charles.

Seven workers were recognized for twenty years of service: Ben Cutrell, Dan Johnson, Charlotte Millsagle, Rheda Sala, Carl Shawley, Jacob Slabaugh, and Mabel Yoder. Nine employees have served the House or stores for fifteen years: Dick Krall, Kathryn Landis, Larry Millsagle, Mark Moyer, Donald Reist, Charles Shenk, Anna Tyson, Nelson Waybill, and Delford Zehr. Some of the Provident Bookstore employees had been honored at other ceremonies earlier in the year.

The program, chaired by Maynard Shetler, was interrupted by a request from the floor that Ida Hummel, employee with the longest record of service at MPH, be allowed to make a few remarks. Ida took the occasion to address Ben Cutrell, publisher, in the name of all the employees thanking him for his outstanding leadership and thoughtfulness. She

then presented Ben with a beautiful book of nature photography, a gift from all the current and retired workers at MPH. The endsheets and title page were filled with their signatures around a brief tribute. Ben Cutrell received a standing ovation from the more than one hundred persons present.

A Year's Supply of Christian Fellowship

For the lonely Slavic refugees scattered in Germany, our visit and fellowship was a special blessing, said Vasil Magal, missionary and radio speaker to Mennonite Broadcasts, Harrisonburg, Va. MBI assists in the production of the Russian-language program, *Colos Drooga*.

During their 15-day visit, he and his wife, Henriette, shared in an 11-day Bible course in Schorndorf near Stuttgart, which was attended by Russians and Ukrainians, Christians and non-Christians.

"There were some people there who had never heard the evangelical message," Magal said.

One participant said, "We got food and fellowship for the whole year."

On their way home, Vasil and Henriette stopped in Korntal to visit *Licht im Osten*, a missionary society ministering to Slavic-speaking persons in Eastern Europe.

Magal reports that *Licht im Osten* requested 20 copies of *Pilgrims Progress* in Russian for distribution to Eastern Europe.

In other literature distribution, Magal lists the following: 16 Bibles, 10 New Testaments, 10 portions, 65 books, 330 Christian magazines, 800 tracts and brochures — distributed in 11 languages.

A listener to the Russian radio programs being released from Monte Carlo wrote recently, "We in the Soviet Union are very thankful to you for your broadcasts. We listen to you with great attention and with great hunger. . . . The number of souls being saved is increasing."

"Not long ago in our church, we had a baptismal service. About 70 people were received into the membership of the church. More than half of these were young people. In each service, souls come to repentance."

Serving in Western U.S.

Eighteen persons oriented here are now serving with Mennonite Board of Missions, Elkhart, Ind., in ten different units throughout western USA. Among them are members of "Cross Reference," a musical group involved in a coffeehouse ministry in Boise, Idaho. Phoenix is the western U.S. office for MBM Voluntary Service administration.

Top row (left to right): Arlene Sauder, St. Jacobs, Ont., to Carlsbad, N.M.; Mary Jo and Mark Bodenhamer, Peoria, Ill., to Buckeye, Ariz.; Glenn Hershey, Phoenix, Ariz., to Boise, Idaho; Ron Swartz, Topeka, Ind., to Colorado Springs, Colo.; Gordon Groff, Telford,

Pa., to Los Angeles, Calif.; (behind Gordon) Ramona Yoder, West Liberty, Ohio, to Phoenix, Ariz.; and Becky Miller, Phoenix, Ariz., to Walsenburg, Colo.

Second row: Jerry Esh, Phoenix, Ariz., to Boise, Idaho; Dave Stoner, Phoenix, Ariz., to Boise, Idaho; Donna Snyder, Waterloo, Ont., to Phoenix, Ariz.; Rosella Marnier, Kalona, Iowa, to Phoenix, Ariz.; Miriam Mast, Goshen, Ind., to La Junta, Colo.; Carol Hilborn, Shakespeare, Ont., to Inglewood, Calif.; and Steve Conrad, Phoenix, Ariz., to Boise, Idaho.

Front: Larry Miller, Orrville, Ohio, to Phoenix, Ariz.; and JoAnn Piatt, Rocky Ford, Colo., to Amarillo, Tex.



Business Associates Call for Charter Members

Mennonite Business Associates was formed by a group of Mennonite business and professional people this past summer in a constitutional convention held at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

The purpose of this organization is to help the small local business, professional, and self-employed persons to learn to know each other across the church, to discover together ways and means to release and use their skills and resources in projects that serve the church, and to help them build their business and professions on Christian principles.

Many business and professional people across the church, including some other countries, have taken out charter memberships. Such charter memberships are open until Apr. 3, 1974.

A major project of MBA is the publication of a *Mennonite Business and Professional People's Directory*. This is to be similar to the yellow pages in the telephone directory, only without advertising. The purpose of the directory is to encourage and promote Mennonite business and professional people to be recog-

nized and identified for their services and to become a part of an active Christian group whose service and ethics count for God and the church.

To make the Directory most complete and useful requires the listing of all business and professional people in the Mennonite Church. While over 2,500 listings are recorded presently, there are likely a few thousand more. Readers, church leaders, and business people themselves can render a good service by sending names, addresses, telephone numbers, and types of business or professions of people you know in your area.

It is difficult to avoid errors in such a directory, therefore all business and professional people can help avoid such errors by sending in their present address information to bring them all up to date.

The Directory will be mailed to all charter memberships. Other persons may purchase them at premium prices. For further information address your inquiry and listing information to MBA, R. 5, Box 145, Mt. Pleasant, Pa. 15666. — J. J. Hostetler, executive director.

Fifty-One Volunteers Begin Assignments

Fifty-one volunteers attended the Sept. 11-20, 1973, orientation held at Mennonite Central Committee headquarters, Akron, Pa. The volunteers include teachers, nurses, construction and maintenance workers, agriculturists, social workers, a self-help shop assistant, a secretary, MCC canner driver, cooks, a research scholar, a youth ministries worker, and a pharmacist.

Old Mennonite participants in the orientation were: first row (left to right): David Detweiler, Glenn and Carolyn Snider, Timothy Moyer, Philip Martin, Herbert Hoover, Daryl Mast. Second row (left to right): Noreen and Ken Gingerich, Sheryl and Aden Frey, Byard Bergey, Ronald Diener, Susan Hallman, Philip Myers, Philip Swartley. Term length of assignments varied.



Conrad Grebel College Announces Installation

A public service for the installation of the new president of Conrad Grebel College will be held on Sunday, Dec. 9 at 3:00 p.m. in the Theatre of the Arts, University of Waterloo. A reception will follow in the college dining hall.

The service will be led by John W. Snyder, chairman of the Board of Governors. The college choir will sing and President Epp will speak. Respondents will include President Matthews of the University of Waterloo and Father Siegfried of St. Jerome's College.

Also on Dec. 9, the College Chamber Choir and Orchestra under the direction of Professor Wm. Janzen will perform two identical one-hour concerts of sacred music at 10:30 a.m. and 7:00 p.m., respectively. Works to be performed include Vivaldi's "Gloria" and the Bach Cantata "Wachet auf ruft uns die Stimme."

A Drama of Discord

A 1973 honors graduate of Eastern Mennonite College won first place in Class II of the John Horsch Mennonite History Essay Contest, announced Leonard Gross, contest manager and executive secretary of the Historical Committee of the Mennonite Church.

Welby C. Showalter of Timberville, Va., currently a student at the University of Virginia Law School, submitted a 50-page research paper on "The Drama of Discord: Rockingham County Schools vs Old Order Mennonites."

Written for his "History Seminar" course at EMC last winter, the paper deals with the successful 1968-71 struggle by the conservative Mennonite group against compulsory high school attendance laws in Virginia's Shenandoah Valley.

Mr. Showalter had relatives on both sides of the court case. His cousin, Harrisonburg attorney Donald E. Showalter, assisted the Old Order Mennonites, while his uncle, Carl G. Showalter, chaired the Rockingham County school board.

The entries were judged on the basis of content, organization, literary style, and use of a variety of sources, said James O. Lehman, librarian at EMC.

Lehman and another member of the EMC faculty, church history professor Grant M. Stoltzfus, hold elective positions on the Historical Committee.



Welby Showalter



"New Dawn" Completes Varied Ministry

Flood cleanup, puppets and slides in worship services, 5500 miles in a Chevy van, camp maintenance. What could these have in common?

They were all part of the varied work and witness experiences encountered by "The New Dawn," Eastern Mennonite College's 1973 summer extension team. The 10-member team was one of eleven evangelism projects chosen to receive part of the 1972 Christmas Sharing Fund.

Leading the team were Ross and Allison Collingwood, New Zealand, residents who are international students at EMC. Other team members represent several states and a variety of academic majors and special skills.

The team covenanted together to make their primary aim that of presenting a witness to the living power of Jesus Christ.

The group began their tour in June with two Mennonite congregations in the Washington, D.C., area. Their itinerary included a week at Deer Park Camp and at Spruce Lake Camp, Pennsylvania; a weekend in New York City; two weeks with Mennonite Disaster Service in Elmira, N.Y.; ten days in eastern Pennsylvania. They served in jobs ranging from kitchen hand to camp pastor to singing at a county fair, as well as leading worship services.

"We had our disappointments at the turnout at many MYF or church organized functions. . . . There was great joy in the informal encounters, outweighing the disappointment. The team involvement was greater with the small mission-minded churches. . . . We could catch their vision as well as their concerns."

Through "The New Dawn," the ministry of 1972 Christmas Sharing Fund extended to many communities, congregations, and individuals. The 1973 Fund

will provide another opportunity to challenge the commercialism of Christmas by sharing. This year the Fund will be used for leadership and literature needs in emerging churches.

EMC Chapel to Get 19th-Century Organ



Wilbur D. Miller and organ pipes

An Eastern Mennonite College music professor and an elementary education student have begun the tedious task of reassembling a donated pipe organ piece by piece for EMC's chapel-auditorium.

"It's pretty much of an experiment," commented Amos F. Burkholder, acting chairman of the music department. "We don't even know if it will play when we get it together, although I understand it played very nicely before it was dismantled."

The pipe organ was donated by St. John's Episcopal Church of Napoleon,

Ohio, through the efforts of EMC junior Wilbur D. Miller.

Built in the 1890s by a St. Louis firm, the organ has two manual keyboards, a pedal keyboard, and 15 ranks of 500 pipes—the longest one measuring 16 feet.

"The college music department has wanted a pipe organ for some time, but to think in terms of an additional \$30-\$50 thousand to the already high cost of proposed chapel renovations was not financially possible," the music professor noted.

EMC Chapel to be Renovated

Eastern Mennonite College's chapel will undergo renovations after 30 years of chapels, classes, public programs, films, and commencements. The trustees have approved the project, but the work will not begin until funds have been secured, Myron S. Augsburg said.

"We hope to raise \$250,000 by May, 1974," the EMC president reported. "We anticipate that the facility would be usable by Sept. 1 and be completed shortly thereafter."

EMC's student pastor Truman H. Brunk, Jr., chairman of the six-member chapel renovation committee, said, "I find a lot of interest throughout the campus in a more adequate facility. The chapel is one place the entire campus community gathers at least three times a week. It symbolizes our community like nothing else."

Suggested plans call for a small addition on the southwest corner that will allow choral and other groups to enter and exit the stage area more conveniently. The ground floor will include restroom and lounge facilities and space for erecting stage props.

On the north end, the present porch will be enclosed to become a narthex, and the sidewalks would have a series of elevated approaches.

Changes for the auditorium include new ceiling acoustics, new seats or benches, new aisle carpets and drapes, and an improved lighting and sound system.

Associates in Discipleship to Meet

"Management by Objectives" was the theme of the fall meeting of the Associates in Discipleship held from Nov. 16 to 18 at Eastern Mennonite College.

Kenneth N. Hansen, president and executive officer of Service Master Industries, Inc., of Downers Grove, Ill., led the three workshops on that theme

during the weekend.

EMC President Myron S. Augsburg outlined a five-year projection of objectives and management goals for the college.

The program closed on Sunday noon, following a worship service led by Daniel Yutzy, academic dean.

Cochairmen Harvey A. Driver is

mennoscope

Alice M. Roth, Elkhart, Ind., recently joined the Mennonite Board of Education staff as coordinator of communications. Her responsibilities will be primarily in preparation of materials related to the churchwide thrust on education planned for the coming biennium, and some more general Board communications work to free other staff members for their churchwide thrust responsibilities. Alice and her family recently completed five years in Ghana, West Africa, with Mennonite Board of Missions. She and her husband, Willard, worked with the Christian Council of Ghana in literature development, and with a group of African independent churches in the establishment of a school for church leaders.

Elizabeth Kübler-Ross is scheduled to conduct a workshop on "Death and Dying" at Prairie View Mental Health Center, Newton, Jan. 18, 1974. The workshop is being sponsored by the Church and Human Relations Committee. An international consultant in the care of the dying patients and their families, Kübler-Ross is also the author of the widely read *On Death and Dying*. Because of the widespread interest in the issue of death and dying, the Church and Human Relations Committee is planning additional programs on death and dying. Paul Gilmore, chairman of the committee, stated that these programs will be available to local congregations. Further information on both the one-day workshop and additional programs on the subject of death and dying is available from Evelyn Dirks at Prairie View, Box 467, Newton, Kan. 67114.

Grant M. Stoltzfus informs that the dates of the Russia tour are Jan. 3-24, 1974. The tour includes Kiev, Leningrad, Moscow, and former Mennonite communities with stops in Amsterdam, Berlin, and other points (see *MennoScope* in the

acting director of development and Dwight O. Wyse is comptroller.

An Associate in Discipleship is a business or professional person who pledges his Christian leadership and stewardship to the growth and substance of the college.

The meeting was held in the Science Center Auditorium.

Nov. 13 issue of *Gospel Herald*). If interested, contact Grant M. Stoltzfus immediately by phone (703 433-2771) or letter at Eastern Mennonite College, Harrisonburg, Va. 22801.

A youth disaster squad repairing flood-damaged homes in Mississippi and Louisiana has added another long-term volunteer and completed several major repair and rebuilding jobs. Daniel Tieszen, Leamington, Ont., has joined the squad of five other young men from Ohio and Pennsylvania. They have rebuilt the home of Mr. and Mrs. Scott Dunbar in Lake Mary, Miss., and the processing and storage warehouse owned by the Sharkey-Twilight Farmers Cooperative, a struggling, black, agricultural cooperative in Sharkey Co., Miss. This warehouse had been destroyed in a tornado in April. The youth squad has rebuilt another residence in Deer Park, La. The youth squad has now moved on to Cary, Miss., to remodel the Trulight Community Center and to do flood repairs for welfare families there.

"You Are the Choices You Make" was the theme for a display sponsored by the Mobile Mennonite Church at the Greater Gulf State Fair from Oct. 22 to 27, according to John D. Landis. Six choices were displayed in pictures on six different panels: harmony—at home; love—toward neighbors; service—in community; truth—God's Word; purpose—God's will; hope—God's way. Approximately 120,000 to 150,000 persons attended the fair. Landis reports that 7,000 tracts were picked up from the display. These included printed *Heart to Heart* and *Mennonite Hour* radio messages. Of special interest to visitors was a cartridge of Family Life TV Spots supplied by Mennonite Broadcasts, Harrisonburg, Va.

Although no peace settlement has been reached in the Middle East, government restrictions due to the war are relaxing. Mennonite Central Committee projects closed by the Jordanian Government in mid-October reopened on Oct. 30. Four volunteer teachers in Cairo, Egypt, have started school. Work is continuing on the West Bank. Urbane Peach-

ey, Jordan director, reported on Oct. 23 that although blackout for the country was continuing, lights were permitted in the houses at night with shades drawn. Car lights were on again at night. However, relief workers are still instructed not to use anything from their warehouses without permission from the Jordanian Ministry of Social Affairs.

Miguel Brun, professor at Evangelical Mennonite Seminary, Montevideo, Uruguay, is studying the science of religion as a doctoral student in Strasbourg, France. Mr. and Mrs. Brun were recently reunited with their three children after a year in prison in Uruguay. Their address is 83, Avenue de la Foret Noire, 67000 Strasbourg, France.

Arvilla (Mrs. Jacob) Flisher, Mennonite missionary homemaker and women's worker in Satbarwa, Bihar, India, is leading two weekly Bible studies. At the request of a doctor's wife, her Thursday afternoon study of 1 Peter is in English. The Saturday afternoon meeting of local women is studying Philippians.



Linda and Jim Armstrong

James R. Armstrong, who served as a licensed pastor for the Mill Run congregation in Altoona the past two years, was ordained to the Christian ministry on Sunday eve., Nov. 4. Elam Click, bishop and overseer, was in charge of the service and ordination. J. J. Hostetler, field worker for Allegheny Conference, preached the sermon. Paul E. Bender, conference moderator, gave a charge to the congregation. Bro. Armstrong also serves the Conference part time as youth worker. His address is R. 4, Box 583, Altoona, Pa. 16601.

Zedekiah M. Kisare, bishop of the Tanzania Mennonite Church, reported, "The Lord has been blessing us greatly during our current series of weekend meetings. We have been to Muhuru Bay, Kenya, and Shirati, Mwangi, and Saragana. This coming weekend we plan to be at Kamageta and the next weekend at Mugumu. Toward the end of November we plan to have a churchwide meeting here in Musoma. Pray for us as we

continue to sow the seed in this way. The response so far has been remarkable, and we attribute this to the prayers of God's people."

In order to plot literature and church expansion in Brasilia, Brazil, the Otis Hochstetlers are spearheading a survey of Protestant churches in the Federal District. The Hochstetlers, who serve with Mennonite Board of Missions, management bookstores in Brasilia and Taguatinga operated by the Brazil Mennonite Conference.

Dale Stoltzfus, New York City, is to be ordained to the ministry on Dec. 9 at the Burnside Mennonite Center, New York City. Dale serves as executive secretary of the New York City District and is Mission Area Superintendent for the Home Ministries and Evangelism Department of Eastern Board. He has also coordinated Voluntary Service activities in New York City. Dale will be ordained to serve the district, not as pastor to any particular congregation. The district is composed of four churches and two additional fellowships, the Morning Star Mennonite Community and the Staten Island Girls' Home. Dale has accepted a two-year assignment to this role in New York City.

New witness in Hiroo, Japan, initiated by Eugene and Louella Blosser is getting off to a good start. The Blossers, serving with the Mennonite Board of Missions by request of the Japan Mennonite Church, are finding door-to-door tract distribution a fruitful way of finding persons interested in exploring Christian faith. Eugene adds, "We are so thankful for Mr. and Mrs. Sato who are real faithful believers and are giving us good help and support in the work."

Three persons accepted Christ as Lord in a recent Sunday evening service at the Choele-Choele Mennonite Church in Rio Negro province, Argentina. Floyd Sieber, missionary pastor of the 24-member congregation, observes, "Our special mission now is to accompany this group in discovering and using their gifts for the edifying of the church and preparing them in soul-winning."

A brochure, *There's a Place for You*, lists volunteer and paid job openings available in programs sponsored by Mennonite Board of Missions, Elkhart, Ind. Most job assignments are available at various times throughout 1974, although some are open anytime. Job opportunities include Voluntary Service in the U.S., Puerto Rico, and in Alberta and Ontario, Canada; Overseas Mission Associate service in 11 countries; and health and welfare institutional jobs, primarily in the Western U.S. and Puerto Rico. For more information contact John Lehman, Box 370, Elkhart, Ind. 46514.

The International Mennonite Bible School in Switzerland, commonly known as the "Bienenberg," began this fall with eighty-one full-time students. Eighteen are Canadians. The school is bilingual, German and French, but the German section has been the strongest. This year special efforts are being made to strengthen and expand the French section. Paul Baumann, fluent in both languages, has been added to the Bienenberg teaching staff. Baumann left his pastorate in Bern to teach at the Bible school. Prior to his Bern assignment, he was a student at the Associated Mennonite Biblical Seminaries at Elkhart, Ind.

Goshen College Center for Discipleship has announced the presentation of fellowships of \$500 and \$300 each for two Goshen students this year, according to Norman Kraus, Center director. The two students are Paul Leichty and Gary Mallard. Leichty, a senior music major, will study music worship in Mennonite congregations. He is working with Phil Clemens, assistant professor of music at Goshen, on the project and is exploring the effective use of music in the church worship service. Gary Mallard, a junior history major, will be studying the church's involvement in Third World development. He is working with John Lapp, Goshen College dean, on the project.

James Metzler, missionary in the Philippines, described the progress of various projects in a recent report. "Our first batch of broilers was sold locally in Paete," he wrote. "With increased money in the town as a result of the carving project, and with a new batch of chicks every week or two, we should have a steady market. We are thinking of selling dressed meat to give added employment and profit. The carving is our fastest growing work currently. Our shop filled an order for 700 items in two weeks, but that amount was really too large. We are having some difficulty with the sewing project right now, due to some mismanagement and lack of steady orders."

Paraguanian Indians are learning new leather and ceramic crafts and earning money to support their families. The crafts, some of which will be marketed through the Mennonite Central Committee Self-Help Program, are a way of diversifying the agricultural economy of the Chulupui and Lengua Indian settlement near Yalve Sanga. Michael Dyck, MCC volunteer from Dallas, Ore., is helping develop the crafts cottage industry. The crafts program evolved because the Indians needed income from sources other than just farming.

Gerald C. Studer, David F. Derstine, and Marvin A. Anders were elected for three-year terms to the Board

of Trustees of Christopher Dock Mennonite High School, Lansdale, by the Franconia Mennonite Conference Assembly which met on Oct. 6 at the Franconia Meetinghouse, Franconia, Pa. Studer is a new member of the Board while Derstine and Anders were reelected. The Board of Trustees elected officers for the current school year during their monthly meeting on Oct. 9. Curtis L. Bergey was elected president; David F. Derstine, vice-president; Marvin A. Anders, secretary; and Ralph B. Hedrick, treasurer.

Willard M. Swartley, chairman of Eastern Mennonite College's Bible and philosophy department, has written an article which will appear this month in the *Vigiliae Christianae*—a scholarly journal devoted to early church history and theology. Under the title, "The Imitatio Christi in the Ignatian Letters," Swartley gives supporting data in attempting to show that "St. Ignatius' apprehension about his martyrdom related more closely to his concern for church unity than to the threat of heresy." The *Vigiliae Christianae* circulates primarily among seminary circles in Europe and the U.S.



David and Barbara Schwartztruber, of Tavistock, Ont., recently celebrated their 50th wedding anniversary. The Schwartztrubers have served the church in various capacities over the years. They served in Poland, following World War II. Then David worked in the East Zorra district for 33 years—six as a deacon and 27 as a minister, mainly in the Tavistock church. Family worship in the home gave their children—Harold, Glenn, Earl, and Betty (Bearinger)—a good taste of Christian living. They are all engaged in or preparing for work in the church. David's motto is Matthew 28:19, 20, "Go ye. . . ." He said, "Especially behind the iron curtain."

Wesley Boyer was licensed and installed as pastor of the Providence Mennonite Church, Newport News, Va., on Nov. 11. The service was in charge of Herman Glick, bishop, and Willis Breckbill, conference minister. Clair Umble

swiftly being lost is unfortunately equated with the loss of "external vestiges." A modesty of apparel, the woman's uncut hair, the veiling for women, the absence of jewelry, and the plain coat "external vestiges" in fact, or are they given that label to rationalize so as to justify mini-skirts, woman's cut hair or loosely flowing long hair, with or without the covering, man's long hair conformed to the worldly pattern, and the latest color and style of suit and necktie? The answer is too obvious to require further comment.

If "symbols are meaningful only when they reflect an underlying spiritual reality," and I believe this is true, then we are to conclude that with the symbols discarded, the underlying truths will become more evident or that these will be enhanced? As these symbols have disappeared has there been an increased "spirit of nonconformity"? I believe that the answer is not that "perhaps" but certainly "our inability to preserve even a few symbols of nonconformity reflect a deeper spiritual conformity to our age."

Apparently we do "value the things that endure, culture values." We've lost the true understanding of culture when we use the term "our culture." We are not, as radical disciples of Jesus Christ, identified with Him, bearing His reproach "without the camp," if we are also identified with "our culture." There are only two cultures—world culture (with which we may not identify) and Christian culture. The Bible in John 17 and 1 John 5 makes this clear. Adaptation to worldly patterns in external appearance, either by our dress, by our conduct, or by our involvement in socio-political efforts to reform society, is not to be nonconformed to the world.

It is only too true that Mennonite business practices, large or small, are conformed too extensively to worldly methods in organization which results in the unequal yoke of no external or real vestige of separation from the world as taught in 2 Corinthians 6:14-18. This is also true in the education and publication interests of the church.

The emphasis on drama, athletics, community participation in ecumenical activities, which are patterned after worldly dictates are not evidences of rediscovering biblical nonconformity. This type of coexistence is prevalent in those who profess nonconformity and separation, but have found "external vestiges" unacceptable. Why?

Why must the church "search for new forms of biblical nonconformity"? The obvious answer is that the church has pragmatically no loss of biblical nonconformity, except those smaller groups who have separated. It is indeed a sad fact that it is impossible to "spot" a Mennonite in one's travels. In our journey to Mexico and Central America and a large area of the USA this year, we could "spot" Mennonites in the mountains in most areas. But we also no doubt met many whom we did not "spot," either by their dress or conduct as nonconformed to the world. How many, we do not know.

But two young ladies, who came to the home where we stayed, and did not even attend the evening church service, appeared in patched jeans, a pair of disheveled and flowing loose, inadequate blouses, and jewelry. When we asked if they were Christians, they said, "Oh, yes." But their interest in discussing the Bible was undetectable. One of these is a full-time leader in one of the large Mennonite camp retreats, where many of our young people come under her influence.

Under how many who look like the rest of the persons in "our culture" are suspected of being nonconformed biblical Christians. We do not need so much to reconsider, or rethink, or reevaluate, as we do need to recommitt

ourselves to the clear teaching in 2 Corinthians 6:14-18 and Romans 12:1, 2, and to a thorough study of all of Romans 12; Titus 2; 1 Peter 2; Mark 10:1-12; and Romans 7:1-3.

Then when we follow His Word, the Bible, in true hearts of faithful obedience and love, we will not find it so difficult to be nonconformed to the world in such areas as divorce and remarriage, immorality, permissiveness, abortion, homosexuality, socio-political activity with radicals and rabble-rousers, and in modeling our programs in publication, education, and missions after the pattern of "our culture."

— Fred S. Brenneman, Richfield, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Christen, James and Linda (Roth), Batavia, N.Y., second child, first son, James Barrie, Jr., Oct. 26, 1973.

Byler, John W., and Rhoda (Byler), Allensville, Pa., second child, first daughter, Karla Joy, Nov. 3, 1973.

Elgert, Paul and Luanne (Stuber), Morton, Ill., second child, first daughter, Kello Jo, June 3, 1973.

Garber, Stephen and Linda (Williams), Bristol, Ind., first child, Kori Ann, Sept. 19, 1973.

Garber, Tom and Diane (Bond), Klamath Falls, Ore., second child, first daughter, Sunshine Renee, Oct. 31, 1973.

Guerrero, Jorge B. and Anita (Yoder), Goshen, Ind., first child, Joshua David, Oct. 4, 1973.

Helmut, Andrew and Joan (Kaufman), Arthur, Ill., second daughter, Katharine Diane, Oct. 29, 1973. (One son deceased.)

Hoffman, Devon and Wanda, New Paris, Ind., a son, Kit Brandon, Oct. 18, 1973.

Hunsberger, Ray and Mary (Schrag), West Liberty, Ohio, first child, Tonya Michelle, Oct. 29, 1973.

Kaufman, John G. and Myrna (Yoder), Middlebury, Ind., second child, first son, John Joshua, Oct. 28, 1973.

London, Dennis and Joyce (Miller), Ann Arbor, Mich., second son, Douglas Todd, Nov. 7, 1973.

Lehman, Kenneth, Jr., and Rebecca (Moore), West Liberty, Ohio, second child, first daughter, Kerrie Jo, Nov. 2, 1973.

Longacher, David and Marilyn (Lands), Newport News, Va., second child, first daughter, Tamara Megan, Oct. 31, 1973.

Manner, Randy and Linda (Fneary), Arvada, Colo., second son, Joel Timothy, Oct. 22, 1973.

Martin, Ronald and Elizabeth (Lehman), Lafayette, Ind., second child, first daughter, Christine Gail, Oct. 23, 1973.

Martinez, Victor and Laurel (Steiner), Orrville, Ohio, second child, Andrea Lynn, Oct. 12, 1973.

Mast, Allen and Norma (Davidhizer), New Paris, Ind., second child, first son, Anthony Scott, Aug. 5, 1973.

Miller, Arnold and Carol (Albrecht), Colorado Springs, Colo., third child, Steven Dean, Oct. 10, 1973.

Miller, Leroy and Joy (Kropf), Woodburn, Ore., third child, second son, Dean Lamar, Nov. 1, 1973.

Miller, Lynis Jerry and Bonnie Jean (Freeman), Mesquite, Tex., third child, second daughter, Sharla Dee, Oct. 20, 1973.

Mohler, Allen R. and Marilyn (Selzer), Quarryville, Pa., second child, first son, Dwight John, Oct. 1973.

Moshier, Mervin and Joyce (Weber), Ephrata, Pa., first child, Heather Rae, Oct. 29, 1973.

Overholt, Leon and Ida Mae (Hostetler),

first child, Amy Lynette, Oct. 4, 1973.

Pennington, Tony and Margaret (Miller), Yorktown, Va., second daughter, Anita Joyce, Oct. 11, 1973.

Rash, David and Hilda (Benner), Seaford, Del., first child, Kimberly Jane, Aug. 9, 1973.

Ropp, Kenneth and Joyce Lynn (Stahly), Tremont, Ill., second child, first daughter, Emily Jayne, Oct. 10, 1973.

Roth, Eric and Wilma (Dooren), Rapid City, S.D., first child, Erica Marie, Nov. 6, 1973.

Souder, David and Ruth (Frederick), — Pa., first child, David Loren, July 28, 1973.

Swanson, Steve and Gloria Jean (Schantz), West Point, Neb., first child, Eric Charles, Oct. 29, 1973.

Tenneloss, Joseph and Dorothy (Benner), Greenwood, Del., first child, Dawn Louise, Nov. 1, 1973.

Turner, Joseph and Donna (Ramseyer), Orrville, Ohio, first child, Koralee Kaye, Aug. 28, 1973.

Vernier, Eugene and Gladys (Yoder), Louisville, Ohio, second child, first daughter, Myra Kay, July 30, 1973.

Wyse, Terry and Jane (Nofziger), Flanagan, Ill., first child, Christina Ann, Oct. 23, 1973.

Yoder, Leonard P. and Ruby L. (Yoder), Belleville, Pa., first child, Eric Lynn (by adoption), Sept. 3, 1973.

Zehr, Kenneth and Mary Ellen (Zook), Morton, Ill., second son, Jeffery Alan, Aug. 26, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month's free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer — **Mast**, — Steven Alderfer, Harleyville, Pa., Salford cong., and Karen Mast, Dover, Del., Tressler cong., by Millard A. Benner and Willis A. Miller, Aug. 11, 1973.

Blosser — **Hahn**, — Ronald Blosser, South Bend, Ind., United Methodist Church, and Miriam Hahn, Wakarusa, Ind., Olive cong., by Carl Ricks, Oct. 20, 1973.

Borntrager — **Van Cleve**, — Stanley R. Borntrager, Topeka, Ind., Maple Grove cong., and Heidi Jo Van Cleve, Idyllwild, Calif., by Joe Swartz, Oct. 12, 1973.

Bowman — **Bolton**, — Robert M. Bowman, Moorefield, Ont., Berea cong., and Elizabeth R. Bolton, Hespeler, Ont., Missionary Church, by Andrew Jones, Aug. 18, 1973.

Bowman — **Miller**, — Richard C. Bowman, Peru, Ind., and Kay Miller, Kokomo, Ind., both from Santa Fe cong., by Eugene Headings, Oct. 27, 1973.

Christophel — **Slabaugh**, — John Christophel, Harrisburg, Va., Mt. Jackson cong., and Mary Joyce Slabaugh, Harrisburg, Va., Lindale cong., by Moses Slabaugh, June 23, 1973.

Erb — **Zook**, — Walter Erb, Frazee, Minn., Lake Region cong., and Mary Zook, Wichita, Kan., Heaston cong., by Allen Zook and Richard Yord, Oct. 20, 1973.

Evans — **Brunk**, — John P. Evans, Swarthmore, Pa., and DeEtta C. Brunk, Phoenixville, Pa., Downing Hills cong., by C. Ralph Malin, Aug. 18, 1973.

Hartzler — **Glick**, — Loren W. Hartzler, Belleville, Pa., Allensville cong., and Daris A. Glick, Belleville, Pa., Maple Grove cong., by Paul H. Stoltz, Oct. 6, 1973.

Hershley — **Mellinger**, — John C. Hershley, Gordonville, Pa., Nickel Mines cong., and Bertha D. Mellinger, Soudersburg, Pa., An-



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draws Bridge cong., by Clair B. Eby, Nov. 3, 1973.

Hooley — Miller. — Roger Hooley, New Paris, Ind., Forks cong., and Lois Miller, Chouteau, Okla., Zion cong., by William Briskey and John M. Troyer, Aug. 12, 1973.

Jaquet — Ingold. — Dale Jaquet, Wooster, Ohio, Oak Grove cong., and Marilyn Ingold, Creston, Ohio, Christian Church, by Peter Wiebe, Oct. 13, 1973.

Kropf — Longenecker. — James Kropf, Vanderhoof, B.C., Northside cong., and Linda Longenecker, Oxford, Pa., by Merle Kropf and Lloyd Kreider, June 2, 1973.

Kropf — Nofziger. — LeRoy Kropf, Harisburg, Ore., Brownsville cong., and Anita Nofziger, Lebanon, Ore., Fairview cong., by Verl Nofziger, father of the bride, and Lloyd Kropf, father of the groom, Sept. 7, 1973. Miller — Baker. — Frederic Miller, Louisville, Ohio, Beech cong., and Judy Baker, San Diego, Calif., by Robert May, Aug. 25, 1973.

Numemaker — Wenger. — Robert Numemaker, Goshen, Ind., Holdeman cong., and Gwen Wenger, Goshen, Ind., Bible Baptist Church, by Willard Conrad, Oct. 6, 1973.

Peachey — Armstrong. — John D. Peachey, Belleville, Pa., Locust Grove cong., and Sharon Armstrong, Menasha, Minn., Menasha cong., by Clyde Allebach, Oct. 27, 1973.

Peachey — Charles. — C. David Peachey, Millmont, Pa., Buffalo cong., and Carol Ann Charles, Lancaster, Pa., Millersville cong., by Ivan D. Leaman, Nov. 3, 1973.

Smoker — Hershey. — Paul D. Smoker, Oxford, Pa., Media cong., and Doris A. Hershey, Quarryville, Pa., Mechanic Grove cong., by A. Clyde Hostetter, Nov. 10, 1973.

Wengerd — Weaver. — David Lowell Wengerd, Orrville, Ohio, and Cheryl Sue Weaver, Dalton, Ohio, both from the Pleasant View cong., by G. Edwin Bontrager, Oct. 27, 1973.

Wilhelm — Snyder. — Roy Wilhelm, Kitchener, Ont., and Nancy Snyder, Baden, Ont., Shantz cong., by J. Lester Kehl, Oct. 27, 1973.

Yoder — Springer. — Arlan Yoder, Newton Kan., Whitestone cong., and Ila Springer, Minier, Ill., Hopedale cong., by Jerry Weaver and Lee Miller, Oct. 20, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Beachy, Jonas A., was born at Plain City, Ohio, Aug. 22, 1905; died of cancer at Elkhart (Ind.) General Hospital on Nov. 3, 1973; aged 68 y. 2 m. 12 d. On Nov. 12, 1931, he was married to Mary Miller, who survives. Also surviving are 2 daughters (Shirley — Mrs. Max Leonard and Mrs. Elsie Chris), one son (Darrell L.), 3 grandchildren, one brother (Sam), and 4 sisters (Mrs. Anna Weirich, Mrs. John Erb, Mrs. Fred Jones, and Mrs. Cecil Clink). He was a member of the North Goshen Mennonite Church, where funeral services were held on Nov. 7, in charge of J. C. Wenger and T. H. Breneman; interment in the Violet Cemetery.

Birky, Joseph, son of Joseph H. and Kathryn (Zimmer) Birky, was born at Milford, Cover: Christopher Dock, pioneer Mennonite educator and author of an essay on School Management. Used by permission of artist Oliver Wendell Schenck. Pp. 907, 908 by Rohn Engh.

calendar

Pacific Coast Conference, Dec. 7-9.
Ministers' Week, "The Church Alive," Eastern Mennonite College, Harrisonburg, Va., Jan. 21-25, 1974.

Neb., Feb. 6, 1885; died at the Colonial Rest Haven, Beemer, Neb., Nov. 7, 1973; aged 88 y. 9 m. 1 d. On Mar. 16, 1922, he was married to Phoebe Kerler, who preceded him in death on Mar. 10, 1973. Surviving are one son (Elmer), 2 daughters (Caroline—Mrs. George Anderson and Dorothy—Mrs. Bert Ellis), 7 grandchildren, 2 great-grandchildren, one brother (J. W. Birky), and 2 sisters (Emma—Mrs. Dan Nitzsche and Allie—Mrs. Ed Wittig). He was preceded in death by 3 sisters, 3 brothers, and 2 grandchildren. He was a member of the Beemer Mennonite Church, where funeral services were held, in charge of Sam Oswald and Earnest Kauffman; interment in the Beemer Cemetery.

Boshart, Mary Ann, daughter of David and Mary Ann (Beckler) Stutzman, was born at Milford, Neb., Aug. 31, 1903; died at Titusville, Pa., while on a vacation trip, Sept. 1, 1973; aged 70 y. 1 d. On May 23, 1965, she was married to Amos Boshart, who survives. Also surviving are one stepdaughter (Marjorie—Mrs. Nelson Miller), 5 stepsons (LeRoy Schweitzer, Merrill, Delbert, Amos, Jr., and Omar), 29 step-grandchildren, 24 step-great-grandchildren, one brother (Ira Stutzman), and one sister (Verda Hostetler). She was preceded in death by 7 brothers and 3 sisters, one stepson, and 2 step-granddaughters. She was a member of the Wood River Mennonite Church. Interment was in the church cemetery, in charge of Cloy Roth and Sam Oswald.

Brown, Mildred, was born at Curtis, Mich., Dec. 6, 1905; died on Sept. 25, 1973; aged 67 y. 9 m. 19 d. Surviving are one daughter (Roda—Mrs. Melvin Matchiniki), one son (Richard), 7 grandchildren, 2 great-grandchildren, 5 brothers, and one sister. She was a member of the Wildwood Mennonite Church, Engadine, Mich.

DeBoer, Deabie, daughter of Mr. and Mrs. Sab Schreiner, was born in Indiana, Oct. 17, 1892; died at Schowalter Villa, Hesston, Kan., Oct. 28, 1973; aged 81 y. 11 d. In 1913 she was married to Samuel DeBoer, who preceded her in death in 1944. Also surviving are one daughter (Gertrude—Mrs. Alvin Blough), one foster daughter (Mae—Mrs. Walter Schlabach), 13 grandchildren, 11 great-grandchildren, and one brother (John Bruinman). She was a member of the Hesston Mennonite Church, where funeral services were held on Oct. 31, in charge of Richard Yordy; interment in East Lawn Cemetery.

Driver, Cora, daughter of Daniel and Rachel Schrock, was born in Garden City, Mo., Mar. 14, 1897; died at Schowalter Villa, Hesston, Kan., Oct. 31, 1973; aged 76 y. 7 m. 1 d. On Sept. 3, 1921, she was married to Daniel Driver, who survives. Also surviving are 2 sons (John and Donald), one daughter (Rachel), 4 grandchildren and one sister (Mrs. Nancy Byler). She was a member of the Hesston Mennonite Church, where funeral services were held on Nov. 2, in charge of James Hershberger and Richard Yordy; interment in the East Lawn Cemetery.

Eichorn, Lewis W., son of Lewis and Mary (Rutzloff) Eichorn, was born at Kalona, Iowa, Dec. 26, 1902; died at Sturgis Memorial Hospital, Sturgis, Mich., Nov. 3, 1973; aged 70 y. 9 m. 5 d. In October 1921 he was married to Mildred Troyer, who survives. Also surviving are 4 sons (Arthur, Lewis C., Paul, and Floyd), 4 daughters (Esther—Mrs. Marcus Carpenter, Wilma—Mrs. Leonard Beck, Pauline—Mrs. Henry Schwartz, and Faye—Mrs. Bill Kershner), 35 grandchildren, 14 great-grandchildren, 4 half brothers, 4 sisters, 2 half sisters, and one stepbrother. One son Edwin preceded him in death. He was a member of the Locust Grove Mennonite Church, where funeral services were held on Nov. 6, in charge of

Dean Brubaker and Orvin Hooley; interment in the Locust Grove Church Cemetery.

Miller, Emery R., son of Samuel L. and Annie (Risser) Miller, was born at Elizabethtown, Pa., Feb. 21, 1885; died at Manheim, Pa., Nov. 9, 1973; aged 88 y. 8 m. 19 d. On Jan. 28, 1909, he was married to Katie L. Ebersole, who survives. Also surviving are 2 sons (Emery E. and Lloyd E.), one sister (Mrs. Ada Lehman), and one brother (Elmer R.). He was a member of the Risser Mennonite Church, where funeral services were held on Nov. 12, in charge of Paul Ruhl and Russell J. Baer; interment in Risser Mennonite Cemetery.

Raber, Bruce Eugene, son of Ben J. and Betty (Yoder) Raber, was born at Millersburg, Ohio, July 9, 1957; died on Oct. 10, 1973, as a result of head injuries in an auto accident 12 days earlier; aged 16 y. 3 m. 1 d. Surviving are his parents, one sister (Bonnie Leneas), his paternal grandparents (John and Katie Raber), his maternal grandparents (Eli and Emma Yoder), and a great-grandmother (Fanny Carver). He was preceded in death by a brother (Brent Emmerson). He was a member of the Martin's Creek Mennonite Church, where funeral services were held on Oct. 13, in charge of Roman Stutzman and Paul Hummel; interment in the church cemetery.

Schnucker, Henry, son of Christian and Lydia (Conrad) Schmucker, was born at Louisville, Ohio, Sept. 29, 1904; died of a heart attack at Canton, Ohio, Oct. 13, 1973; aged 69 y. 14 d. On Aug. 16, 1931, he was married to Hazel Lehman, who survives. Also surviving are one foster son (Norwood Schmucker), 5 grandsons, and 4 brothers (Homer, Byron, Glenn, and Raymond). He was a member of the Beech Mennonite Church, where funeral services were held on Oct. 16, in charge of Wayne North and O. N. Johns; interment in the church cemetery.

Short, Sylvanus H., son of Jonas and Maryann (Beck) Short, was born near Stryker, Ohio, Feb. 25, 1895; died at the Fulton County Health Center, Wauseon, Ohio, Sept. 24, 1973; aged 78 y. 6 m. 30 d. On June 23, 1921, he was married to Viola Eicher, who survives. Also surviving are one daughter (Louise—Mrs. D. W. Aeschliman), 4 sons (Kenneth D., Lowell E., Larry D., and Peter J.), 12 grandchildren, one great-grandchild, 2 brothers (Monroe and Virgil), and 2 sisters (Mabel—Mrs. Joe Wyse and Anna—Mrs. Jesse Wyse). He was a member of the Lockport Mennonite Church, where funeral services were held on Sept. 28, in charge of Walter Stuckey and Charles Zimmerman; interment in the Lockport Cemetery.

Snider, Louisa, daughter of Samuel and Susannah (Shantz) Weber, was born at Floradale, Ont., Dec. 10, 1882; died at the Elmira (Ont.) Nursing Home on Oct. 3, 1973; aged 80 y. 9 m. 23 d. On Dec. 30, 1903, she was married to Oliver D. Snider, who preceded her in death in 1967. Surviving are one daughter (Beulah—Mrs. George G. Musselman), 6 grandchildren, and 7 great-grandchildren. She was preceded in death by one son (Mahlon C.). She was a member of the Elmira Mennonite Church, where funeral services were held on Oct. 6, in charge of Vernon Leis; interment in the Elmira Mennonite Cemetery.

Steckly, Daniel, son of C. C. and Sarah (Kieffer) Steckly, was born in Mildred, Neb., July 30, 1896; died of heart failure at Albany, Ore., Nov. 5, 1973; aged 77 y. 3 m. 6 d. On Sept. 19, 1915, he was married to Lydia Leichty, who survives. Also surviving are 3 sons (Harold D., Allan C., and Kenneth D.), 2 daughters (Bernice Roth and Florence Graber), 15 grandchildren, 11 great-grandchildren, and 3 sisters (Kate Schlegel, Mary Schlegel, and Amelia Roth). He was a member of the Albany Mennonite Church, where funeral services were

held on Nov. 8, in charge of James M. Lapp; interment in the Fairview Mennonite Cemetery.

Swartzendruber, Mary, daughter of Samuel and Anna (Steckly) Swartzendruber, was born at Emporia, Kan., Feb. 7, 1905; died at Coes- sel, Kan., Oct. 27, 1973; aged 68 y. 8 m. 20 d. Surviving are one sister (Mildred—Mrs. Emil Klassen) and 2 brothers (Lee and Lewis). She was a member of the Hesston Mennonite Church, where funeral services were held on Oct. 30, in charge of Richard Yordy and James Hershberger; interment in the Crystal Springs Cemetery.



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The Education of C. M

David Stanley became intrigued with the notion of peace and world community as a college student in his home state of Iowa. That was back in the days before peace was a popular issue. Each time he returned home, David and his businessman father, C. Maxwell Stanley, got into a wrangle about the son's radical ideas. Neither of them budged. Finally, in exasperation, David offered a way out of the impasse. "Okay, Dad, I'll let you off the hook if you will agree to read one book: *The Anatomy of Peace*, by Emery Reeves."

The elder Stanley agreed. Instead of getting off the hook, he was captivated by the ideas which the book proposed. He became a strong proponent of world federalism, and in 1956 he wrote his first book, *Waging Peace*, which gave his view of U.S. foreign policy.

As the Stanleys' business interests flourished, they began testing ways in which their financial resources could be put to the best use in pursuit of their vision for peace. The result was the formation of the Stanley Foundation.

The Foundation, which has its office in Muscatine, Iowa, "encourages study, research, and education in the field

of foreign relations, contributing to secure peace with freedom and justice. Emphasis is given to activities related to world organization."

Among the Stanley Foundation's ventures are the convening of a variety of annual conferences and seminars to help diplomats and politicians develop strategies for peace and to excite the public about initiatives for better international understanding which are being undertaken by organizations such as the United Nations.

This writer attended the Foundation's fifth annual news media seminar at the United Nations this fall. Among the participants were editors and editorial writers from several religious periodicals, as well as from such daily newspapers as the *Christian Science Monitor*, *Ottawa Citizen*, *London Free Press*, *New Haven Register*, *Providence Journal*, and *Louisville Times*.

One young man's vision and persistence led to an important thrust for peace. The Stanley family's experience should remind us that education does not occur only in a school setting and that the stimulus for learning flows from the young to the old, as well as in the reverse direction. — Larry Kehler

Any Difference?

One of the troublesome questions for supporters of Christian private schools is whether the graduates are any different from those who went to public schools. We assume that Christian schools are needed because we believe the state schools will not teach about God.

We are probably right, but how do we know? One thing we do know is that some in each group grow up to follow Christ and some of each do not. To know whether more of one group or the other responds to Christ takes research which is difficult to do carefully and the results are often not entirely clear.

Some results have come in. In a study of Mennonite young people Paul M. Lederach found "few if any significant differences" between those in church high schools and those in state schools. Paul wisely observed that one survey of this kind did not answer the question. Other research is being done and needs to continue.

In the meantime we do well to note that only a fraction of a young person's life is spent in school and unless the Christian community supports what the school tries to teach, the labor may well be in vain. J. Marion Snapper, writing in *The Reformed Journal* for April 1973,

told the story of Mr. Polder and his sixth-graders. Mr. Polder was teaching them how to think in a Christian way about the use of land as a gift from God.

They studied God's natural laws and traced titles of farms "back to God" to see that the land is a trust from Him. They considered what possible uses could be made of the land and which of these uses would do best to serve God by serving human need. The students made two lists, one showing in order how the land would yield the most in economic returns and another in terms of service.

When the students reported the results of their study at home, there was quite an uproar and threats of the cutoff of support for the school. Why the uproar? Eighty-five percent of the land owned by patrons of the Christian school was growing tobacco. Students had ranked tobacco-growing at the top of the list for economic return, but at the bottom of the list in terms of human value. Their parents were not amused.

Do you suppose a researcher comparing these pupils as products of a Christian school with others in their church who had attended a state school would find any significant difference? — Daniel Hertzler



The Affliction of the Incarnation

by Herman Reitz

"I saw a stable, low and very bare,
A little child in a manger;
The safety of the world was lying there
And the world's danger."

What Christmas is all about is the incarnation. Simply, it means that God has come in the flesh. The voice of the churches through the ages has been saying that something very important and very unique did happen: God came to the earth and took upon Himself flesh. We call it the *incarnation*.

We sing about it:

"Late in time behold Him come,
Offspring of the Virgin's womb;
Veiled in flesh the Godhead see;
Hail the *Incarnate* Deity."

Milton speaks of the "darksome house of mortal clay." We refer to it simply as the "body." Each of us has one. We can't get rid of it here in this world and we will spend eternity in one in the next world.

We were incarnate, in the body, in flesh from the beginning. Jesus was not. He took a body after He had existed from all eternity without one. And when He did, He entered a state of affliction.

It can be verified from John's Gospel, the first chapter. The reasons for His affliction are threefold.

He Was Made Flesh. Just a little thought and reflection will tell one a great deal about the problems and difficulties of being in the flesh. It means:

1. **Frustration.** Adam and Eve were frustrated because they didn't know all things as did God. They wanted all power and all knowledge. In the flesh it is impossible. The small child is frustrated because he cannot lift his dog, the young man in his prime is frustrated because he could not score the touchdown, modern science is frustrated about the possibility of going to some of the distant planets and certainly to any of the stars (the nearest is the sun, at 94,000,000 miles away, would take ten years for a round trip at 200,000 mph). In middle age we are frustrated because we can't do what we once could. And old age must be the same. Jesus had the same problem.

2. **Exertion.** And He certainly knew about exertion. He had to work, toil, labor, sweat, heave like any of us, both manually and rationally. Some say the work of the mind is harder than the work of the body. Jesus had to do it. Notice Luke 2:52: "And Jesus increased in wisdom and stature, and in favour with God and man." The word *increased* here doesn't mean that it came automatically

like the rising of the sun in the morning. Jesus didn't accomplish His life's work from a rocking chair. He had to press hard. The word *increased* is very graphic. It paints the picture of men preparing the road for an advancing army, cutting down the trees, building bridges, shoveling ditches. Hard work. And so it was with Jesus. His increase is put well by *The New English Bible*, "As Jesus grew up he advanced in wisdom and in favour with God and men." It was advance, but not without effort.

Further, to be in the flesh means pain.

3. *Pain*. All of what we have said so far might be, in some form, *pain*. *Pain* is the one thing that is married to life in the flesh. The very event of getting into the world is extraordinarily painful, both for mother and for child. Birth is likely the most painful event that the individual will ever have to endure. He is thrust from a warm, protected, nourishing environment into extremes of cold and heat, struggle, and hunger.

Jesus knew what pain was all about. His body was just as human as ours. And He didn't have aspirins or the rest of the pills we gulp down in this generation. If He got a raging headache, He had to bear it. If His tooth ached, He had to take it. If a blister became infected or if a hand was cut or if the bright sunlight of the Palestinian summer hurt His eyes, He could only depend on the powers of nature and a few simple remedies for aid.

He knew the pain of hunger, thirst, heat, cold, human frailties. There were no ophthalmologists to treat his eyes, no surgeons to perform operations, no quinine for malaria, or penicillin for infection.

He was a man with men, sharing with them in all of the hazards, ills, and pains of the times. He was equipped with all the nerve endings and all the capacity for pain that any of us are.

And all of this in stark contrast to His existence before He was here on planet earth!

He Dwelt Among Us. This complicated His affliction. It was bad enough to have a body that was subject to pain and the demands of vocation and occupation upon it. But what of association with humankind?

He was born in a stinking, filthy stable, if indeed it was not a semipublic corner of a courtyard. He experienced the hostility of strangers in Egypt, the ridicule of His own countrymen who suggested that He was born of fornication. He had to rub shoulders with rough men most of His days. He knew the company of publicans and prostitutes, as well. He saw the worst side of so-called religious persons. And even one of His disciples was a scheming traitor. He knew the frailty of human nature, the flight of human affection, the suspicion of His own brothers, the timidity of His disciples, the cruelty of the Roman soldiers.

He saw all types of oppression: the graft of the public

officials, the greed of the tax collectors, the heartlessness of the Roman governors, the sadism of troops. He was witness to the tragedy of death and met funeral processions along the way. He knew life, death, and sorrow at firsthand. The sick and maimed sought His company. He must have heard the cries of women in childbirth, of mothers bereft of their children, of children left orphans by accident or disease. The days were harsh and the winds of adversity blew hard on all of the population.

Jesus Himself received His full share of the bruises that the weak receive at the hands of the strong. What pain! What misery! What longing to help and perhaps frustration at being unable to help. There is no evidence that Jesus did any miracles before His baptism. Indeed, the people of His hometown were amazed when He declared Himself to be the Messiah. After all, was He not simply the son of Joseph, a carpenter by trade? It seems curious and unbelievable that this man should make such a startling declaration.

As a just person, Jesus chafed at it all, but could do very little. Like Lot, his righteous soul was vexed every day. He dwelt in the midst of His years bravely, forthrightly, and with compassion, but there was no shielding Him from the pain, the terrible misery of living in His own generation. But that was the price of the incarnation. And that is what made it *affliction*.

Finally, He Was Rejected. "He came unto his own, and his own received him not" (Jn. 1:11).

Jesus was too ordinary, too common, and too unlikely to be the hope of the Jewish ages. The religious establishment, the biblical expositors, and the priestly clan were all against Him. It seemed impossible that He should command universal attention. His ideas were too radical.

Jesus was certainly aware that His views were hard to accept. Any person of vision knows that. Great inventors, great philosophers, and great statesmen all know that to present something exceptionally new is hazardous. Humankind is very conservative by nature and likes the old ways better than the new. But in most cases the people who present the views are not rejected as persons. Their views might be ridiculed and their ideas may be scorned, but ordinarily they are accepted despite their views.

But Jesus was rejected as a person. Not only were His views concerning Himself, the way to God, the identity of

Gospel Herald

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David E. Hostetler, News Editor

Volume 66
Number 48

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.85 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottdale, Pa. 15083. Second-class postage paid at Scottdale, Pa. 15083. Lithographed in United States.

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the people of God, and the nature of the kingdom all refused, but worse, He Himself, God incarnate, the very representation of Yahweh, the God of Israel, was rejected by that very people whom God had chosen some 1,700 years before to be His own special possession.

That fate Jesus had to bear. He had to realize that God's own people would not have Him to rule over them.

The story is all together too familiar. The Son of God was delivered to the Romans, to be crucified while God's people thought they were doing themselves a service.

It all happened as the result of the incarnation.

"Man of Sorrows, what a name
For the Son of God who came
Ruined sinners to reclaim!"

Now, at Christmastime some 1970 years later we sing,
"God rest ye merry gentlemen, *let nothing you dismay*,
Remember Christ our Savior was born on Christmas
Day
To save us all from Satan's power when we were
gone astray."

But who can be merry? Only he who
— remembers the affliction of Christ's incarnation
— has repented from his sins and accepted the provision Christ has secured by His incarnation and death.

Realistically, only a very few people can be truly merry on Christmas Day. Those who attempt to fabricate and foster a false merriment today are standing on the lip of the grave.

Jesus is still incarnate, but in a heavenly rather than an earthly body. In that heavenly body He is soon to return to punish His enemies and to consign to torment those who refused the good news during this time of probation.

Thus, what Mary Coleridge wrote bears in it the wisdom of the ages and the weight of eternity:

"I saw a stable, low and very bare,
A little child in a manger;
The safety of the world was lying there
And the world's danger."

Merry Christmas!



Asking Questions

by Lloyd Weaver, Jr.

We faced a problem at the Huntington Church in Newport News, Virginia. A number of people were attending our worship services, but didn't become actively involved. We smiled and said "Hello" at the door of the church, but that was the extent of the involvement. We faced the question, "What can we do to help these people become a part of us and of the Lord? Surely there is interest on their part or they wouldn't be coming."

The idea came to invite them to meet with Pastor Gerald Showalter and me, and to give them opportunity to ask questions. Our own members were invited only if they brought someone else. We felt our own people would tend to ask the questions rather than the others.

The first meeting was announced for Tuesday evening, December 5, 1972 at the church. We had no idea if anyone would show up, and if they did, whether they would ask questions. So we arranged to take doughnuts and beverages along. If there were no questions, we could eat together and just visit.

As it turned out, approximately twelve people showed up for the first meeting, and we didn't need the food for lack of questions. The hour was too short, so we agreed to meet the following week. The questions kept coming week after week until May 29 when we decided to recess for the summer. We agreed to meet again in September.

The meeting was very simple. We sat in a circle and gave time for questions. Everyone was given opportunity to say how he felt. I simply read from the Bible if the Scriptures spoke directly to the issue. If they didn't, we talked about basic principles and read Scripture relating to these principles. Discussion followed on how these Scriptures applied in our day. After an hour of discussion, we ate together and visited. Many times the eating and visiting lasted longer than the discussion.

A number of interesting things happened:

— A few people dropped out. There was evidence of conviction and of a developing resistance to the Word.

— The attitudes of other people changed. Some early resistance changed into a hunger for the Lord and His Word. Faith developed and grew by leaps and bounds.

— A real fellowship developed in the group. At first, attendance was somewhat irregular. As the weeks went by, Tuesday evening was a time no one wanted to miss.

— Five people were received into the fellowship of the congregation. These people are a real part of us, and are active participants in the congregation.

This experience at Huntington may be a onetime happening of the Spirit. If it was, we thank Him for sharing it with us. If it happens again, we'll praise His name for it.



DECEMBER 73...



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The Man Who Starts Churches

by Nathan B. Hege



Million Belete

The eight-year-old lad stirred on his cowhide bed and awoke with a start. The sun was hardly more than in full view when barefooted he swung on to the path which would take him to school nine miles away.

Million Belete, firstborn of his father, was on his way to attend the first grade at the government school in Deder, a small coffee trading center located in the highlands of Harrar Province, Ethiopia. His aunt named him Million after the local governor who had distinguished himself by building roads in the area. Coupled with his father's name, Belete (the father's first name becomes the second name for the child) it meant "Million shall excel." It was with this sense of destiny that the boy walked to and from school eighteen miles daily throughout his elementary years.

When Million completed elementary school he wanted to make certain that he would pass the government examination for admission to high school. He thought the American teacher at the recently opened Mennonite Mission at Deder could tutor him best, especially in English, for the exams. Now he stayed with relatives in the town of Deder and instead of the long walks morning and evening he plied his lessons with even greater diligence.

That was June 1952. The results of the examinations would not be known until mid-September. Just in case one didn't pass, it would be good to have some alternative. So Million with some of his friends got off the train early one morning at Nazareth, 200 miles from home, and presented himself to Chester Wenger who had just opened a dresser training school for medical assistants at the Haile Mariam Mammo Memorial Hospital.

An Important Six Weeks. Million stayed just six weeks at the school before transferring to a vocational high school, but it was an important six weeks in his life. Dur-

ing this time he was introduced to a book which he had taken little notice of up until this time. It was the Amharic Bible. He accepted this book to be the Word of God and was determined to find out what it said. Before leaving the dresser school, he committed his life to One who has made all the difference. From that time onward Million would not excel except by the direction of his Master who would make clear the way for him to go.

But still a question remained, With whom should he affiliate? So many voices seemed to be trying to interpret the Christian faith. There was the teaching of the Orthodox Church with a long history and rooted deeply in the culture of the country. There was the teaching of missions but that seemed to be a foreign element. There were the teachers of morals in the government schools. All of them claimed to get their doctrine from the Bible.

"Whom do I follow?" was the question that troubled Million for some months. Finally he concluded, "I'll follow none of them; instead I'll follow what the Book says." The Book led him to ask for baptism and from that time onward he began to identify himself as a Mennonite.

Upon the completion of high school Million was offered a government scholarship for further training in the States. His first reply to this was negative as he did not see it fit into what he thought was God's plan for his life. Million had earlier decided to be a builder. He saw his interest complement those of other young men of the Meserete Kristos Church who were planning to pursue careers in medicine, agriculture, and business. But after counseling with friends and praying about the matter he finally accepted the offer to go abroad.

Million studied six months at the Williamsport Pennsylvania Technical Institute, three semesters at Western Michigan University in Kalamazoo, and one semester at Eastern Mennonite College in Virginia.

Million returned to Ethiopia in August 1958 and taught two years in the technical school of Addis Ababa. He met a girl, whom he could not forget, at a spiritual life con-

Nathan B. Hege is a missionary serving with the Meserete Kristos Church in Ethiopia.

ference at Nazareth. They dated and they wrote and they soon were sure that they should live life together. (The effort Million had to put forth to get her father's permission to marry is a long story in itself.)

Then in 1960 there was a second trip to the States, this time with his wife, Geday, and young son Emanuel, when Million completed requirements for his BS in electrical technology at Western Michigan University.

Assigned to the North. After their return to Ethiopia, Million was assigned to Mekale in the northern part of the country to begin a technical education program. As soon as he had his family settled, he began to have Bible study classes and worship services first in his home and later in a rented house. Students from his school and townspeople came to hear the Bible taught in a way they had not heard it before.

From this attempt Million became known as "the man who starts churches." Later, when he was transferred to teach at the Bahir Dar Technical Institute (he was made director in 1965) he not only got a group of believers together, but he purchased land and erected a small building for worship. The benches had no backs and were placed close together, but each Sunday the place was packed and people had to stand outside.

To confirm him in the work he was already doing the Meserete Kristos Church ordained Million as pastor in 1965. Little did he know then that he would soon be called on to make a decision which would completely change his role in church and nation development.

In 1967 the British and Foreign Bible Society in cooperation with the American Bible Society took definite steps to establish an autonomous branch in Ethiopia and began to search for a national Christian to be its general secretary. Million was urged to take the position.

It was not an easy decision to leave the work for which he was trained (although he had fulfilled government requirements) and to take on this large responsibility. But God led Million to the Bible Society in Addis Ababa, where he has now opportunity to work with all the churches and missions in Ethiopia.

Throughout the years Million has been active in his own Meserete Kristos Church organized in 1960. He was its first Ethiopian chairman and served in this capacity for a number of years. Later he served as treasurer.

A Person Counseling, Caring, Comforting. Recently he was elected again as chairman. But he does not only serve as an official. He serves as a person — counseling, caring, comforting. His touch helps brighten the day for many.

Million also serves as Chairman of the Africa Mennonite and Brethren in Christ Fellowship. Many people, including other churchmen, look to Million for leadership. As someone has said, "He has hung in there through the years, always solid and dependable, always carrying the concern

of Christ's church close to his heart." Million knows how to admit mistakes, ask for forgiveness, and start again. He is capable of making his own decisions, but is careful to counsel first with his brothers. He feels himself not worthy of the trust others place in him. But he carries his many responsibilities with the conviction that God who has called him to leadership will supply the needed strength and wisdom for each day.

Today he is the father of five children, four sons and one daughter. His wife, Geday, operates a girls' youth hostel and a nursery for preschool children whose mothers are employed. 

The Gift

by Barbara Esch Shisler

Dawn was a secret I tiptoed through
to dig in a far corner of a still field,
deep in the dark earth
safety for a rich gift,
I smoothed the surface, content
in a trust preserved.

A sister wandered along the way,
wanton, she scattered
her gift in the clear sun,
squandered, thrown to the wind,
I cried out at the loss
of a trust destroyed.

At last the giver comes;
I'll prove my gift preserved, secure —
Here, the field
and there the site of my sister's waste,
gold, purple, crimson in divine design
lighting the eye, lifting the heart.

I reach my barren plot, and weep —
Dig and know
with swift cold grief
I unearth a grave.

*The GC faculty
has found a way*

Life can have meaning, destiny, depth, warmth.

Did you know that more books, magazines, and journals on science have been published in the past 11 years than were published previously from the beginning of time?

That's a fact for only one small field of human knowledge. It's much the same story for many other fields—literature and the arts, social science, religion, and philosophy.

There are several effects of this whopping knowledge explosion. One is: no educated person can know everything. Another is: a college freshman, faced with the mass of options for study and life service, is many times confused, bewildered, on the brink of giving up higher education completely.

When Goshen College faculty redesigned its general education curriculum—the courses all students must take regardless of specialization—the teachers rethought and reworked a program of studies that had served well for 35 years. In the face of the knowledge explosion as well as other phenomena of the times, the faculty decided it is neither useful nor timely to try to give every student a smattering of all knowledge.

Rather, it became of utmost im-

portance to organize the general education courses within a human context around modes of inquiry applicable to all fields of knowledge.

When the new curriculum—named the Humane Studies Program—goes into effect next fall, there will be an experienced, personal counselor for each freshman the minute he steps on campus. This counselor will give close guidance to the program of studies appropriate to the student's personal needs. This counselor will try to help the student discover the options that make sense, and then tailor a college program that fits the student's individuality.

Goshen College believes the proposed counseling program has a lot going for it. For one thing, it recognizes the individual talents and abilities and potential of each student and goes about developing them immediately. Second, a counselor stays with the student until he is graduated. The idea is not dropped after the first year of college, but is continued until the diploma is in hand. Third, since freshmen have every right to expect their first year to be full of warmth and joy and excitement, there is a firm re-

striction as to how many students a faculty counselor can adequately serve. The number may be no more than 15.

Finally, counseling will play a major role in the selection of all courses. In another feature of the Humane Studies Program, the number of required courses that all students will take is nine. This is a reduction of one third to one half the number required under the general education program that operated at GC 1938 to 1973. The reduction of courses means many opportunities for electives. A sizable number can be chosen in the freshman year, too—something unheard of in the former plan, when electives were possible only to juniors and seniors.

But make no mistake—the counseling extends far beyond course selection. It includes knowing the student well—personal aspirations, religious experiences, social development—whatever is significant for living. And whatever is significant for a preparation that will assure competence as well as service to a world crying for humaneness and recognition of the individual amidst an explosion of impersonal information and knowledge.

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AFRAM— A Personal Encounter

Because of my relationship to the Anabaptist Curriculum Project (ACP), John Powell, executive secretary of the African Afro-American Inter-Mennonite Unity Conference (AFRAM), invited me to attend the conference. One agenda item was to explore the development of black Christian education. In the light of this, I was asked to prepare a paper on Christian education curriculum.

AFRAM grew out of Mennonite World Conference in Curitiba, Brazil. The feeling evolved it would be good for black Mennonites to have a meeting of their own to discuss mutual goals, aspirations, experiences, and problems.

This idea received broad support. Sufficient funds were gathered from various groups of Mennonites to make possible an assembly of African and Afro-Americans near Nairobi, Kenya, Nov. 4-11.

AFRAM was held at Brackenhurst Baptist Assembly, Limuru, about 15 miles from Nairobi. There were approximately 50 official delegates to AFRAM, if my counting was correct: 8 from Tanzania, 2 from Somalia, 7 from Ethiopia, 4 from Zaire, 3 from Zambia, 3 from Ghana, 3 from Nigeria, and 20 from North America. There were in addition at least 30 more persons. Many delegates had their wives with them. There were persons like Paul Kraybill and Don Jacobs there, and African missionaries — Joe Shenk from Tanzania who served as translator into Swahili; Dave Shenk, his brother, who is a professor at Kenyatta University near Nairobi. There were at least 80 persons in the sessions, and perhaps more when the Tanzanian choir members were included.

I can't remember when in my life I had such strong and prolonged emotional feelings. How do I express deep feelings? Perhaps this is where the African Afro-

American has it over one who has his roots in Northern Europe. I have not been able to express my emotions by clapping hands or stamping feet. When feeling deep emotion I find myself at the point of tears. During AFRAM, I was often at the point of tears, and actually shed tears more than any other time in my life.

When the consultation began, one of the first events was singing by a choir of young people from the Tanzanian Church. (They came to Brackenhurst in the back of a pickup, driving around 400 miles.) The music was beautiful! It's impossible to share the beauty of their music in words. The music was theirs. They wrote the words. They created the tune. The director would lead out, the choir would follow.

When they sang, I remembered that when I was a child (growing up in the Franconia Conference) in 1933 and 34, the Eastern Board sent their first missionaries to Africa. As the choir sang I wished I could have thanked John Mosemann or Elam Stauffer for what God was able to do through them and many others, to bring a church with such talent and vibrancy into existence.

Now forty years later, to have a group of brothers and sisters, pastors and wives, and a young people's choir from the church in Tanzania leading us in a high moment of worship — how does one express profound gratitude to God, and to the brothers and sisters through whom the Spirit worked to make this possible?

Even though there were moments of high worship and of deep emotion yet as the conference progressed, relationships deteriorated. Brothers and sisters got farther and farther apart — there were expressions of hostility.

In AFRAM there was a collision of cultures — between African and

North American ways of thinking and doing things. Also North American delegates, I believe, thought that when they arrived in Africa they would be at home! I empathize with that feeling. There is something in us as human beings, that wants to be at home. We want to know where our roots are. At the beginning of AFRAM North Americans would say, "I'm so glad to be home!" But as time went on it was clear they weren't at home. In addition to being in Africa, some felt that two other things would help them feel at home: first, their blackness, and second, their common problem with the white man. But the concept of blackness or black community just did not register with the Africans.

And second, the Africans told the North Americans in many different ways that they do not have hostile feelings toward the white man. In fact, Bishop Kisare said at one point that he felt the North American delegation was trying to take them back 15 or 20 years when they were in conflict with their white brothers. But he said, "The blood of Jesus has taken all that away and we are not going to let it come up again."

The Resolutions Committee Report was the point at which AFRAM fell apart. Delegates couldn't agree on the first sentence. The Africans wanted the first sentence "AFRAM is an assembly of Mennonites of African descent . . ." changed because, they felt, it excluded their white brothers.

AFRAM dismissed the Resolution Committee and scrapped their resolutions. They acted to appoint another Resolutions Committee composed of one delegate from each of the delegations to prepare a simple resolution. The various delegations went into caucus and each appointed a person to the new resolutions committee.



Paul Lederach, far left and Paul Kraybill, standing.

Work was finished and since it was still early Friday evening (the new committee would do its work, hopefully, on Saturday morning) the group decided to put their chairs in a circle, sing some songs together, and if anyone had a testimony to share it. The group sat in a circle. There were a few songs.

Then one of the brothers from North America arose, deeply moved, and led by the Spirit. He said that he had feelings of hostility toward another one of the North American delegation. He asked the group if they would come and surround him and this brother, lay their hands on both of them, and pray that there be reconciliation.

The whole group arose, and came together around these two brothers, placing their hands on the two and on each other. Then Millon Belete began to lead in prayer. At that moment we experienced a small Pentecost. I have never experienced before the coming of the Holy Spirit in such power. There was embracing of black and white, there was confession of feelings of hostility and racism. Brothers were asking and receiving forgiveness. There were many tears. In that hour we learned that the blood of Jesus does indeed remove walls of hostility.

I don't know what all of this means, nor what the upshot of it will be, nor how this can be communicated to those who were not there. I have to say, however, that when the Spirit falls there is a unity, there is a love, and there is a cleansing that comes in no other way. The verse that came through to me clearly at that time was 2 Corinthians 5:16, "From now on, therefore, we regard no one from a human point of view." There will be all kinds of racial conflict and hostility as long as we view each other from a human point of view. But these things are strangely erased when we view each other in the Spirit as new creatures in Christ.

AFRAM concluded in a very positive way, with a communion and footwashing service characterized by a spirit of openness, acceptance, and love.

In addition to AFRAM I was impressed by Christians in East Africa, especially those who have been involved in the East African Revival, to see the beauty of Jesus in their openness and the transparency. I wish that young people I have heard discuss whether missions are a good thing or not, could sit and talk with some of these Christians. Beautiful people! Dave Shenk who grew up in Tanzania, and who, as I noted earlier, teaches at Kenyatta, said that he is hopelessly biased in favor of missions. That is my feeling as well, because as Dave

said, "The greatest event in the life of a people is the coming of the gospel." And he goes on to say, "The greatest happening in the life of the church is the call to mission." — Paul M. Lederach. (A pictorial report follows in the Dec. 25 issue of *Gospel Herald*).

Decision-Makers Pause for Reflection

Translating spiritual goals into print or audiovisual messages, social and educational improvements, and church growth takes a lot of doing.

To look more closely at the five goals set by General Assembly in August, chief executives and division heads of church-wide program boards met with officers of the General Board at Concord Mall, Elkhart, Ind., on Nov. 27 and 28.

A major part of the first session was dedicated to hearing what congregations are saying. What are their needs? Wants? Several participants in the opening symposium, and the discussion which followed, indicated a need for coordinated planning with regard to new fellowships and church development.

Ross Bender, of the Board of Congregational Ministries, observed that coping with change, place of authority, what to do with money, focus of purpose are other items of concern. Congregational leadership and planning constantly call for attention. Expectations with regard to authority have to be examined.

Western and Southwestern churches are calling for more personal interaction. Correspondence and print alone will not do the job.

Facilities study report. General Board currently feels headquarters should remain in the Chicago area. The Lombard congregation has extended an invitation to cooperate in the development and use of office space in their property. Mission Board space needs continue to press and it is not clear whether joint facilities with Congregational Ministries will be feasible or desirable. The Mission Board has been authorized to proceed with exploratory plans.

Furthermore, Canadian brethren are calling for the location of a major Board in their area. A meeting of Region I leaders with the Facilities Committee is being planned.

A plea was made, during the course of the discussion, for merger of certain functions of the various Boards. An example, mentioned by David Leatherman, was that there might be a coming together of home missions of the Mission Board and Board of Congregational Ministries.

This observation was backed by other participants.

Ben Cutrell, of Mennonite Publishing House, wondered if the number of inter-Board and committee meetings might not be reduced so that those responsible for programs might be better able to keep up with their work.

Other reports. Two other significant reports were heard. John Powell shared his experience with AFRAM in Africa. (More will be printed about AFRAM in a coming *Gospel Herald*.) He also informed there would be another AFRAM in about two years.

Al Meyer, under the Board of Education, ran through an illustrated lecture he is presenting as part of that Board's effort to communicate to district conference leaders that the church's educational task is the responsibility of all and not only a few institutions. All church members have a combined privilege and responsibility.

Goal survey. The rest of the time was spent in reviewing the assembly-approved goals and sharing what each Board was doing to carry out these goals. Some of the sharing appeared to be a matter of placing continuing activities under the proper goal rather than a statement of new planning or intentions.

Very briefly, the goals have to do with strengthening the quality and structure of congregational life, understanding the Bible and its use, being God's people in contemporary society, developing cross-cultural and worldwide perspectives, and becoming a missionary people.

The result of this part of the agenda was that top Board staff persons became more aware of each other's plans and activities.

Highlighting the meetings was a concern for the North American mission. And, as was pointed out, perhaps the best approach is to cultivate the Anabaptist genius — brotherhood. But more is needed. Therefore steps are being taken.

The Coordinating Council of the General Board, comprised of program board heads, "will be responsible to coordinate church growth strategy for North America," concludes a minority ministries-home missions study statement. This council will include minority persons if present plans are fulfilled.

Assignment Guatemala

"I lost my job, but I am happy. The Lord has been working in amazing ways, and I want to give all the glory to Him."

The story behind this joyous testi-



The Juan Vega family: Lucy, Juan, Rolando, Tony, Ruth, Daniel, and Linda.

mony of Juan Vega, newly appointed Eastern Board missionary, made the ordination service held for Vega at the Good Shepherd Mennonite Church, Lancaster, Pa., on Nov. 18, an especially meaningful event.

Four months ago Vega began to feel an increased hunger to know God better and follow Him more closely in service to others. A sense of restlessness eventually led him to quit his job, took him to a Christian Workers' Retreat in Texas, and finally directed him to Eastern Mennonite Board of Missions, Salunga, Pa. In an interview there, it became clear that

Vega had been feeling the tug of God's Spirit. Learning that Harold Stauffer and Charles Bauman of the Overseas Ministries Office had been praying for three months for a couple to fill a vacancy in Guatemala, Juan and Ruth Vega responded that this was God's summons to them.

That call was confirmed in the Sunday evening service in which Vega was ordained to the ministry. Vega had been serving as assistant pastor there. Jose Gonzales, chairman of the Spanish Mennonite Council, preached from Isaiah 6, emphasizing that the natural response of one who personally meets God is, "Here am I, send me." Paul G. Landis, secretary of the Lancaster Mennonite Conference, gave the ordination charge. James Shank, Jose Gonzales, and Jose Santiago shared in laying hands on Vega, and each led in prayer.

Out-Spokin' to Bike in Arizona

While fuel shortages discourage many travelers from taking to the road, director of Out-Spokin', Jerry Miller, confidently maps out a Christmas vacation

bike hike in Phoenix, Ariz., which will chalk up a final 400 miles for the 1973 biking year. According to Jerry, the upcoming hike coordinated by the Out-Spokin' program of Mennonite Board of Missions, Elkhart, Ind., will push the combined biking mileage for this year's hikes above the 8,000 mile mark.

Scheduled for Dec. 26-Jan. 1, the Phoenix tour will end only one day before Hesston College's special interterm study tour to Jamaica, Jan. 2-23. The Jamaica tour is not Out-Spokin's first venture outside of continental United States and Canada. During the past two years Hesston interterm students have covered 1,000 miles of Puerto Rican soil with Out-Spokin' bikes.

Since its beginning in June 1968 Out-Spokin' has expanded into a year-round program and invested in an additional fleet of bikes and a new supply trailer.

Four New Members Join Education Board



New members of the Board of Education, from the left, are Eather Yoder, Benno Barg, Harold Miller, and Clysta Richard.

Four new representatives, appointed by regions of the Mennonite Church, began their work with the Mennonite Board of Education at its annual meeting, Nov. 8-10, at Rosemont, Ill. The agenda of the Board at their initial meeting included review of the Churchwide Thrust on Education, in-person reports from the church's college and seminary presidents, and processing of appointment of new members to overseer boards of Hesston and Goshen colleges and Goshen Biblical Seminary.

The new board members commented on their role as members of a churchwide board.

Benno Barg, from Scarborough, Ont., is the administrative assistant of the Warden Woods Church and Community Center.

"As a new Board member," Benno observes, "I really wonder how I am going to 'plug in' to all of Region I that I represent."

Esther Yoder, Region IV appointee from Grantsville, Md., and elementary

Orientation Brings Growth

"It's hard to believe that only a week ago we were still strangers," commented Mitch Avnaim as another Voluntary Service orientation drew to a close. Meeting at Mennonite Board of Missions, Elkhart, Ind., Nov. 12-20, eleven new VSers and one Overseas Mission Associate (OMA) found that unity is possible even where there is diversity. Brenda Widrick, who helped plan the commissioning service for the group summed up the spirit of the week. "We learned to love each other," she said, "not despite confrontation, but through confrontation."

Back row (left to right): Shannon Fos-

ter, Hickory, N.C., to Eureka, Ill.; Mitchell Avnaim, Medway, Ohio, to London, Ont.; Pat Troyer, West Point, Neb., to Corpus Christi, Tex.; Patsy Wyatt, Lebanon, Ore., to Eureka, Ill.; Marie Bender, Kalona, Iowa, to Claremont, N.H.; Margaret Martin, Waterloo, Ont., to Winston-Salem, N.C.; and Brenda Widrick, Adams, N.Y., to Eureka, Ill.

Front row: Eugene Detweiler, Stuart, Va., to Elkhart, Ind.; Greg Linville, Louisville, Ohio, to Canton, Ohio; Larry and Glenda Ulrich, Sarasota, Fla., to Corpus Christi, Tex.; and Paul Christophel, Battle Creek, Mich., to Ghana.



principal at Yoder School, feels: "My appointment somehow means that the brotherhood trusts my judgment to represent them in these matters." She and her husband Henry are members of the Oak Grove congregation at Grantsville.

Clysta Richard, a medical doctor from Des Moines, Iowa, said that when she was first asked to represent Region III on the Board of Education, she felt that schedule would not allow this additional time demand. On further consideration, however, her appreciation for the crucial importance of her own years at a Mennonite college was an important factor in her decision to accept the appointment. Clysta is active in the Des Moines Mennonite Church, and is a delegate to the Iowa-Nebraska Conference.

"Geographically, I'm the biggest!" Region II appointee Harold E. Miller, Denver, Colo., remarks with a chuckle. Harold has experience as either a student or faculty member at each of the three Mennonite colleges. Currently he is the dean of Rockmont College, a Christian nondenominational school in Denver. He is an active member of the Glenn Heights congregation.

Under the new Mennonite Church organization, five people were elected to the Board of Education by the church-wide Assembly in 1971. During 1973, each of the five regions of the church appointed a representative to the Board. All terms are for four years. Region IV's appointee, A. Grace Wenger of Leola, Pa., was unable to attend the meeting. Other Board members are: Carl S. Keener, State College, Pa.; Howard Hershberger, Hesston, Kan.; Clifford P. Martin, Elkhart, Ind.; Dean M. Brubaker, Sturgis, Mich.

Daniel Hertzler, Scottdale, Pa., is acting president of the Board of Education during the year that Wilbert Shenk, board president, is studying in Scotland. The Board's vice-president is Peter Wiebe, Smithville, Ohio.

Menno Singers Affiliate with Grebel College

The well-known Menno Singers community choir entered into an affiliation with Conrad Grebel College, and conductor Abner Martin was named a Music Fellow of the college on Nov. 12.

The affiliation and appointment happened in the context of a growing academic music program at the University of Waterloo, responsibility for which has been lodged at Conrad Grebel College.

"The music resources of the choir and the college will reinforce each other," explained President Frank Epp.

Abner Martin was the founding con-

ductor of the choir in 1955 and has directed it continuously except for the 1969-73 period, when he served on the music faculty of the University of New Brunswick at Sackville and Jan Overduin



Signing the agreement by which Menno Singers became an affiliated community choir of Conrad Grebel College are Lewis Weber (left) and Frank H. Epp. Conductor Abner Martin (center) was named a Music Fellow of the college.

took his place with the Menno Singers.

The original purpose of the 25-member choir, according to its president Lewis Weber, was "to share the fellowship and learnings inherent in studying a variety of sacred choral music not usually covered in the repertoire of church choirs."

The choir membership has averaged 40 over the years. The present 55 singers include 10 charter members.

In its 18-year history the choir has presented 40 public programs with "selected works from the vast treasure of sacred music literature of all periods."

Strong Student Presence Expected at Urbana

Strong Mennonite student presence and participation is anticipated during the tenth Inter-Varsity Missionary Convention at Urbana, Ill., Dec. 27-31.

As many as 600 young Mennonites may be in attendance, predicted Virgil J. Brenneman, executive secretary for Mennonite Board of Missions Student Services. Representatives from the various agencies who are in partnership through the Council of Mission Board Secretaries (known popularly as COMBS) will staff display booths throughout the week.

An all-Mennonite gathering is being planned for Sunday afternoon. The Inter-Mennonite Student Services will sponsor one of the issue discussion periods on Friday, Saturday, and Monday afternoons.

James Juhnke, recently returned from service with Mennonite Central Com-

mittee in Botswana, will speak during the Sunday afternoon session on "The Emergence of African Christianity—African Independent Churches."

Resource persons for the issue discussions will be David A. Shank, missionary in Belgium since 1950, and Donald R. Jacobs, missionary in East Africa from 1954-1973. Topics to be considered are "Mission in the Midst of Active Hostilities" and "What About Demonology and the Occult?"

Overall theme for the meeting, expected to draw 15,000 registrants, is Jesus Christ: Lord of the Universe, Hope of the World.

During the past decade there has been much hand-wringing in mission circles for past failures. Intensive self-examination has been healthy, said Urbana convention director Dave Howard, but the time has come to take a positive forward look. "Having recognized the failures of the past," Howard underscored, "the church needs to move ahead affirmatively, with hope and optimism, to fulfill the task given to it by Christ."

Registration details are available from Mennonite Student Services, Box 370, Elkhart, Ind. 46514, or direct from the convention office, 233 Langdon St., Madison, Wis. 53703.

Budget, Priorities, and Faculty Promotion at EMC

The trustees of Eastern Mennonite College approved the school's final budget for the 1973-74 fiscal year and elected the first woman to the Board on Nov. 16.

The \$3,938,645 figure for the high school, college, and seminary represents a 5.6 percent increase or \$209,126 over 1972-73.

The trustees also considered a preliminary budget for the high school, college, and seminary totalling slightly over \$4 million for 1974-75.

Elected member-at-large to the EMC governing body was A. Grace Wenger of the English Department at Millersville (Pa.) State College.

Myron Augsburg, the college president, in his report, cited the need to increase the endowment as a necessary alternative to continual tuition increases. Increasing the enrollment and faculty salaries and raising additional funds for debt reduction and capital needs are other priorities for the next five years, he said.

All members of the trustee executive committee were reelected to one-year terms.

The trustees also appointed three

EMC faculty members to full professor status—Willard M. Swartley, chairman of the Bible Department; John H. Hess, Jr., chairman of the Psychology Department; and A. Don Augsburg, who will transfer next year from the college's counseling center to the seminary as professor of work of the church.

mennoscope

Robert McKelvey was ordained to the ministry at Beth-El Mennonite Church, Milford, Neb., Nov. 18. Dean Swartzendruber preached the sermon and Lee Schlegel had charge of the ordination. Merle Eicher was in charge of the installation service.

A typhoon struck several provinces along the Vietnam coast Nov. 10 and 11, killing at least 24 persons, and flooding homes and fields. More than 30,000 people are homeless. Mennonite Central Committee is sending \$6,000 for emergency relief.

A group of 40 persons, mostly from Somerset County, Pa., and Garrett County, Md., areas took a 7-day tour of Israel visiting the biblical sites around Tel Aviv, Caesarea, Haifa, Acre, Tiberias, Megiddo, Nazareth, Jericho, Qumran, Masada, Hebron, Bethlehem, and Jerusalem. Led by John H. Kraybill, pastor of Springs Mennonite Church, the group left Springs Nov. 21 and returned Nov. 28.

"If we're going to do a work for the church and Jesus Christ, we must depend upon Him," Joselyn Robinson told the staff of Mennonite Broadcasts on Nov. 9. Robinson is pastor of the Alpine Mennonite Church of Jamaica and a member of the executive committee of the Jamaica Mennonite Church. Accompanying him was his wife, Faye, and Samuel and Shirley Walters. Walters is associate speaker on the *Way to Life* broadcast released in the Caribbean. He is also pastor of the Good Tidings Mennonite Church and secretary of the executive committee of the Jamaica Mennonite Church. The two couples were in the States during October and November on a fraternal visit sponsored by Virginia Mennonite Board of Missions.

An 18-day traveling seminar in Jordan and Israel to be led by Stanley C. Shenk, professor of Bible at Goshen College, is planned for next spring and will be available to college students and other interested persons. The Middle East Bible Seminar is sponsored by Goshen College and will take place May 27 to June 14. Travel arrangements have been made by Menno Travel Service. Persons interested in the Middle East Bible Seminar should write to Stanley Shenk at Goshen College, Goshen, Ind. 46526.

Homecoming weekend will be held at the Belleville Mennonite School, Belleville, Pa., on Dec. 28, 29. The alumni banquet is scheduled for Friday evening in the BMS cafeteria. Basketball games are scheduled for Saturday evening in the Kishacoquillas High School gymnasium.

Paul and Ella Martin, missionaries in Belize (formerly British Honduras), returned to the U.S. on Nov. 2 for a month's rest. They will be terminating after a return to Belize for up to six months to enable an orderly transfer of their responsibilities.

The General Council of the Honduras Mennonite Church elected its first all-Honduran executive committee in its October meetings. Manuel Medina is chairman; Nering Huete is vice-chairman, and Esteban Diaz is treasurer.

Manaan Kawira has been appointed administrator of Shirati Hospital by the Mennonite Church of Tanzania. Kawira, a son of Pastor Nashon K. Nyambok, received his undergraduate training at Hesston College, Kan., and Bluffton College, Ohio.

Final plans for the centennial of the Kansas 500-member Mennonite Men's Chorus were laid at a meeting Nov. 13. Harley Stucky, executive secretary of the Tri-College Centennial Committee, outlined plans. The male chorus will sing its first centennial program in two identical concerts in Presser Hall, Lindsborg, Kan., on Apr. 20, 1974. The same program will be given Oct. 13 in Century II Concert Hall. A membership campaign for the chorus will begin shortly after New Year's. A contact man in each of the 64 Kansas churches will be recruiting singers for the concerts.

Elvin Snyder has moved to Milwaukee from Harrisonburg, Va., where he will pastor the bilingual Mennonite Church. His assignment is for one year.

The Hagerman Sunday School is in need of *Junior Hymns*. If you have or know of any, please contact Mrs. John Schmucker, R. 2, Markham, Ont.

Students of Hesston (Kan.) College are raising \$10,000 for High-Aim, a program sponsored by Mennonite Board of Missions to give minority students a chance to attend Mennonite high schools. Projects already in progress include: students and faculty running and losing

weight for money, a coffeehouse, taxes on movies, and a money jar.

The First Mennonite Church of Indianapolis, Ind., has been a strength to the VS unit there, said Ray Horst, relief and service secretary. In addition to sponsoring second year Mennonite Board of Mission's VSers in college and postgraduate courses at a nearby university, the church has now created a special fund for VSers to use whenever needed in community projects.

The Way Youth Center in Brownings, Mont., has opened after months of preparation by Mennonite Board of Mission volunteers Firman and Susan Gingerich. "Things are living up around here," wrote Firman. In addition to running the youth center the Gingerichs have arranged with a local school board to sponsor two evenings of recreation a week in the gym.

Ella May Miller, speaker on *Heart to Heart*, touched base, Nov. 2-10, with congregations and women's groups in Michigan who are sponsoring the broadcast. She also visited a number of radio stations and participated in several talk programs. The warmth and enthusiasm of the groups came through in a number of ways. About 300 persons turned out for a Saturday evening meeting at Pigeon River Mennonite Church on Nov. 3. The theme was building better families. Some 20 couples under age 35 turned out for a Women's Missionary Society meeting Friday evening at Sunnyside Chapel near Pontiac.

Henry D. Weaver, Jr., Goshen College provost, was elected to a one-year term as chairman of the board of the Council on International Education Exchange, Inc., CIEE, Nov. 9, when the organization held its annual meeting at the United Nations. The council works with organizations engaged in international student travel. Last year CIEE assisted in travel of approximately 40,000 students across the Atlantic Ocean and nearly 4,000 across the Pacific. CIEE has in its membership 125 colleges and universities and nearly 50 educational and religious organizations, including Goshen College.

"Through His people, God has answered our needs at Camp Andrews in many areas," Melvin Delp, chairman of the Baltimore (Md.) Youth Haven Committee, reported recently. Labor, material, food for freezing and canning, and finances in donations and interest-free loans have been given. On Memorial Day 45 persons tackled various jobs to help prepare for summer activities at the camp. Throughout the summer volunteers continued to donate time and labor. Seventy-five persons volunteered to put a new roof on the lodge and per-

form other tasks on Labor Day. A couple, the John Groffs, planned to move to the camp during November to act as house-parents.

Seventeen members of the Lapa (Sao Paulo, Brazil) Mennonite congregation traveled 600 miles round trip during the last weekend in October for a fraternal visit with the congregation at Palmeira, Parana, in the southern zone. Cecil Ashley, missionary pastor at Lapa, reported, "Our visiting group anticipated the fellowship with considerable interest, since Pastor Waldyr Golffetto was formerly from Lapa. Our youth shared an excellent musical-devotional service on Saturday night to a packed church."

On the basis of a recent church-growth workshop, Mennonite leaders in Puerto Rico plan to emphasize the planting of numerous small congregations, rather than concentrating efforts in increasing membership of present congregations, according to missionary David Powell, Aibonito.

Addona Nissley, former missionary to Puerto Rico, was appointed overseas secretary of missions for the Virginia Mennonite Board of Missions and Charities, Harrisonburg, Va. The appointment was made at the fall Board meeting, Nov. 3, Warwick River Church, Newport News, Va. Roy Kiser, missions secretary for the Virginia Board since 1963, has requested he be released from the present assignment. Brother Kiser has been ordained bishop of the Southern District of the Virginia Conference and also serves as pastor of the Mt. View congregation. He served the Board on a part-time basis.

Special meetings: J. C. Wenger, Goshen, Ind., at Howard-Miami, Kokomo, Ind., Dec. 13-16.

New members by baptism: two at Sycamore Grove, Garden City, Mo.; one by baptism and one by confession of faith at North Leo, Ind.; nine by baptism and four by confession of faith at Allentown, Pa.; ten at Martins, Orrville, Ohio.

little humor can add to a publication. Other than that, though, I enjoy your magazine very much. Also, I appreciate your putting the article on Zaire in the *Herald*. I may be able to put it to use, as I have a report due on Zaire soon. Thank you for taking your time to read my letter today. May God bless you as you continue to publish the *Gospel Herald*. — Don Zehr, 13, Poland, Ohio.

I just read your November 13 editorial, "Who Goes to Prison?"

I am deeply concerned that we as Christians do not endorse the "lock 'em up and make 'em pay—they deserve it" mentality; neither should we become overly concerned with modern prison reform (although some is necessary) at the expense of missing the teaching of Christ in this area.

The key for us is, as you mentioned, Matt. 25:36: "It was in prison, and ye came unto me." To sit where they sit, to listen, to care, to love. It has to be a personal thing.

I am involved in a program in Ohio called Man-To-Man Associates. We are busy recruiting volunteers to be matched on a one-to-one friendship basis with lonely inmates.

I would like to see the Mennonite Church take a positive step in working with offenders, as Christ has taught us to.

I appreciated your editorial. — Glen J. Yoder, Columbus, Ohio.



Addona Nissley

births

"Children are an heritage of the Lord" (Psalm 127:3)

Allison, Joseph and Miriam (Bauman), Coopersburg, Pa., first daughter, Teresa Joy, Oct. 4, 1973.

Brunk, Stanley J. and Louanne (Schertz), Colorado Springs, Colo., third child, first son, James Michael, Sept. 4, 1973.

Eccles, Jerry and Ruth Anne (Graber), Mt. Pleasant, Iowa, first son, Jeremy Samuel, Nov. 5, 1973.

Frey, Clarence and Verna (Bauman), Florida, Ont., fourth child, third son, Lyndon Lamar, Nov. 3, 1973.

Good, Glenn and Mildred (Saner), Lancaster, Pa., fourth child, second daughter, Darla Maxine, Aug. 21, 1973.

Leichty, Jacob and Grace (Neer), West Liberty, Ohio, first child, Andrea Marie, Oct. 29, 1973.

Liechty, Darrel and Carol (Diller), Spencerville, Ind., first child, Elizabeth, Nov. 17, 1973.

Martin, Galen and Shirley (Landis), Ephrata, Pa., first child, Evan Durell, Oct. 23, 1973.

Martin, Ronald and Elizabeth (Lehman), Lafayette, Ind., first daughter, Christine Gail, Oct. 23, 1973.

Miller, Arnold and Carol (Albrecht), Colorado Springs, Colo., third son, Steven Dean, Oct. 10, 1973.

Miller, Marlin and June (Couch), Parnell, Iowa, first child, Chanda Michelle, Nov. 14, 1973.

Musselman, Murray and Sally (—), Elora, Ont., third daughter, Oct. 25, 1973.

Nazifger, Charles and Laura (Roth), Archbold, Ohio, first child, Pamela Jane, Nov. 4, 1973.

Ressler, Elvin and Melanie (Yoder), Kenner, Square, Pa., second child, first daughter, Genevieve Fay, Oct. 8, 1973.

Shantz, Paul and Colleen (Ernst), Kitchen, Ont., first child, Alison Marie, Nov. 4, 1973.

Shetler, L. Dean and Bethany (Bontrager), La Ceiba, Honduras, first child, Jamie Leigh,

born Oct. 22, 1973; received for adoption Nov. 5, 1973.

Yoder, Paul and Rhoda (Miller), Green-town, Ohio, first child, Paul A., Jr., Nov. 23, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Allen — **Reitz** — George Allen, Jr., Farmers Branch, Tex., Baptist church and Lorraine Reitz, Washington Boro, Pa., Masonville cong., by Mahlon Hess, Oct. 24, 1973.

Funk — **Lehman** — Kenneth S. Funk, Strasburg cong., Strasburg, Pa., and Sandra Kay Lehman, Pond Bank cong., Chambersburg, Pa., by Mahlon D. Esheleman, Nov. 22, 1973.

Horst — **Horst** — Harold Ray Horst and Ella Rose Horst, both from Hagerstown, Md., Mt. Zion cong., by Adam R. Martin, Oct. 5, 1973.

Kroeker — **Obermeyer** — David Kroeker, Ontario, Calif., Seventh Street cong., and Laurie Obermeyer, Ontario, Calif., Catholic Church, by — Sierra, Oct. 20, 1973.

Kulp — **Nice** — Ronald Scott Kulp, Perkastie, Pa., Blooming Glen cong., and Betty Lou Nice, Franconia (Pa.) cong., by David F. Derstine, Jr., June 30, 1973.

Mininger — **Leaman** — David N. Mininger, Susquehanna, Pa., Lake View cong., and Marian Leaman, Sadsburyville, Pa., Newlinville cong., by Noah Hershey, Aug. 17, 1973.

Rosenberger — **Freeman** — David Rosenberger, Quakertown, Pa., Swamp cong., and Carol Joyce Freeman, La Junta, Colo., First Mennonite cong., by Harry Spaeth, July 23, 1973.

Schrock — **Yoder** — Dennis Schrock, Sturgis, Mich., and Marcia Yoder, Mendon, Mich., both from Locust Grove cong., by James Carpenter, Nov. 22, 1973.

Troyer — **Boyd** — Keith C. Troyer, Union City, Pa., Beaver Dam cong., and Carol Ann Boyd, Waterford, Pa., United Presbyterian Church, by James Gilbert, Sept. 8, 1973.

Troyer — **Krabill** — Stanley Troyer, Lebanon, Ore., and Barbara Jean Krabill, both from Lebanon, Ore., Fairview cong., by Milton Troyer and Roy Hostetler, Nov. 1, 1973.

Weaver — **Starnes** — Bob Weaver, Berlin, Ohio, and Sue Starnes, Millersburg, Ohio, both of the Walnut Creek cong., by Ervin Schlabbach, Nov. 10, 1973.

Yoder — **Esch** — Roger Yoder, Glenwood Springs, Colo., Glenwood Springs cong., and Joyce Esch, Milo, Mich., Fairview cong., by Earl Miller and Virgil Hershberger, Oct. 27, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Boss, Ruth McDonald, was born in Switzerland on May 8, 1897; died Nov. 3, 1973; aged 76 y. 5 m. 26 d. On Dec. 16, 1918, she was married to John Boss, Sr., who survives. Also surviving are 3 sons (Vernon, John, Jr., and Paul), 14 grandchildren, one great-grandson, 2 foster sisters (Mrs. Willard Martin and Mrs. Clarence Yordy), and 3 foster brothers (Clagan, Lloyd, and Clarence Studer). She was a member of the Mountain View Mennonite Church, Creston, Mont. Funeral services were

readers say

Submissions to Readers Say column should comment on printed articles.

I am writing on behalf of a section that I noticed has been missing. Since around September, the column "Wit and Wisdom," a column which adds greatly to your magazine. I was wondering if you could reconsider putting the column back in. It is surprising how much a

held on Nov. 5, in charge of D. D. Brenne-
man and Glenn Roth; interment in the Fair-
view Cemetery, Kalsip, Mont.

Burkey, Jemima, daughter of Sanford and
Lizzie (Kuhn) Stutzman, was born at Milford,
Vt., Apr. 15, 1885; died at Friend Hospital,
Friend, Neb., Nov. 7, 1973; aged 78 y. 6 m.
23 d. On Dec. 31, 1914, she was married to
William Burkey, who survives. Also surviving
are 4 daughters (Viola — Mrs. Willard Schlegel,
Florence — Mrs. Sterling Herschberger, Ber-
nice — Mrs. Floyd Stutzman, and Joyce —
Mrs. Joe Yeackley), 3 sons (Milton, Wayne, and
Dorold), 37 grandchildren, 39 great-grandchild-
ren, 3 sisters, and 2 brothers. On son (Rob-
ert William) preceded her in death. She was a
member of the West Fairview Mennonite
Church, where funeral services were held on
Nov. 10 in charge of Lloyl Burkey and Dale
Oswald; interment in the church cemetery.

Burkhart, Harry, son of Amos and Hettie
(Newhart) Burkhart, was born on Oct. 20,
1894; died Nov. 7, 1973; aged 79 y. 18 d. He
was married to Sue G. Hurst, who survives.
Also surviving are 2 daughters (Irene H. —
Mrs. Harrison Fulmer and Eleanor — Mrs.
Isaac G. Good), 3 sons (John H., Wilmer H.,
and James H.), 27 grandchildren, 23 great-
grandchildren, and 3 brothers (Samuel, Amos,
and Elmer). He was a member of the Bowman-
ville Mennonite Church, where funeral ser-
vices were held on Nov. 10, in charge of Ben
Weaver, Wilmer Leaman, and Ben Brubacher;
interment in the adjoining cemetery.

Detwiler, John W., son of Enos M. and Ida
(Wilder) Detwiler, was born in Mahoning Co.,
Ohio, Mar. 9, 1895; died at his home near
Columbiana, Ohio, Nov. 18, 1973; aged 78 y.
7 m. 30 d. On Jan. 3, 1918, he was married to
Vertie Lehman, who survives. Also surviving
are one son (John H.), one daughter (Ruth —
Mrs. Paul Bowman), and 4 grandchildren. One
daughter (Esther) preceded him in death in
1965. He was a member of the Midway Menno-
nite Church, where funeral services were held on
Nov. 11, in charge of Ernest D. Martin and
Paul Yoder; interment in the Midway cemetery.

Driver, Elsie Maud, daughter of John F.
and Lizzie C. (Zigler) Shank, was born in
Broadway, Va., Mar. 26, 1892; died of cancer at
the Waynesboro Community Hospital, Waynes-
boro, Va., Oct. 30, 1973; aged 81 y. 7 m. 4 d.
On May 8, 1913, she was married to Daniel W.
Driver, who preceded her in death on Aug. 17,
1921. Surviving are one son (Justus S.
Driver), 5 grandchildren, 2 sisters (Mrs. Harry
Hilderbrand and Mrs. Sarah
Strook), and one stepister (Bertha — Mrs.
Henry Lambert). She was preceded in death
by one daughter, Lois, in 1918, and one son,
Richard, in 1941. She was a member of the
Springdale Mennonite Church, where funeral
services were held on Nov. 2, in charge of Paul
Wenger, Glenn Egli, and Roy Kiser; interment
in the Springdale Church Cemetery.

Gehman, Margaret L., daughter of Gideon
and Mary (Landis) Gehman, was born in Mont-
gomery Co., Pa., Sept. 22, 1892; died at Fran-
ciscan Mennonite Homes, Hatfield, Pa., Nov. 17,
1973; aged 81 y. 4 m. 23 d. Surviving are one sister,
Kathryn G. — Mrs. John N. Marsh). She was
preceded in death by 3 sisters (Amanda L.,
Lizzie L., and Mary L. Gehman) and one
brother (Henry L.). She was a member of the
Souderton Mennonite Church. Funeral services
were held at the Sommers Funeral Home, Tel-
ford, Pa., on Nov. 20, in charge of Russell B.
Musselman; interment in the Souderton Men-
nonite Cemetery.

Hershey, Susan Margaret, daughter of Har-
vey and Bessie McGallagher, was born in Lan-
caster Co., Pa., Aug. 13, 1903; died at the
Landis Homes, Lititz, Pa., Nov. 9, 1973; aged
70 y. 2 m. 27 d. On Nov. 24, 1925, she was

married to Aaron S. Hershey, who survives.
Also surviving are 3 daughters (Betty — Mrs.
Warren Hershey, Ellen — Mrs. Roy Neff, and
Mildred — Mrs. Mark Beyer), 10 grandchildren,
3 sisters, and 6 brothers. She was a member of
Hershey Mennonite Church. Funeral services
were held at the Paradise Mennonite Church
on Nov. 13, in charge of Sanford Hershey, Clair
Hershey, and Clair Eby; interment in the
church cemetery.

Kempf, Roy H., son of John W. and Eliza
(Swartzendruber) Kempf, was born in Johnson
Co., Iowa, Apr. 16, 1897; died at the Sunset
Home, Geneva, Neb., Nov. 12, 1973; aged 76 y.
6 m. 27 d. On Mar. 17, 1913, he was married
to Barbara E. Troyer, who survives. Also sur-
viving are 4 children (Wayne, Roine Birky, Ber-
nice Steider, and Edna Licht), and one sister
(Mary — Mrs. Monroe Hochstetler). He was a
member of the Salem Mennonite Church,
where funeral services were held on Nov. 14,
in charge of Lee Schlegel, Peter Kennel, and
Fred Reeb; interment in the Salem cemetery.

Maist, Barbara, daughter of Abe and Ger-
trude (Miller) Hostetler, was born in Holmes
Co., Ohio, Aug. 31, 1886; died at her home in
Sugar Creek, Ohio, Nov. 13, 1973; aged 87 y.
2 m. 13 d. She was married to Gilbert Maist,
who preceded her in death in 1966. Surviving
are one daughter (Dorothy — Mrs. Lloyd Mil-
ler), 6 grandchildren, 10 great-grandchildren,
3 sisters (Mrs. Mary Smucker, Celesta — Mrs.
L. H. Good, and Gertrude — Mrs. Charles
Schneider), and 4 brothers (James, Daniel, Ivan,
and Irvin). A son, 2 sisters, and one brother
preceded her in death. She was a member of
the Walnut Creek Mennonite Church, where
funeral services were held on Nov. 16, in
charge of Ervin Schlachach; interment in the
church cemetery.

Meyers, Zola C., daughter of Bruce and
Bertha (Statler) Kuhn, was born near William-
son, Pa., Dec. 7, 1889; died of a heart attack
at Washington Co. Hospital, Nov. 15, 1973;
aged 83 y. 11 m. 8 d. She was married to
Raymond C. Meyers, who preceded her in death
on Dec. 23, 1938. Surviving are 2 sons (Ray-
mond C. and Owen), 3 daughters (Edna — Mrs.
Fred Stouffer, Flo — Mrs. Wilbur Martin, and
Ruth — Mrs. David Bumbaugh), and one brother
(Norman Kuhn). She was preceded in death
by one daughter, Gladys. She was a member of
the Cedar Grove Mennonite Church, where
funeral services were held on Nov. 18, 1973,
in charge of Nelson L. Martin; interment in
the Cedar Grove Mennonite Cemetery.

Miller, Barbara, daughter of Amos and
Elizabeth (Brenneman) Gingerich, was born
near Kalona, Iowa, Oct. 7, 1900; died at her
home at Kalona, Nov. 12, 1973; aged 73 y.
1 m. 5 d. On Oct. 14, 1920, she was married to
Jacob J. Miller, who survives. Also surviving
are 3 daughters (Eunice — Mrs. Otis Yoder,
Lois — Mrs. Vernon Nisley, and Donna), 9
grandchildren, 4 sisters (Katie, Lena, Esther,
and Edna) and 3 brothers (Chris, Joe, and Wil-
lard). She was a member of the Fairview Menno-
nite Church, where funeral services were held
on Nov. 14, in charge of John Rogers and
John H. Miller; interment in the Fairview
Cemetery.

Miller, Marie Gwendolyn, daughter of Mel-
vin and Della (Yoder) Gerig, was born at
Smithville, Ohio, Nov. 4, 1916; died at Dunlap
Hospital, Orrville, Ohio, Oct. 12, 1973; aged
56 y. 11 m. 8 d. On Jan. 2, 1938, she was
married to Leonard Miller, who survives. Also
surviving are her father, 3 sons (Robert N.,
L. Rex, and Donald), 3 daughters (Enid Schlone-
ger, Kathleen Smucker, and Amy Miller), one
brother (V. M. Gerig), and 2 sisters (Emily
Bender and Eloise Caskey). She was preceded
in death by one infant son. She was a member
of the Oak Grove Mennonite Church, where

funeral services were held on Oct. 15, in charge
of Peter B. Wiebe; interment in the Oak Grove
Church Cemetery.

Steffy, Ruth, daughter of Richard N. and
Robbie Bernice (Skinner) Graham, was born in
Joplin, Mo., Aug. 11, 1909; died of an acute
coronary at the Mennonite Home for the Aged,
Rittman, Ohio, Nov. 14, 1973; aged 64 y. 3 m.
3 d. On Nov. 4, 1927, she was married to Edgar
C. Steffy, who preceded her in death on Jan.
18, 1967. Surviving are 2 sons (Richard Edgar
and Robert Eugene), one daughter (Virginia
Louise), 13 grandchildren, one great-grandchild,
one brother (Harold C. Graham), and one sister
(Mrs. Robert P. Allen). She was a member of
the Midway Mennonite Church, Columbiana,
Ohio, where funeral services were held on Nov.
18, in charge of Ernest D. Martin; interment
in the Midway Cemetery.

Troyer, Fannie Mae, daughter of Levi and
Mary Ann (Yoder) Stutzman, was born at
Thomas, Okla., Nov. 10, 1934; died at Mercy
Medical Center Hospital, Nampa, Idaho, Oct. 20, 1973;
aged 38 y. 11 m. 10 d. On July 22, 1955, she
was married to Donald A. Troyer, who survives.
Also surviving are her parents, 5 children
(Lowell, Renee Elaine, Mary Ann, Regina Faye,
and Joy K.), 7 brothers (Amos, David, Floyd,
Clemens, Nelson, Freeman, and Leon), and 6
sisters (Nora — Mrs. Jacob Brubaker, Susie —
Mrs. Dale Swartzendruber, Mary — Mrs. Robert
Royal, Dorothy — Mrs. Eldon Stutzman, Thel-
ma — Mrs. Roy Blackstone, and Lorane —
Mrs. Victor Smith). She was preceded in death
by one brother, Ira. She was a member of the
First Mennonite Church, Nampa, Idaho, where
funeral services were held on Oct. 23, in charge
of Max G. Yoder and Robert G. Yoder; interment
in the Hillcrest Memorial Gardens, Nampa.

Weaver, Daniel L., son of John W. and
Anna (Nolt) Weaver, was born in Uniongrove,
Pa., Nov. 4, 1905; died of a cardiac arrest on
Oct. 8, 1973; aged 67 y. 11 m. 4 d. On Mar. 29,
1930, he was married to Marian Rutt, who
survives. Also surviving are 3 sons (Victor, R.
J. Irvin, and R. L. Richard), 4 daughters (Gloria
— Mrs. Mahlon Rissler, Lois — Mrs. Henry
Bird, Gladys — Mrs. Henry Zeisel, and Sharon
— Mrs. Kenneth Kilheffer), 18 grandchildren,
one brother (David N.), and 3 sisters (Anna —
Mrs. Banks Weaver, Mrs. Rebecca Frederick,
and Elizabeth). He was a member of the Welsh
Mountain Mennonite Church. Funeral services
were held at the Weaverland Mennonite Church,
Oct. 11, in charge of Clayton Leaman and Ira
Buckwalter; interment in the adjoining ceme-
tery.

Woolner, Calvin, son of Addison and Mary
Ann (Snider) Woolner, was born in Kitchener,
Ont.; died at the K-W Hospital, Kitchener,
Ont., Nov. 1, 1973; aged 59 y. He was married
to Ida Gerber, who survives. Also surviving
are one son (Peter), one sister (Rella Woolner),
and 2 brothers (Lloyd and Gordon). He was
preceded in death by two brothers (Orval
and Howard). He was a member of the First Men-
nonite Church, where funeral services were
held on Nov. 5, in charge of Robert N. John-
son; interment in the First Mennonite Ceme-
tery.

Cover: Lit-Lit photo. Woodcarving by David Chituku.

calendar

Ministers' Week, "The Church Alive," Eastern Menno-
nite College, Harrisonburg, Va., Jan. 21-25, 1974.
Homecoming, Eastern Mennonite College, Harrison-
burg, Va., Apr. 26-28.

book shelf

Alternate Christmas Catalogue, published by Alternatives, 1500 Farragut St. N.W., Washington, D.C. 20011. \$1.00 plus three 8-cent stamps. This catalog is published by Alternatives, a not-for-profit action/education agency concerned with alternate life-styles, institutions, and social change methods.

The goals as stated in the catalog are:
1. To help organizations working for justice, peace, and the environment to improve their financial situation through a new source of revenue.

2. To motivate individuals and families to reduce or eliminate their consumer purchases for celebrations and to donate that money to people—and earth-oriented projects.

3. To encourage people to develop a celebrational life-style which is more simple, less consumption-oriented, and more supportive of justice and peace.

4. To get people to purchase the products, usually handcrafts, of cooperatives and community-controlled companies run by Chicanos, Indians, blacks, Eskimos, Appalachians, and others; to get people to purchase Third World craft items imported by various groups.

This catalog makes for stimulating reading. It contains one section on "The Alternate Christmas Idea." A second section is entitled "Resources for New Ways to Celebrate." A third section has to do with "People- and Earth-Oriented Organizations" to which contributions can be given. A fourth section lists "Gifts that Help 'The Other America' and Third World People."

The catalog may seem to have a strong humanitarian emphasis. At the same time it can provide some food for thought and creative ideas for those who have a Christ-centered faith and outlook on life.

In addition to the ideas which are proposed in this catalog the Mennonite Church also has its own Christmas Sharing Fund for 1973. Contributions for the Christmas Sharing Fund for this year will be for *Literature and Leadership for Emerging Churches*. Through this means the Mennonite Church is attempting to encourage a Christian observance of the Christmas holiday and at the same time place some of our resources at the point of need in the work of the church.

Alternatives is already advertising its 1974 catalog which is for the price of \$1.00 plus three 8-cent stamps. Orders

can be sent to Alternatives, 1500 Farragut Street, N.W., Washington, D.C. 20011. — Ivan Kauffmann

Prayers for the Later Years, by Josephine Robertson. Abingdon. 1972. 60 pp. \$2.95.

This is a book of prayers for those beyond 60, people who have crossed over into an era when the children are grown and gone, health may be failing, the future no longer indefinite.

The author has not neglected sorrow, the need to be less active, poor health, but she has also included gratitude for past experiences, pleasure in small daily happenings. There are prayers for the new grandchild, for laughter, for the sounds of birds. Her goal is that the reader find "uncommon joy in common things." As with most writings of a specific nature, not every prayer will fit the needs of every reader. The book is small and easy to hold and the print is very large. It would make a fine gift for older persons. Appropriate for church libraries. — Helen Alderfer.

• • •

Your Guide to Successful Retirement, by Manfred Tatzman. Baker. 1972. 52 pp. \$1.50, paper.

Thinking about retirement, like death, for most people is depressing. They do not plan for it and least of all are ready for it when it hits. This little paperback brings into focus the positive steps in preparation for retirement, and how to adjust to retirement in terms of housing, social security, benefits, Medicare, other income, budgeting, food, mental health, exercise, wills, estates, and leisure time.

Manfred Tatzman, author of the book, is a member of the Michigan Task Force on Employment and Retirement, and serves with the White House Conference on Aging. He has put together a very practical booklet, and everyone old enough to think of retirement should read it. — Glenn B. Martin.

• • •

The Expanded Life by Myron S. Augsburg, Abingdon. 1972. 127 pp.; \$3.25.

The well-known Mennonite author and evangelist reaffirms once again the Anabaptist theology which emphasizes Christ's call to discipleship. His pointed observations on modern life and his pertinent examples show how the "Be

attitudes" of the Sermon on the Mount are still applicable today. He feels that this greatest message Jesus ever preached is a "spiritual, rather than a legalistic guide." It elevates "attitudes above act, spirit above letter, and principles above pattern." Even today such discipleship can add direction to the conscience in society.

This is a fine book and I highly recommend it for all those who want depth and real commitment in their Christian experience. Excellent for church libraries. — La Vernae J. Dick.



To share the good news of how and why the Word became flesh (Jn. 1:14)

Mennonite Church CHRISTMAS SHARING FUND - 1973 For Leadership and Literature for Emerging Churches

Here is my contribution of \$_____ to help emerging churches with their leadership and literature needs in 1974.
(Place in your church offering or hand to your church treasurer)

Sponsored by
Mennonite Church General Board
Room 104, 10600 W. Higgins Road
Rosemont, Illinois 60068



To honor the birth of the Son of God (Mt. 2:1-11)

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3/74

Violence and Deception

One good thing coming out of the U.S. "Watergate" experience is the chance to reflect on how much violence and deception have been allowed to become accepted parts of life. The Mennonite concern for nonconformity to the world, which is being heard more often again, does well to take note of how easily we and our children may be molded by the world's assumptions on these two issues.

For example, how many programs shown to children on Saturday morning and to as many as possible the rest of the week rest on the solution of problems through violence or deception or both? It has been assumed that violence is necessary and justified in the treatment of enemies. What shocked some people who have accepted this point of view was to have the Watergate group use the tactics of war in seeking to win an election. Yet Mennonites and other peace churches have never understood why violence is acceptable in one place and forbidden in another.

As a somewhat chastened U.S. revises its plans for celebrating the 200th anniversary of its violent birth, members of the Mennonite Church will have occasion to reflect on the history of our experiences with violence and our attempts to be faithful to the Prince of Peace. Canadian Mennonites who live in a country that did not take the route of revolution will have a useful perspective to offer. What would have been the history of our two countries if both had been willing to change within the confines of law and order instead of one going the route of violent revolution?

Hand in hand with violence goes the practice of deception. Can an organized society function without deception? It seems that people generally believe this is not possible. And the kiddie cartoons, along with the situation comedies, show people solving problems by their wits, with tactics from "white" lies to coup d'etats. The impression seems to be that one can survive in the civilized jungle only by clever deception.

Whether or not it is possible, it seems clear that a

society operating by truth instead of falsehood would be different from what we have experienced recently. Can you imagine a place where lawyers tried to see both sides of a case and airline ticket agents told you all they know about a delayed flight? What would it be like to be delivered from untrue commercials and from accused persons who plead "guilty" or "not guilty," depending which will get them the lighter punishment?

An outstanding example of the way deception has affected the course of history is described in a recent issue of the *Reader's Digest*. The sinking of the ship *Lusitania* has been accepted as one of the causes of U.S. participation in World War I. Quite a number of U.S. citizens lost their lives and this was interpreted as a cruel and cowardly act, a sign that the Germans were somewhat less than human.

Clearly, the sinking was to be condemned. But what was not fully known until recently is that though the *Lusitania* sailed as a civilian ship, it carried a significant cargo of military ammunition deceptively labeled otherwise. The fact that the European war grew from a continental squabble to a world conflagration seems at least partly related to this deception. We cannot know how different world history would have been without it, but it is hard to believe that it would have been worse.

The Scriptures are full of references to the way in which men pay for their sins by events which follow after. Yet men go on in the same way. A better method of dealing with one another has been shown by our Lord and the disciples. At first it seems a hard way, for a man might lose his job for refusing to deceive the customers.

But the Lord did not offer His followers an easy path. During this season as we reflect on what He brought to the world and how He changed the course of events, we may ask whether indeed violence and deception are the only ways to function even in our kind of world. — Daniel Hertzler.

Gospel Herald

December 18, 1973



The Call to Teach a Disciple

by Donald R. Jacobs

I strongly believe that God is calling the Mennonite Church to take seriously the ministry of "discipling" the nations. I believe this because I see in the brotherhood a concern for discipleship, a concern which has grown out of four centuries of disciplined living in this world. I believe this because our non-Mennonite brothers and sisters are urging us to assume a larger share of this ministry. And I believe it because there is no more urgent task facing the international church than the work of nurturing and discipling the believers. After a century of intense evangelism when the Word was planted, we must now brother with believers in the "watering" ministry so that the harvest can bear fruit to the honor of the Lord of the harvest.

Last year in Africa alone 8,000,000 people were baptized. But are these millions being nurtured as individuals? Who is discipling these people? Who is being their Apostle Paul, their Apostle John, their Apostle Peter, their Priscilla and Aquila? God is calling upon the total Christian community, and in a particular way, the Mennonite brotherhood to assist in this holy task of discipling the nations.

But how does one disciple another? Let us examine how Jesus disciplined Simon Peter to obtain some insight into what the process of discipling entails. Very early in John's Gospel (Jn. 1:20), we see Andrew running to his brother Simon saying excitedly, "I've found Him; I've found the Messiah." Andrew then introduced him to Jesus. The

Bible says that Jesus looked at Simon. He pondered him. He saw what was inside Simon. Then He said, "You are Simon, the Son of Jona, but you shall be called Peter—meaning rock." Jesus thus began at once His discipling of Peter. Jesus accepted Peter as he was—as Simon. He realized that Simon was an impetuous, individualistic, changeable man who had trouble keeping his "cool." Yet, He realized that this man was "disciplable."

Accept Them as They Are. We have to accept people as we find them. Too many times in our discipling ministry we want people to meet certain conditions after which we will take them on as disciples. We must learn the art of moving in beside a person where he is, discipling him from there, accepting his "Simonness." Accept a man or a woman as he or she is. But then, believe that this person can be changed.

To disciple is to expect change in the person. Jesus believed in change for His disciples. Of Simon, He probably thought, "You're Simon, and we know what is in that bag. But Simon, I am going to change you." The discipler must, in a sense, give the disciple a new name, a name of promise. Simon was everything but rocklike. Yet Jesus saw in this pliable, changeable, impetuous, individualistic, sandlike Simon a rock upon which people could someday build.

Jesus acknowledges the disciple for whom and what he is but He also seeks to create in him something new. He did not erase Simon and put Peter in his place. And Peter himself acknowledged that he was both the human Simon and the divinely inspired Peter. He opened his second epistle with the words, "Simon Peter, servant and apostle of Jesus Christ." We, too, must believe for change.

Shortly after Peter's first experience with Jesus, his mother-in-law lay sick with a fever. He took Jesus into his house, where the poor woman lay suffering. Jesus reached out, touched her, and made her whole. She got up and made dinner. We must encourage the people we are discipling to open their doors to Jesus, to open their homes to Jesus, so that He can come in where the hurt is and heal it.

The deepest lessons of discipleship are often learned in the setting of the home, or in one's primary group. The disciple must be encouraged to invite Jesus into his primary relationship and to tell Jesus where the fevers are which need healing. Peter experienced new joy in his home after Jesus was there. Discipleship is the way you look at your wife on Monday morning, it is the way you treat the children, the way you respond to those who are closest to you. Discipleship is basically how you love and share with the people whom God has pushed right in close to you. So encourage your disciple to allow Jesus to come into the home and to put things right there.

After touching Peter's home, Jesus moved into Peter's vocation. It happened this way. The crowd pressed on Jesus at the lakeshore. A couple of boats were there, one of which was Peter's, the boat in which he made his living. He asked Peter if he could get on board. Peter agreed and Jesus taught from the boat in the shallows. After preaching, he told Peter to fish. And then He told him *how* to fish. Jesus' directions did not please Peter who had grown up fishing those waters and he knew where the fish were.

Peter had to make a decision concerning his vocation, to listen to Jesus or to follow his own inclinations. This is not strange. Jesus wants to share His disciple's vocation. Peter threw out the net where he knew no fish were and got a net full of fish! Encourage your disciple to let Jesus get into his vocation. Life cannot be separated into the religious, where Jesus is needed, and the secular, where He is not. Jesus wants to move into your disciple's vocation.

Encourage Him to Listen. Then, encourage your disciple to listen to what Jesus says. It is very easy to argue with Jesus—to say, "No, I do not think it should be that way." Teach him that obedience to Jesus results in full nets. Encourage your disciple to be a reader of the Scriptures, and a hearer of the divine Word. Let God

speak through this Word. The disciple must know the Word of God. He is cleansed by obedience to the divine Word. After Peter's great catch of fish, he was amazed and said, "Jesus, depart from me because I am unclean." Sometimes when a person is with Jesus, he feels nine feet tall. And then there are times, often as a consequence of obedience, when he is overcome with the divine presence and feels very humble and needy.

Following this experience Jesus took Peter into the mountain along with James and John, and there before their eyes, the glory of God, which had once rested on the mercy seat in the tabernacle, came down and rested on Jesus of Nazareth. Peter saw it, and he saw Moses and Elias. They were talking about the Lord's death, but the conversation was not morbid. I think it was a moment of intense joy as they thought on the Lamb, worthy to be slain. Jesus invited Peter to come up to the mountain to share His experience of holy joy.

God wants you to share with your disciple experiences of joy. When walking with Jesus, there are times when your joy is overwhelming. Share this joy. If your disciple is not with you at the time, tell him about it.

Life has its "Mounts of Transfiguration." It also has its "Gardens of Gethsemane." Jesus introduced Peter to the disciple's need to bring himself under the divine will, for it was in this garden that Jesus "wrestled" with His flesh. Your disciple should see your humanness.

Let your disciple know your spiritual struggles. Bring him into your Gethsemanes, let him know your secrets, let him know your hurts. We all have our Gethsemanes. We all wrestle with God and say, "My Father, if there is some other way, show it to me." Our disciples must know that we, too, wrestle. We are not living constantly in the intense emotions of transfiguration. Let your disciples know your total person.

Disappointment of a Disciple. Then Jesus, a few hours later, was led from Gethsemane into the high priest's house. Peter went in, too. Jesus had spent three years struggling with Peter, three years patiently teaching him and trying to bring him to an understanding of who He was.

One time Peter had even said, "You are the Messiah."

And Jesus replied, "Simon, son of Jona, flesh and blood did not reveal this to you. This is of the Spirit." This

Donald R. Jacobs serves with the Christian Leadership Foundation and is a consultant to the Eastern Mennonite Board of Missions and Charities.

Gospel Herald

Daniel Hertzler, Editor

David E. Hostetler, News Editor

Volume 66
Number 49

The Gospel Herald was established in 1906 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 618 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.65 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15683. Second-class postage paid at Scottsdale, Pa. 15683. Lithographed in United States.

same Peter who seemed to be coming along nicely in his discipleship, encountered a crisis.

Peter, warming himself at the enemy's fire, said with an oath, "I don't know that man!" Imagine the disappointment which a discipler would feel when, after three years of labor, the disciple would deny his Lord.

Following the vehement denial, Jesus looked at Peter with forgiveness in His loving eyes which said, "Peter, you have rejected Me, I have not rejected you. You have failed Me, but I am going through this so that I do not fail you." In discipling there is no place for despair. We may never reject the person whom God has given us to disciple. When the person seems to be slipping, when the crisis seems too great, we must affirm the person and look upon him with forgiveness and love.

Jesus kept discipling Peter after He had ascended. In fact, some of the most important lessons came to Peter after the ascension. Jesus met him again through a vision in the seaport of Joppa (Acts 10). There he challenged Peter about his religious, racial, and cultural prejudices.

Many times it is quite late in our spiritual experiences when God puts His finger on such things in our lives. The pride which comes from race, education, training, and culture must be dealt with. We must be liberated

and we must liberate our disciples from these prejudices. We must pray for release because it is only the liberated who can liberate others.

Discipleship Is a Process. It is quite clear from the writings of Peter that discipleship is a process; it is a walk, a journey, which is never complete this side of the grave. Jesus told Peter that when he became old, others would lead him. Jesus impressed Peter with the fact that the discipler is never himself completely disciplined. He must live in Christ and with his brothers and sisters so that he, too, can continue to grow.

Jesus is calling us to a ministry of discipling. I do not know how many people He is going to give you to disciple, probably not a dozen, as Jesus Himself had. God will probably give you only one or two disciples at any one time. I would like to think that each of you has already been shown by God the person or persons whom you are to disciple. Pray about this and be obedient to God as he puts His hand on you and as He puts His hand on the one for whom you are responsible. Then love that person to the end. Jesus has shown the way. He loved His own to the end. It is in this love that we dare be courageous enough to be obedient. ☞

Hallelujah!

by Stanley L. Freed

What does "Hallelujah" mean?

This religious exclamation is familiar to nearly everyone in our culture. Even non-Christians may use it as an interjection of pleasure at some occurrence. But their use of it is without much thought of its background meaning. Their quote of this "praise the Lord" phrase lacks religious sincerity.

"Hallelujah" is a transliteration of the Hebrew phrases "Praise ye the Lord" and "Praise ye Jehovah." It brings the exact sounds of the Hebrew exclamation into our English. Some Christian groups use it more than others in their songs, rituals, or personal testimonies.

In saying "Hallelujah" we use the word more as an expression of feeling than as a conscious-meaning word. We probably know it means "Praise the Lord," but we aren't always thinking that when we explode the exclamation. We use it to release emotional feelings, not intellectual thoughts.

Experts in mental health tell us we need more recognition and release of our inner feelings. Repression of feelings has all kinds of ill effects. Most people are more fearful than free in their expression of feeling.

I believe we Mennonites need more feeling in our

religion. Too often our songs, public prayers, and maybe private prayers as well, are but mental recitals of intellectual thoughts, so often repeated they've become meaningless to our real self. We may be in a complacent soul-sleep and not know it! Too much attention to correct theories has robbed us of feeling in our worship.

Maybe we need to shout a few "Hallelujahs." Or say "Amen" or "Praise the Lord" in response to our preachers, instead of just nodding in sleepy agreement. And when we pray "in our closet" we can stop our verbal prayer and just cry out our feelings to God.

In my recent experiences in prayer I've found it very releasing to quit trying to "put in English" my desires and needs. Instead I just try to feel my needs and to emotionally express them to God. Sometimes I have tears but more often I just pray jumbled sound-phrases, my attention on giving to God my feelings about life.

I thank God for giving us both intelligence and emotions. We need to be balanced in our expression and use of them. We may have feared emotionalism so much that we have become cold, unfeeling, intellectual Christians. We need to feel our faith as we try to explain it!

In our prayer life it will become easier to believe in God's hearing and answering as we become freer in recognizing and expressing our real feelings to Him. ☞

Stanley L. Freed is from Harleysville, Pa. He is a member of the Board of St. Davids Christian Writers' Conference.



What I Expect in a Sermon

by Glenn H. Asquith

Doodle-Time, Watch-Watching Time, Daydream Time, or just plain naptime might well and honestly be printed on the church calendar at the spot where "Sermon" appears—insofar as many in the congregation are concerned. Who really listens to the sermon, anyway?

But why is this? Has not the sermon been considered a vital part of the worship experience throughout many centuries? In fact, has not the sermon been given the focal point in the Sunday devotional hour? Is something wrong with the present-day sermon?

Ah, there is the cold and cruel truth—preaching and sermonizing have fallen on evil days. For one thing, worshipers have lost confidence in the sermon as a guide to more triumphant living. Much talk has been given to moratoriums on preaching—let's get along without sermons. Seminaries may make preaching a minor emphasis. Young pastors may approach sermonizing as an old-fashioned relic of the church.

But, before we scrap sermons entirely, it is possible that we might set down some requirements of a sermon that would compel us to listen, yes, make us eager to listen?

To Find Myself. First, I believe, and without undue selfishness, I want to find myself in the sermon. Of

course, I care for others in my church—the other four hundred or so who sit in the pews alongside, in front of, and behind me—but I have problems and concerns that are strictly my own.

And if I do find in the sermon something that is for me, I want to be sure that it is God who is speaking to me. My pastor is a splendid fellow whose friendship I value, but I do not want to hear his advice or sympathy in a sermon. I want to have an assurance that it is God's Word that is coming through the preacher.

What a letdown it is if I hear only a compendium of writers ancient and modern or a pastoral pique against something that has occurred during the week! I want to sense behind the words of the sermon that the preacher is being used of the Spirit to bring God's Word.

The force of the sermons of the old-time prophets was in the thundering, "Now hear the words of the Lord!" From my own past preaching experience I know that modesty forbids a pastor from promising this kind of thing to his congregation. But he will not need to make the statement—if he has the words of the Lord it will soon be apparent.

This leads into the necessity for the preacher to speak with a positive note. An apologetic attitude of, "It seems to me," indicates that the minister has no deep belief that he is being used of God.

Glenn H. Asquith is a former pastor and editor.

Even though I may not accept wholly what my pastor is saying from the pulpit I am helped immensely if he can convince me that he has no doubts that what he is saying is the absolute truth. In a world of comparatives, compromises, and "gray" areas I need to be faced with something that admits of no hedging. My little boat needs to be sure that there is a voice that will be obeyed when saying to the storm of life, "Peace, be still!"

The Real Thing. I also require an acceptance of reality. A preacher must be a scholar, of course, and his sermon preparation may include reference to old books written when customs and life demands were far different than what I must deal with today. While I do not discount the value of bringing the experience of the past into the present as rough guidelines, I cannot see the point of a preacher confining himself to the days of old.

In an old novel by Harold Bell Wright a member of a church told his new (and young) pastor that he should preach only the "old Jerusalem gospel." The young minister soon learned that what his parishioner had in mind was that he should preach of the wanderings of the Israelites in the wilderness and the struggles of Paul on his missionary journeys—he was to avoid applying the gospel to honesty in today's transactions in the home and in business!

In contrast, I want my preacher to be keenly aware of the world of 1973 and show me how the biblical material can help me to cope with my situation. In one of my early parishes a man was talking rather profanely and when I came into hearing range I heard him say, "Better knock this off—mustn't shock the pastor!" I did not appreciate that kind of protection. Nor was I helped when in a later period one of the trustees of the church I was serving went up to another member of the Board and asked him to smell his breath—he wanted to be sure that the pastor would not sense that he had had a drink before coming to the meeting! Unless my pastor is fully aware of what is going on in my world he cannot speak to me in terms that I can understand.

And, speaking of understanding, I would earnestly request that my pastor, or any preacher, would use homely illustrations. When Jesus and the apostles and the prophets preached, they brought in stories of the world and men around them. So often Jesus would begin, "The kingdom of heaven is like—" In a recent commercial a man was extolling the bargains to be found at a supermarket: vegetables were down 10 percent, meat was down by 8 percent, and so on. Another man appeared and suggested, "Why don't we give them a 'for instance'?" So the first man held up a roast of beef and said, "You can buy this for so much." That became definite to a would-be buyer and was good advertising.

A sermon needs this same kind of down-to-earth definiteness, a simple illustration of what the preacher means by his statements. It might help if every preacher were haunted by the same fear that lurked in the heart of a

pastor who said that every time he had finished preaching a sermon he hurried to the closing hymn for fear that someone might rise up in the congregation and say, "Preacher, you have urged us as Christians to get out and change the world—now I, for one, am ready to try, but—just what did you have in mind?"

Sink or Swim Together. Another thing that occurs to me brings in an overused word: *identity*. In a sermon I need to sense that the preacher and I are in the same fragile boat and that we are going to sink or swim together. If my pastor can prove to me that he identifies with my temptations, my struggles to survive, and my many failures I shall listen to him with respect. I like to hear implied, if not expressed in the sermon, "we" instead of "you." If a pastor accepts a favored status in the world he cannot avoid getting into his sermons that separating line that puts his hearers in one category while he stands privileged in another. The Apostle Paul solved this by making tents to earn his living so that he could speak to men hard-pressed to make ends meet.

Of course, my preacher cannot do this with all that we demand of him, but he can refuse to accept a coddled existence and see himself as a sinner and a creature facing all of the uncertainties of life. One sermon I heard as a boy remains with me. The preacher began by confessing that something had gone wrong in his home before he had started for church and he had lost his temper and lashed out at his family. And then he said, "You can see that I need this sermon as much as you do." I would like to feel that the preacher is preaching to himself also.

Finally, I need to feel that the preacher has a concern and love for me. I must know that he cares about my troubles and what may happen to me. I heard a radio preacher propound the doctrine of sin and everlasting punishment and the need to accept the blood of Christ as the only way to salvation. But then he closed with this: "I have faithfully told you what you may expect if you don't repent and come to Christ. My responsibility ends now. It is up to you. If you want to go to hell, go ahead."

The Moses Attitude in the Preacher. I found no love in this message. I thought of Moses who was ready to be blotted out of God's book of life if only his people might be spared. It is the Moses attitude that I need in my preacher. I long to feel that the preacher is speaking not for the salary we pay him, not for the satisfaction of knowing that he has fulfilled an obligation, and not for a possible promotion to a larger parish—I desperately need to sense that this sermon that I am hearing is the result of the preacher's love for men and women and young people.

All in all, I have great confidence in the power of preaching. I shall continue to look up anxiously to see what it is that God is giving to me for my comfort and guidance. And I shall be humbly grateful for the times when my pastor reaches my heart. 

A Hard Look at Retirement

by Moses Slabaugh

Men are climbers by nature. The status ladder is one of life's greatest temptations and some people never stop climbing. But Father Time holds a stopwatch in addition to a clock and there always comes that time when the whistle blows.

Some men and women reach retirement gracefully and without danger, while others can't stop the momentum. The entrance examinations for retirement are usually given after classes have begun, and many a man has flunked and made a nightmare out of what should have been a success and a blessing in life.

The worst experience for any human being is to feel unwanted and unneeded. For a person at the wheel to give his responsibility to another, especially to a rookie, is never easy, but that's how our culture operates. It can be as difficult to adjust to the retirement status as it is to adolescence or marriage. That feeling of uselessness is a plague to many a useful and active senior.

In our American culture it is not clear whether to admire or pity a retiring person. Many of the ancient cultures have a built-in admiration for the aged and where no birth certificate is required to die, some fellows lie and die at the beautiful age of 140 or 150 years. If it's an honor to be 70, there is more honor to be 80, so why not get all the honor possible before old age pulls the string?

In the U.S. it is not so. A story is told of the granddaughter who was asked about her granddaddy. "What does your grandpa do?" "Oh, he doesn't do anything. He is retarded and gets Social Security." That joke ought to be outlawed, but it actually happened. We really do live in a culture that penalizes a man or woman for accumulating a few years.

Retirement is a personal affair, just like a love affair. It can be beautiful and exciting or it can be a fight on the status ladder. (A fight on a ladder is always difficult and dangerous.) Every person should anticipate retirement and prepare for it. If the employee is worth his salt, the company anticipates the retirement event too and finds a replacement, and that is not always so hard to do.

Seniors have been around so long and they become egotists. Some old men, like some roosters, think the sun rises to hear them crow. But man was born with a clinched fist and he wasn't made to rest. He was created to make history, to achieve, and be somebody.

So the tension, when retirement comes, is not all bad. When an employee retires *from* he must retire *to*. Work is in the blood, especially for one who has inherited the

Mennonite work ethic. The worst gift a company can give a senior employee is the traditional watch. He doesn't need a watch, he needs an alarm clock. He has probably been watching the clock for years. Studies show that men who retire from heavy industry and do nothing, have a very short life-span, only an average of 1 1/2 years after retirement. There is a false concept of retirement floating in the minds of middle-agers. They think retirement is a rocking chair and a box of chocolate candy. (That's for the birds, but birds don't rock and I doubt that they eat chocolate candy.)

Retirement should be like childhood: carefree and a time to grow and explore. Life is a little like toothpaste — you don't squeeze too much at one time, and it goes only one way — and there is only one life to a customer. It should be a time to use some of the wisdom and experience accumulated during the past years. It's what you learn after you know it all that counts.

I'd say, forget the old showpony cliché: "Grow old gracefully." Yes, there should be grace and patience in retirement, but life is best lived in a sort of a cavalry charge. The U.S. needs a new slogan: "Grow old vigorously." You don't stop living in retirement; you adjust to a normal and essential segment of life. The Creator does not want a man to "wear out" or "rust out." He wants us to "live out." Retirement is important. What's a book without the closing chapters?

When the senior time comes, he should take the initiative to retire. Tell the company, so that the company doesn't need to tell you. Plan your retirement, prepare for it, and do your "old thing" with reasonable zest. Stop fighting old age; it's a losing battle.

Retirement is the time of life to listen and pay attention to our Creator. He uses that period to put on the finishing touch. He likely has difficulty with some of the nagging, obstreperous sourheads around, but God keeps trying. People are persons in old age too. Whatever they have been in the past, they still are, only more so in old age. It's like putting a magnifying glass on all of life.

The retired person is obviously in new territory when that time comes on the journey we call life. There is still plenty of familiar territory, but it's the new that scares the senior. But God never intended that we run scared. God Himself has been here and His feet walked the same paths, and He holds our hands and helps us to know what it means to grow old. Life was designed by our Creator as a beautiful and wonderful gift. The womb-to-tomb journey is only the introduction. Why shouldn't we accept retirement and the events to follow with ever greater anticipation?



Moses Slabaugh retired recently as pastor of the Lindale Mennonite Church, Broadway, Va.

Peace Tax Bill Introduced

Legislation recently introduced into the United States House of Representatives would give new rights to taxpayers who are conscientiously opposed to war. These rights would be comparable to First Amendment rights given to draftees who are conscientious objectors.

The World Peace Tax Fund Act (HR 5073), introduced April 17, 1973, would allocate to a World Peace Tax Fund a portion of a conscientious objector's federal taxes which would otherwise be used for military expenditures.

The Peace Fund would be modeled after the National Highway and the National Airport and Airways trust funds, with a Board of Trustees appointed by the president and approved by the Senate. The trustees would be authorized to give Peace Fund support to research and other activities designed to develop and demonstrate nonviolent methods of resolving international conflicts.

The Bill prohibits using the Peace Fund as a means of reducing regular appropriations for nonmilitary purposes.

To become effective as law, the Bill would have to be passed by both the House and the Senate.

Although opposition to the use of money for military purposes is not new, it is growing. Heightened awareness of the extensive destruction caused by United States-made weapons in Vietnam, the Middle East, and Chile is changing the thinking of conscientious objectors to war.

Serious effort to change the law began four years ago with a small group of citizens in Ann Arbor, Mich. David R. Bassett, a physician at the University of Michigan Hospital, formed a World Peace Tax Steering Committee. Concerned citizens, including a number from the university law school, began to draft a law spelling out a feasible way for conscientious objectors to have the military part of taxes on their federal income, estate, and gifts used for peaceful purposes.

Delton Franz, Mennonite Central Committee Peace Section representative in Washington, D.C., reports that "the chief problem is not one of active opposition to the Bill, but of informing enough citizens about the existence of the Bill and stimulating them to take positive action."

Given the green light to study the use and abuse of alcohol and to conduct an educational program in the churches.

That committee was also given a mandate to produce and distribute printed and cassette materials relating to vocational conflicts, peace witness in industry, and choosing of professions. Each congregation was encouraged to plan a yearly vocations seminar.

Material aid donations were up 20 percent over 1972. Encouragement was given to continue turning material aid into cash as much as possible.

Mennonite Disaster Service reported a more routine year, with increased recognition given by local Emergency-Measures Organizations (EMO) and the planning of the first Canadian MDS meeting in British Columbia next March. An insurance scheme for MDSers, administered by MCC, was organized during the past year.

Jake Reimer, Port Rowan, and Vern

Toews, Leamington, reported on their involvement in counseling and assisting Mexican Mennonites with immigration procedures and housing needs. According to Reimer, there are between 400 and 500 families of these people living within 40 miles of Port Rowan. It was estimated there might be as many as 1,000 families in Ontario.

Outgoing chairman Aaron Klassen reported that "MCC (Ontario) is in good health. The real work," he said, "is carried on by the 800 volunteers and staff."

Succeeding Mr. Klassen as chairman is Ross Nigh, pastor of Fallsview Brethren in Christ Church in Niagara Falls. Elected member-at-large to serve on the MDS Executive Committee was Larry Tiesen of Leamington.

A budget of \$388,500 was accepted, an increase of more than 15 percent over last year's income of \$348,668. Largest income unit was the \$107,000 from the relief sale.

Growing Needs Blur Health and Welfare Role

Both the young and elderly feel a kinship through being jointly left out of the power structure," said Tilman Smith in a report to Mennonite Board of Mission's Health and Welfare committee which met in Elkhart, Ind., Nov. 16 and 17.

Smith called for a new recognition of the special needs of the over-65 minority. He pointed out that the elderly also possess many resources which are largely untapped. The church is incomplete without these gifts. People must begin to think in terms of the extended church family. "We need a gray is beautiful campaign," said Smith, challenging Health and Welfare to include with its institutional ministry a program to create awareness of the rights and responsibilities of all elderly persons in the church.

The Health and Welfare committee responded affirmatively, authorizing a subcommittee to follow up on Smith's proposal. In doing so Health and Welfare faces anew the question of its role as a part of the Mission Board.

"We are at a crossroads," said secretary of Health and Welfare Luke Birky. "For years we have been basically institution-oriented. Now we realize that the institution is not enough. The church needs to take a stance in matters of health and welfare."

Health and Welfare grew out of a sprinkling of independent institutional movements. Individuals across the country, responding to social needs as they encountered them, sought administrative

Ontario Committee Strong

An attendance of nearly twice the number expected at the annual meeting of Mennonite Central Committee (Ontario), held at the Brethren in Christ church in Wainfleet, Ontario, on Nov. 17, was further evidence of the grass-roots interest in a cooperative witness.

The 179 delegates were augmented by scores of visitors for an attendance of about 450. The kitchen staff handled the unexpected situation in good form, providing two excellent meals for everyone.

Major emphasis was placed this year on the need for volunteers. The four speakers were recent foreign volunteers, who spoke eloquently of the needs and opportunities, as well as of the difficulties of working abroad.

Presently there are 54 volunteers from Ontario and about 175 from Canada.

After considerable discussion, the peace and social concerns committee was

guidance for their programming. These diverse programs were gradually pulled together under one umbrella called Health and Welfare. Today Health and Welfare operates nine general hospitals, four child welfare programs, and nine retirement or nursing home programs in the United States and Puerto Rico.

Historical Society Receives Froschauer Bible



Left to right: Abram H. Charles, David G. Charles, Carolyn L. Charles, J. Robert Charles.

The year's crowning accession for the Lancaster Mennonite Conference Historical Society recently came in the form of a 1536 Froschauer Bible and eight accompanying pieces of *fraktur*. J. Robert Charles of Centerville, Pa., donated the whole collection, including the 437-year-old Bible, which had originally belonged to Henry Charles, a Mennonite pioneer who settled in Manor Township, Lancaster County.

David G. Charles of Washington Boro, father of donor J. Robert Charles, had owned the Bible-*fraktur* collection for the past fifteen years. He inherited from his father the responsibility for owning and protecting it. According to Charles passing the Bible on to the next generation would have temporarily solved his problems. But would the generation after that appreciate it? Or would antique dealers scatter it piece by piece to far corners of the country? If he sold it, who should get the money? "People are telling me that we did the best thing we could possibly have done. I'm glad it's in good hands. Now everyone can appreciate it and I don't have the worry of caring for it or wondering what will eventually happen to it."

On Oct. 5, the Lancaster Mennonite Conference Historical Society officially became the final owner of the prized possession, which is being preserved under humidity- and temperature-controlled conditions for the benefit of the

church and the public.

On the front flyleaf the Bible records the births of the three sons of Henry Charles, who immigrated to Philadelphia on Oct. 8, 1737. Most of the Charleses in Lancaster County descended from the two younger sons, John and Jacob. Some descendants of the older Joseph moved to Washington County, Maryland, to Ohio, and to points farther west.—Carolyn L. Charles

Franconia Moves to Care for the Aged

Delegates to the fall assembly of Franconia Mennonite Conference reelected Richard C. Detweiler to an additional three-year term as moderator of the conference. Detweiler is pastor of the Souderton Mennonite Church. The assembly convened in the Franconia Mennonite Church, Franconia, Pa., on Oct. 6.

The theme for the assembly was "The Role of the Church in Contemporary Society." James C. Longacre, pastor of the Bally Mennonite Church, Bally, Pa., addressed the delegates on "The National Character and the Church's Witness." Guest speaker for the day was Vernon Miller, pastor of the Cleveland Heights Community Church, Cleveland, Ohio. Miller spoke on the topic "A Theology for Urban Mission: A Call for Involvement."

Roy Bucher, pastor of the Doylestown Mennonite Church, Doylestown, Pa., reported to the assembly on the progress of the Task Force on the Needs of the Aging. The task force, after one year of study, recommended a short-term professional consultant be hired to give advice in the areas of low-cost housing for the aging, the expansion of the present three facilities for the aging within the conference, and the feasibility of building a fourth facility. The recommendation was approved by the assembly delegates.

Franconia Conference consists of 46 congregations of the Mennonite Church, most of which are located in southeastern Pennsylvania. The conference offices are located in Souderton, Pa.

VS Opportunities on the Rise

Requests for Voluntary Service workers continue to keep personnel and VS administrators active at Mennonite Board of Missions. In addition to keeping the 48 functioning units supplied with volunteers, there are visions for new units to open in the future.

"We're not quite sure how to put it all together," said Ray Horst, secretary

of relief and service. "There are exciting possibilities for at least four new VS units. What we do with these possibilities depends much on the interest of the people who volunteer."

Two of the projected VS units involve work at blind centers on the West Coast. Blind centers in both Stockton, Calif., and Oaklawn, Calif., have constant need for teachers, receptionists, librarians, and other personnel.

Another unit possibility in Montgomery County, Pa., would involve VSers in Tree House, a rehabilitation program for law offenders.

Other units have been requested by Mennonite Disaster Service to serve as long-term follow-up in areas where MDS has made contacts. Mississippi and Louisiana have been cited as likely possibilities.

Fourteen Begin Service Assignments

Fourteen volunteers joined the Oct. 30 to Nov. 8 orientation held at MCC headquarters, Akron, Pa. The volunteers will serve as child care workers, maintenance workers, nurses, a secretary, and an agriculture worker.



Mennonite Church participants in the Oct. 30 to Nov. 8 orientation held at MCC headquarters, Akron, Pa. First row, left to right: Beverly Stauffer, Judy Stutzman. Second row, left to right: Roger Kennel, John Gerber, and Karen Bowman. Missing from picture is Loren Hostetler.

A "Best," as Meetings Go

The fifth annual meeting of the Church, Industry and Business Association, Nov. 2-4, Lancaster, Pa., was, according to numerous delegates, "the best CIBA meeting I've attended."

CIBA is an organization of Mennonite Christians in business who meet to explore biblical directions for their roles in society. The association includes members from both Canada and the U.S. Annual meetings, as well as interest seminars, are scheduled in various geographical locations. For example, interest

was voiced for holding next year's meeting in Winnipeg or Ontario.

In his address, "The Christian Organization Man," James Johnson, in charge of a business chain, warned of the dangers of modes of piety in public prayer, witnessing, donating. He urged living loosely with modes in order to bring real Christian witness into the situation. We dare not wear witnessing as a mask.

In the Bible study, Donovan Smucker dealt with variations of the theme. Not only is the business world a challenge to the Christian, but God's providence is also unsettling. While *Proverbs* seems to offer a valid correlation between work and success, an experience of *Job* knocks out the comforting correlation. Even the vanity riddled *Ecclesiastes* is sometimes our experience. However, Smucker concluded, God's man is called to live in faith's tension of these varied experiences. The Christ of the New Testament points to a creative way precisely in immediate circumstances.

Both Carl Kreider and Myron Augsburg encouraged business persons to look beyond their specific world.

A chamber theater presentation of *JB* by the Goshen Players served as an excellent catalyst for continued sharing and searching. This extended far beyond programmed events and into the night.

The Sunday morning sharing by CIBA members on "This is how I see it now" was for this reporter a beautiful demonstration of the reality of Christ's presence. Christians were willing to switch from a catalogue of answers to a commitment to "walk in the way." — *Jack Dueck*

Chicago Fellowship: A Roaring Success

"The song festival was a roaring success," reported William E. Hallman about the Greater Chicago Area Mennonite Fellowship, held at Lawndale Mennonite Church on Nov. 18.

The church holds 350 people comfortably and extra chairs were needed.

Ed Springer, pastor of the Markham (Ill.) Church led a "news testimony" session in the middle of the fiesta. Except for ten minutes of songs in Spanish, the singing was all congregational.

There was a wide representation of Mennonite groups present: Mennonite Brethren, Evangelical Mennonite Brethren, three General Conference, and seven of the Mennonite Church.

A coffee hour followed the song fest and comments indicated a great deal of satisfaction with the event.

Other news from the area informs that

Guillermo Espinoza, pastor of the Spanish section of Mennonite Community Chapel, will be principal of Bethel Bible Institute, organized for the training of new workers.

Augsburger Sabbatical: Administration at EMC

On Dec. 1 Eastern Mennonite College president Myron S. Augsburg and his wife, Esther, began a six-month sabbatical that will take them to Africa and Switzerland.

They will spend December addressing Bible conferences and visiting EMC alumni in Ghana, Nigeria, Zaire, South Africa, Tanzania, Kenya, and Ethiopia.

The Augsburgers will spend January through May in Basel, Switzerland, where the president said he plans to audit courses in theology, philosophy, and education and do research in Anabaptist history at the University of Basel.

During the president's absence, administrative responsibility at the college will be divided between Daniel Yutzy, EMC dean, and Lester C. Shank, assistant to the president.

By action of the executive committee of the trustees, Yutzy has been given the title "vice-president for academic affairs" to more clearly designate his administrative role, and Shank has been named "acting vice-president for administrative affairs" to coordinate the business, development, and management aspects of the institution.

This latter designation is consistent with trustee plans to create a full-time office and to name a person to serve as vice-president for administrative affairs.

United Witness Urged in Southern Africa

"There are more opportunities open for all Mennonites working together than our combined ability to respond." So spoke Ed and Irene Weaver upon their return from a four-month visitation in South Africa, Swaziland, Botswana, Rhodesia, and Lesotho.

The Weavers, Mennonite overseas veterans with experience in India and West Africa, went to southern Africa at the request of the inter-Mennonite South Africa Task Force. Their assignment: to investigate the viability of Mennonites working together with indigenous Zion churches in southern Africa. Their sponsors: Eastern Mennonite Board of Missions, Mennonite Board of Missions, Mennonite Central Committee.

Reporting to the Task Force, Weaver

was enthusiastic in recommending a united Mennonite witness in light of immediate open doors throughout southern Africa. "Everywhere we went we found indigenous churches responding positively. We felt completely at home among them," he said.

Black independent churches first appeared in southern Africa in the late 1880s and now include well over two million people in 3,000 groups. These churches, which express an authentic African Christianity, according to many observers, continue to grow at a fast rate. Yet they have many difficulties stemming from a variety of causes.

During their assignment from Feb. 28 to June 21, the Weavers spent about 2 1/2 months in Swaziland and a week in each of the other four countries in southern Africa. Their study concentrated in Swaziland because workers from both Eastern Mennonite Board of Missions and Mennonite Central Committee are already at work there. The country is perhaps the most open in southern Africa.

While in southern Africa the Weavers worshipped in a number of the Zionist churches, discovering brothers and sisters believing in Jesus and worshipping Him. "In every case they were hungry for Christian fellowship and a message from God's Word," Weaver said. "They would always ask me to preach. They were surprised that white people would come into their church. Often we would hear, 'This has never happened before.'"

"It is true," Weaver observed, "that these simple African Christians have some things mixed up. We find it difficult to understand some of their uses of crosses, water, flags, drums, and dances. Yet the center of it all is Jesus. We must remember," he went on, "that it is just as difficult for them to understand our varieties of Western theology and traditions. We, too, have some things mixed up. We, too, have not sufficiently distinguished our culture from our faith."

Weaver urged that a united Mennonite witness in southern Africa "should begin where we are now—with survey and study, working with all kinds of churches and organizations as we seek to develop more effective patterns of mission where older patterns have failed."

The Mennonite strategy in southern Africa, Weaver suggested, might well include dimensions such as:

- recognizing our own need to learn;
- emphasizing that people are more important than programs;
- sorting out real needs from expressed needs;
- seeking to meet the total needs of the situation;

- working with people, not for people;
- localizing every program;
- providing persons rather than funds;
- working cooperatively with others;
- having no preconceived ideas of what has to happen or when;
- letting the Holy Spirit be our Power and Guide.

Bible study classes, development of simple Bible study materials, youth work, Christian home teaching, and agricultural development are some of the specific forms the Mennonite witness might take, Weaver concluded.

Planning Begins for Youth Media Package

Thirteen representatives of three Mennonite denominations met in Chicago on Oct. 29 to discuss the possible development of a mass-media package for youth.

The group, representing the Mennonite Brethren, General Conference Mennonite, and Mennonite churches, attempted to define a specific youth audience, its needs, and the message to be communicated in a media package.

The committee noted that youth within the 14-18 age bracket are in transition from dependency to independency to interdependency and are open to outside influences in discovering their own identity. So the 14-18 age youth

group was selected as the audience.

Two possible audiences were considered within this age bracket: nonchurch-oriented and church-oriented youth.

It was felt that church-oriented youth would relate more readily to a media program oriented to nonchurch youth while the nonchurch youth would tend not to relate to a church-oriented program. The 14-18 nonchurch-oriented youth was selected as the target audience.

The committee attempted to define some of the problems and concerns of youth. Through personal reflections of persons working with youth and a questionnaire given to youth during Mennonite Youth Convention in Grand Rapids, Mich., needs were identified.

Several committee members suggested that radio seems to be the strongest medium to reach a youth audience.

The youth leadership offices of the three denominations will be asked to carry responsibility for pre-production research. Mennonite Broadcasts will assume leadership of the project and serve as consultant to the youth leadership persons.

Kenneth J. Weaver, executive director of Mennonite Broadcasts, was selected chairman of the committee, which plans to meet in December with a youth leadership research team.

The summer of 1975 was suggested as a target date for release of a media package for youth. ●

Trailer Church



Mobile church on Vest Mill Road, Winston-Salem, N.C.

The small group of believers at Winston-Salem, N.C., now have a church. It's a 12' x 60' trailer that was previously used as an office. It has rest rooms and one Sunday school room seating sixty people.

The group worshiped the past three years in the basement of the VS house

on Fenimore Street in Winston-Salem. They all felt the need for a more convenient place to worship. Land was available, the trailer was for sale, but where the money? It is an exciting story. They all agreed to launch out by faith. While David Kindy, the pastor, is appointed and supported by the Virginia

Mennonite Board of Missions and Charities, the group had no promise of financial support for a church property or building.

The group worked hard. They prayed, pledged, and publicized their need. The lot cost them \$5,000 and the trailer \$3,200. They made their down payment of \$4,000 by selling greeting cards, handcraft materials, and working and contributing their wages. Mrs. Ross Mast worked at Hardee's Hamburger and donated a month's wages.

David Kindy mowed lawns part time and earned over \$500 during the summer months. The six VSers helped with odd jobs and contributed their earnings. A few churches in the Virginia Conference contributed funds. Free labor was contributed by skilled members of the congregation. They installed the electric and plumbing system, as well as remodeling the interior of the trailer.

They now worship each Sunday in the trailer church house. Their permit from the city is temporary and they look forward to building a suitable church someday on their spacious lot. They are located in a rapidly developing suburb of the city and the prospects are good for a growing church.

"The Lord is both honoring and testing our faith in this experience," David Kindy, the pastor, said. — *Moses Salbaugh*

TIP Touches 1400 Persons

In July, over 100 persons met for two days at Laureville Mennonite Church Center, Mt. Pleasant, Pa., to receive inspiration and training concerning the educational task in the congregation. This training session was developed in consultation with interested conferences. It was co-sponsored by Mennonite Board of Congregational Ministries and the Congregational Literature Division of the Mennonite Publishing House and became the basis for establishing TIP (Teacher Improvement Program).

So far this year, about 1,400 persons have been involved in TIP in the following conferences: Franconia (175), Lancaster (340), Ohio — two locations (200), Indiana-Michigan — nine locations (600), Allegheny (130).

A basic purpose of the TIP program is to bring teachers, superintendents, and pastors together with others who share similar responsibility. Attention is given to understanding the Sunday school curriculum, methods of teaching, age-group characteristics, specific problems, supplemental materials, and a caring, ongoing type of mutual support. The frequency of TIP meetings varies from two to four per year in the par-

ticipating conferences.

For more information about TIP write to David Helmuth, Mennonite Board of Congregational Ministries, Box 513,

mennoscope

The 1974 Project Timothy class is now forming. In this program, an older, more mature Christian worker teams with a young Christian for a period of two years in order to learn together how better to use their God-given gifts in His service. The program is free except for cost of books and transportation. Those desiring credit for the study in the Eastern Mennonite College Bible department will have additional expenses. Persons desiring to register should prayerfully and carefully choose a teammate and mail their names and addresses to Project Timothy, Eastern Mennonite Board of Missions, Salunga, Pa. 17538.

An estimated 115 Mennonite pastors and lay people met in twelve regional groups in various Manitoba, Canada, communities on Saturday afternoon, Nov. 10, to discuss a theological topic suggested by the provincial Mennonite Central Committee's peace and social concerns committee. This was the second year a regional inter-Mennonite dialogue was organized on a faith and life matter. The theme "Images of Jesus" was used to give the participants a new look at the breadth and diversity of Jesus' concern and ministry.

If India is sweeter on Canada this winter, it may be partially explained by a donation from a farmer from MacGregor, Man. Fifty pails of honey, contributed by apiarist George Lloyd of MacGregor, this fall, are already on their way to the Mennonite relief program in India. These 3,750 pounds of natural sweetness and nutrition will be given in drought areas. Lloyd has made sizable contributions of honey over the past number of years. This year's donation, at the current market value of 50¢ per pound, was worth \$1,875.

"Sharing Concerns Bible Conference" will be held at the Riverview Conservative Church, White Pigeon, Mich., Dec. 27 and 28. Speakers Thomas L. Miller and Norman Bechtel will be conducting Bible studies and sharing-the-word sessions respectively. Meals and lodging will be provided by the Riverview congregation. Write to Jacob E. Schrock, R. 1, Hicksville, Ohio, for further information.

The next Mennonite Central Committee Peace Section meeting will be held in Winnipeg, Man., Mar. 28, 29,

Goshen, Ind. 46526, or to Congregational Literature Division of Mennonite Publishing House, 616 Walnut Ave., Scottsdale, Pa. 15683.

1974. A Peace Assembly is scheduled for Mar. 29, 30, 1974, to deal with the issues of nationalism and internationalism.

Owners of an eight-room house in Harrisburg, Pa., seek the counsel of persons interested in Christian service and witness as to the best use of the property. Will consider donating or other disposal arrangements. Write Ruth B. Stoltzfus, 1111 Mt. Clinton Pike, Harrisburg, Va. 22801, for further information.

First Mennonite Church of Morton, Ill., burned its mortgage in a special ceremony, Thanksgiving Eve, Nov. 21. Milo Kauffman led the litany of praise that celebrated the retirement of debt on the church building and parsonage at South Main and Greenwood in Morton. Morton originated from the Tremont Pleasant Grove Mennonite Church, 1879, and the Goodfield Mennonite Church, 1884.

The Mennonite Church ranked second in per member giving to the American Bible Society, according to the agency's 1972 report. With 38¢ per member, Mennonites were between Apostolic Christians (77¢) and Reformed Presbyterians (30¢). Mennonite contributions totaled just over \$34,000. Mennonites who are regular contributors to the Bible Society will automatically share in the "Good News for New Readers" project. Congregations, families, or individuals who have not previously supported Bible translation and distribution may designate an above-budget contribution channeled through Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

The 50th year of the Young People's Christian Association will be commemorated during 1974 homecoming activities at Eastern Mennonite College, Apr. 26-28. The program will open with a cultural event on Friday evening and will include departmental and class reunions and an alumni banquet on Saturday and Sunday worship services. Reunions will be held for all classes ending with a "4" or a "9," beginning with the 55th anniversary of the class of 1919 and including a one-year reunion of the class of 1973. Alumni wishing to arrive early may attend a Lecture-Music program by actress Muriel Bach at 8:00 p.m. on Apr. 25 and visit classes the following day.

The Northern Light Gospel Mission Conference in Red Lake, Ont., has de-

cided to participate in the inspirational paperback book ministry coordinated by Mennonite Broadcasts, Harrisonburg, Va., according to Ron Yoder, director of Choice Books. Yoder met with the conference leadership in mid-November to set up the new Choice Books program. The conference has some 200 members in 19 congregations. The new paperback ministry will operate in the outlying regions of northwestern Ontario, including areas such as Sandy Lake, Ear Falls, and Pickle Lake—areas not served by religious bookstores. John Derstine will serve as supervisor for the conference, which is a faith work employing 120 full-time mission workers.

Sid and Sue Hyman, a young Jewish Mennonite couple, moved to the Voluntary Service Center in Manhattan, New York City, on Oct. 31, to establish the Morning Star Mennonite Community. The Hymans, members of the Glad Tidings Mennonite Church in New York City, came to Christianity and the Mennonite faith after disillusionment with other religious expressions they had adopted. They will be relating to the Home Ministries and Evangelism Office of Eastern Mennonite Board of Missions as a Career Disciples couple.

The Mennonite Christian Service Fellowship of India (MCSFI) is taking a new look at itself. The purpose of the self-study is to enable Mennonite and Brethren in Christ churches in India to rethink the goals and objectives of the MCSFI in light of changing situations in India. MCSFI is the Indian inter-Mennonite service, relief, peace education, and coordinating agency. Atlee Beechy, Executive Committee member of the Mennonite Central Committee, is serving as consultant for the self-study. He visited some of the church groups and participated in a special conference, held Dec. 15 and 16 in Champa, M.P., India. Director P. J. Malagar feels the redefinition of MCSFI is important since "any organization can get into ruts and become victim to stagnation and routine." Malagar also noted a lack of active rapport between Indian churches and the service group.

Willis Horst and Michael Mast, serving with Mennonite Board of Missions among the Toba Indians in northeastern Argentina, are preparing a Toba calendar for 1974. Willis drew sketches to accompany the Scripture passage selected for monthly memory while Michael designed the total calendar. Tobas who live far from town are especially eager for calendars, since they are not readily available.

Through the ministry of Margaret and Cecil Ashley, a Brazilian lady has

decided to follow Christ, and her husband is seriously considering the Christian way. The Ashleys, who have been in south Brazil with Mennonite Board of Missions since 1960, also report that the youth group from Sao Paulo visited rural Witmarsum on a recent excursion. For the first time in their lives some of the city young people scratched the noses of cows; all marveled at the wheat fields and spring greenery. "A pleasant surprise came when our youth collected a voluntary offering for the Golfeitos (the local workers) for feeding us for the holidays," the Ashleys wrote. "This is the kind of brotherhood we like to see develop."

If you are between 19 and 30 years of age and are interested in Europe, positions are open for trainees, who would work with Europeans for a year, under the Mennonite Central Committee Internment Trainee Program. For more information on this cultural exchange program, write before Jan. 31, 1974, to: MCC, 21 S. 12th St., Akron, Pa. 17501, or MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

The choir from Lawndale Mennonite Church, Chicago, Ill., will sing several songs on national CBS-TV on Christmas Eve at 12:00 p.m. (EST)—11:00 p.m. (CST). The program will be telecast from St. Francis Catholic Church, Chicago.

Six young believers were baptized into the life of the church following a national Bible conference in Nepal in mid-October. About 180 scattered Christians gathered in the mountain town of Tansen, 80 miles west of Katmandu, for this meeting of the Nepal Christian Fellowship. Frank E. Wilcox, executive secretary of the United Mission to Nepal in which the Mennonite Church shares, requests prayer "that the gracious work of the Spirit of God begun in many hearts and the reconciliation effected during the conference may be reinforced and strengthened."

Leroy Yoder, controller at Mennonite Board of Missions for six years, has been named assistant treasurer. In conjunction with treasurer David C. Leatherman, he carries responsibility for disbursement of funds, budgeting and reporting, and other general office responsibilities.

The number of Mennonites serving in the national mental hospital in Asuncion, Paraguay, is markedly increasing and the mental health program continues to expand. Returning from a recent field trip, Vernon Neufeld, director of Mennonite Mental Health Service reported the significant involvement of personnel under MMHS and the growing interest and participation of the Paraguayan Mennonites. In this way the Mennonites of South and

North America are cooperating in a program to improve the lives of 600 patients in the hospital.

For the second year in a row, all job-seeking elementary education graduates from Eastern Mennonite College have secured teaching positions despite the tight job market, reported Jesse T. Byler, director of teacher education. "The national average for colleges is about 50 percent and a few colleges have reported job placement rates much lower, he said. He also reported that 85 percent of EMC students seeking high school teaching positions were successful. In noting that EMC is benefiting from a nationwide boom in church-related primary and secondary schools, Byler said "about half of our 1973 education graduates secured teaching positions at Christian schools."

After four months in Asuncion, Paraguay, as overseas missions associates at Hospital Bautista, Ruth and Jon Beachy are starting to feel like they belong. Ruth is working in the outpatient department for private patients; Jon teaches in the nursing school. The Beachys attend the German Mennonite church in Asuncion.

Special meetings: Alvin Kanagy, Harrisonburg, Va., at Grace Mennonite Church, Phoenix, Ariz., Jan. 20-27, 1974.

New members by baptism: six at Ebenezer, South Boston, Va.

Change of address: Ralph R. Smucker from Goshen, Ind., to 861-41st Street, Sarasota, Fla. 33580. Charles B. Shenk from Sapporo, Japan, to: Nishi 6 jo, Kita 3 chome, Nakashibetsu-cho, Shibetsu-gun, Hokkaido, Japan 086-11. Aden Horst from 4419 S. Main to 2302 West Mishawaka Road, Elkhart, Ind. 46514.

readers say

Submissions to Readers Say column should comment on printed articles.

In the Nov. 20 issue of the *Gospel Herald* there was an insert which I also found in the congregational bulletins of several congregations I visited. It is an attempt by the agencies of the Mennonite Church to place before the rank-and-file membership the goals approved by the delegates of Assembly 73, who represented the local congregations. The leaders and drafters of our new denominational organization committed themselves to the principle that the "congregation" is "central" in the work of the church. They promised to lead us in an organization and a program that would put that principle into action. With that emphasis and principle, I could not be in stronger agreement, for I feel it is scriptural.

To my dismay, this first attractive, artistically well-done flyer, produced by the "Agencies of the Mennonite Church," and designed for saturation distribution to reach every member of the church, has its *total emphasis* in the church organization, with an awareness of

the congregation nowhere in sight in the design. The General Board is the center of the flower, and the petals are the five subsidiary organizations. They use highly descriptive words: "Like a sweet smell that spreads everywhere, God uses us to make Christ known to all people" (us, obviously being the church organizations, not the congregations).

Where, then, is evidence of the congregation doing this great service for Christ? They do not appear anywhere in this design. My heart cries out for the rank-and-file member for whom this flyer is designed. The very good words at the bottom of the design, "Growing together in the work of Christ," obviously is referring to the organizations above, who need this kind of unity, but heaven knows how badly the congregations also need it.

I do not accuse our organizational brethren of a design to grab power and to take the church down the wrong road. They are my brethren, and I believe in them. I wrote to them before I wrote this. I suggested that this pansy might have been pictured around or beside or rather under the congregation and its leadership and the design could show that through the congregations the fragrance of the knowledge of God is going out into the world, and some help has been given from the organizations to do this.—Nelson E. Kauffman, serving in the congregations, here and there.

Marlene Kropf's "Report from Portland" (Oct. 30) came through to me particularly well on points. First of all, she candidly shared some of the struggles in the congregation's becoming the people of God, along with breakthroughs in this "becoming" process. Such sharing sets the stage well for helping other congregations that are involved in similar struggles. It seems as though too frequently we are free to share our victories, but are mum about struggles and defeats. This makes a balanced perspective impossible and hinders helping the rest of the brotherhood along the path of "becoming."

Second, her emphasis on the importance of developing trust and the art of listening is noteworthy. I believe these go hand in hand as basic tools for developing a sense of brotherhood. Too frequently we come to an emotionally involved issue with preconceived ideas and prejudices that squelch trust and listening, which in turn smother the "love-flames" of brotherhood.

From my vantage point, I believe Mrs. Kropf's article speaks not only to problems faced by city churches, but to those in developing churches as well.—Glen A. Roth, Johar, Somalia, Africa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bear, Robert and Rita (Heatwole), Mountville, Pa., first child, Renee Sue, Nov. 20, 1973.

Eby, Omar and Anna Kathryn (Shenk), Harrisonburg, Va., third child, first son, Omar Lawrence, Nov. 17, 1973.

Headings, Milton and Mavis (Sharer), Portland, Ore., first child, Kristine Jeanette, Nov. 22, 1973.

Horst, Reuben and Ruth Ann (Swartz), Joyland P.A., Jamaica, first child, Michael Brent, Sept. 19, 1973.

Hostetler, Charles and Wanda (Amstutz), Smithville, Ohio, second child, first son, Rodney Lynn, Sept. 29, 1973.

Hostetler, Neil and Mary Ellen (Spicher), Belleville, Pa., first child, Loretta Dawn, Nov. 21, 1973.

Kauffman, Dwight and Carolyn (Frey),

Archbold, Ohio, second son, Trent Daniel, Nov. 21, 1973.

Kifer, Darryl E. and Betty Lou (Gehman), Lakewood, Colo., second child, first daughter, Jane Whitney, Nov. 9, 1973.

Klett, Ronald and Janet (Jaquet), Wooster, Ohio, first child, Brian Andrew, Sept. 29, 1973.

Martin, Jerry and Jean (Hollinger), Ephrata, Pa., first child, Jill Nicol, Nov. 7, 1973.

Mast, John and Carolyn, Orrville, Ohio, fifth child, third daughter, Michelle Lynn, Aug. 21, 1973.

Miller, Daryl and Carol (Winger), Heuston, Kan., second son, Derek Dale, Sept. 30, 1973.

Moyer, David and Myrna (Swartzendruber), Telford, Pa., first child, Lisa Lynn, Oct. 12, 1973.

Nafziger, Roger and Karen (Roth), Archbold, Ohio, second son, Brad Elliott, Nov. 22, 1973.

Richards, Donald C., Jr., and Mary Lou (Knechel), Harleysville, Pa., second daughter, Tina Yvonne, Sept. 16, 1973.

Swartzendruber, Omar and Darlene (Miller), Englewood, Colo., first child, Justin Wade, Nov. 18, 1973.

Troyer, Kerm and Rajeanna (Yoder), Goshen, Ind., first child, Angela Nichole, Nov. 20, 1973.

Yoder, Raymond and Jean (Delagrangue), second child, first son, Jeffrey Ray, Nov. 19, 1973.

Youtzy, Raymond and Diann (Beck), Wau-seon, Ohio, first child, Kelly Jo, Aug. 18, 1973.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Dyck — Beechy. — Gordon Dyck, Goshen, Ind., Hively Avenue cong., and Judith Beechy, Goshen, Ind., College cong., by John H. Moese-mann, Oct. 20, 1973.

Enz — Beechy. — John Enz, Elkhart, Ind., Hively Avenue cong., and Susan Beechy, Goshen, Ind., College cong., by Jacob Enz, Nov. 24, 1973.

Gerber — Horst. — John H. Gerber, Blountstown, Fla., Bethel cong., and Doris Horst, Ephrata, Pa., Ephrata cong., by Wilbert Lind, Nov. 23, 1973.

Groves — Hartman. — Dan R. Groves, West Unity, Ohio, Baptist Church, and Sharon Hartman, Archbold, Ohio, Central cong., by Charles H. Gautsche, Nov. 17, 1973.

Keller — Steckley. — Dale Keller, New Hamburg, Ont., Lutheran Church, and Brenda Steckley, New Hamburg, Ont., Shantz cong., by Norman Keffler and Lester Kehl, Nov. 17, 1973.

Klempe — Kauffman. — Tom Klempe, Bloomfield, Mont., Christian and Missionary Alliance Church, and Marjorie Kauffman, Bloomfield, Mont., Red Top cong., by Elmer Borntrager, Aug. 24, 1973.

Lehman — Diem. — Sidney Lehman, Richland, Pa., and Thelma Diem, Myerstown, Pa., both from Myerstown cong., by James R. Hess, Oct. 20, 1973.

Linhoss — Pasquariello. — Philip Linhoss, Martins cong., Orrville, Ohio, and Josann Pasquariello, Catholic Church, Wooster, Ohio, May 19, 1973.

Miller — Rediger. — Byron Lee Miller, Lower Deer Creek cong., Kalona, Iowa, and Anne Rediger, East Union cong., Kalona, Iowa, by Dean Swartzendruber, Nov. 24, 1973.

Tinnell — King. — Lewis Wayne Tinnell, Lindale cong., Harrisonburg, Va., and Sue Marie King, Springdale cong., Waynesboro, Va., by

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Myron S. Augsburg, Nov. 23, 1973.

Wickey — Schwartz. — Mike Wickey, Colon, Mich., Locust Grove cong., and Brenda Schwartz, Colon, Mich., Church of God, by James Carpenter, Oct. 13, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Albrecht, David, son of Joseph and Elizabeth (Ropp), Albrecht, was born in Perth Co., Ont., Aug. 5, 1894; died at the Scheurer Hospital, Pigeon, Mich., Nov. 23, 1973; aged 79 y. 3 m. 18 d. On Mar. 7, 1920, he was married to Lydia Shetler, who survives. Also surviving are 6 daughters (Gertrude — Mrs. Reuben Dietzel, Vera — Mrs. Elvin Lyles, Ruth — Mrs. Marlin Gunden, Leona Albrecht, Mildred — Mrs. Maynard Rheinhimer, and Greta Albrecht), one son (Clayton), 15 grandchildren, 2 great-grandchildren, 2 sisters (Mrs. Rachel Gunden and Mrs. Clara Garretson), and 4 brothers (Mose, Emanuel, Herb, and Edwin). He was a member of the Pigeon River Mennonite Church, where funeral services were held on Nov. 26, in charge of Luke Yoder and Earl Maust; interment in the church cemetery.

Bearinger, Annie, daughter of Franklin and Leah (Groff) Shantz, was born in Waterloo, Ont., Oct. 13, 1884; died at St. Jacobs, Ont., Nov. 23, 1973; aged 89 y. 1 m. 10 d. On Nov. 13, 1907, she was married to Ephraim Bearinger, who preceded her in death on Aug. 16, 1958. Surviving are 7 daughters (Irene — Mrs.

Ernest Mount, Beulah Weber, Mabel Martin, Olive — Mrs. Wesley Brubacher, Reta, Aleda — Mrs. Fred Stanbury, and Violet — Mrs. Gerald Pitts), 3 sons (Melvin, Howard, and Willard), 25 grandchildren, 12 great-grandchildren, one brother (Moses Shantz), and one sister (Edna — Mrs. John Scheerer). She was a member of the Erb Street Mennonite Church, where funeral services were held on Nov. 26, in charge of Galen Johns; interment in the Erb Street Cemetery.

Caldwell, Lory E., son of Hinton and Eva (Ritchie) Caldwell, was born on Oct. 24, 1910; died of an apparent heart attack at his home in Timberville, Va., Nov. 21, 1973; aged 63 y. 28 d. On May 7, 1932, he was married to Daphna Fitzwater, who survives. Also surviving are 3 sons (Charles E., Paul L., and Roger L.) 8 grandchildren, one brother (Robert, one sister (Mrs. Cliffe Knight), and 3 half brothers (Howard, Leonard, and Frank Caldwell). He was a member of the Cross Roads Mennonite Church. Funeral services were held at the Gospel Hill Mennonite Church, Nov. 24, in charge of T. A. Rollins and Ralph O. Birkey; interment in the church cemetery.

Frey, Verna, daughter of Eli and Catherine (Short) Beck, was born at West Unity, Ohio, July 27, 1900; died of a heart attack at the Fulton Co. Health Center, Nov. 15, 1973; aged 73 y. 3 m. 18 d. On Feb. 24, 1931, she was married to Simon Frey, who preceded her in death. Also surviving are one daughter (Carol), one son (Richard), 4 grandchildren, and one brother (Milton). She was preceded in death by 2 brothers and one grandson. She was a charter member of the North Clinton Mennonite Church, where funeral services were held

in charge of Olen Nofziger; interment in the Pettitsville Cemetery.

Layman, Emory Edwin, son of John and Martha (Bowman) Layman, was born in Flora, Ind., May 27, 1882; died at Fairview, Mich., Nov. 11, 1973; aged 91 y. 5 m. 13 d. On Feb. 17, 1915, he was married to Lela Pauline Diller, who survives. Also surviving are 4 sons (Edwin, Ernest, Oliver, and Carl), 3 daughters (Dorothy Yoder, Mary Alice Handrich, and Grace Handrich), 26 grandchildren, 9 great-grandchildren, one brother, and 5 sisters. Funeral services were held at the Larrison Funeral Home, Nov. 13, in charge of Virgil S. Hersberger; interment in the Fairview Cemetery.

Lengacher, Amos, son of Christian and Margaret (Delagrange) Lengacher, was born on Aug. 28, 1916; died of cancer at Lutheran Hospital, Fort Wayne, Ind., Nov. 12, 1973; aged 57 y. 2 m. 15 d. On Aug. 20, 1938, he was married to Fannie Miller, who survives. Also surviving are 3 daughters (Lois — Mrs. Richard Delagrange, Ann — Mrs. Richard Reschley, and Donna — Donna (Donald Ramey), 5 grandchildren, 5 brothers (Henry, Joe, Vic, Ben, and Mart) and 4 sisters (Leah — Mrs. Robert Sprouls, Em — Mrs. Rudy Kraly, Marie — Mrs. Vernon Delagrange, and Marian — Mrs. Louis Delagrange). He was a charter member of Central Mennonite Church, where funeral services were held on Nov. 15, in charge of Wayne Goldsmith.

Nofziger, Marlin, son of Olen and Sarah (Roth) Nofziger, was born near Wauseon, Ohio, Aug. 13, 1946; died as a result of accidental drowning near Crested Butte, Colo., Sept. 13, 1973; aged 27 y. 1 m. On May 30, 1969, he was married to Judy Hartzler, who survives. Also surviving are his parents, 3 brothers (Corwin, Allen, and Mark), one sister (Mrs. Janice Kreider), and his maternal grandmother (Mrs. Emma Roth). He was a member of the First Mennonite Church, Denver, Colo., where memorial services were held, in charge of Kermit Derstine. Another service was held at the West Clinton Mennonite Church, Pettitsville, Ohio, in charge of Ellis Croyle; interment in the Pettitsville Cemetery.

Nofziger, Pamela Irene, daughter of Corwin and Patsy (Smith) Nofziger, was born at Denver, Colo., Dec. 29, 1972; died after a few days' illness from spinal meningitis at Children's Hospital, Denver, at the age of 9 m. 3 d. Surviving are her parents, one sister (Paula), maternal grandparents (Mr. and Mrs. Robert Smith), paternal grandparents (Mr. and Mrs. Olen Nofziger). Services and interment were at Memorial Gardens, Northglenn, Colo.

Sauder, Marie Elizabeth, daughter of Floyd and Huldah (Baer) Sauder, was born at Archbold, Ohio, Apr. 16, 1942; died at her home on Nov. 19, 1973; aged 31 y. 7 m. 3 d. Surviving are her parents, and 3 brothers (David, Charles, and Jim). Funeral services were held at the Central Mennonite Church, Nov. 22, in charge of Charles Gautsche, Roy Sauder, and Dale Wyse; interment in the Pettitsville Cemetery.

Cover: "Christ and the Fishermen" by E. Zimmerman, Gramstorff Brothers photo. Page 944 by Paul M. Schrock

calendar

Ministers' Week, "The Church Alive." Eastern Mennonite College, Harrisonburg, Va., Jan. 21-25, 1974 Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 26-28.

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items and comments

"Festival of Life" to Protest Abortion

Thousands of pro-life advocates across Canada were expected to converge in Ottawa, Ont., for a "Festival of Life" rally, Nov. 1-3, to protest the nation's liberal abortion laws.

The rally would include a march on Parliament Hill, where flowers will be placed on the lawn "in memory of the 40,000 unborn children who were aborted in Canada last year."

"We hope this festival will stir the apathetic, good people of this country into taking action in insuring that this right to life is maintained," said Dr. Heather Morris, president of the Alliance for Life in Canada. She said the majority of Canadians believe in the sanctity of life and are seeking positive solutions to abortion.

The Festival of Life was sponsored by all Canadian pro-life groups, with 20,000 registered members. Seeking to show the government that "thousands care," they believe that the right to life begins at conception and extends to the time of natural death.

"This forum will hopefully warn Canadians of the results from the careless discrimination against the unborn who are being slaughtered for the social, psychological convenience of others," Dr. Morris said. "We must have legislators and policy molders in every walk of life who are aware of the utmost necessity in providing equal care and protection under the law for every member of our human family, regardless of their age or infirmity."

Under Canada's recent amendment to the Criminal Code, therapeutic abortions are permitted if a committee of three doctors agree that the life or health (mental or physical) of the woman is endangered.

Seeks to Abolish High School ROTC

A group of clergymen and members of Arizonans for Peace have launched a drive to remove the Junior Reserve Officer Training Corps from Maricopa County's high schools.

Frances Lyster, a member of the Women's International League for Peace and Freedom, said, "ROTC teaches that war is a legitimate way to solve conflicts between nations, and we don't accept that."

Rev. Eugene Lichty, chairman of the group said the 12-member committee believes JROTC "encourages the avoidance of basic moral issues, is of questionable educational value, and furthers the militarization of American society."

Mr. Lichty, pastor of the Lynnhaven Community Church of the Brethren, said he became concerned "when my own boys who attend Alhambra School announced there would be an ROTC program offered there this year. This came without any knowledge to us as parents."

JROTC is offered as an elective course at seven Phoenix Union High School District high schools, including Alhambra and four other high schools, he said.

Dismantle Pentagon Says Stringfellow

Impeachment of President Nixon alone would not be enough to deal with the "twisted morality of Watergate," according to lay Episcopal Church theologian and attorney William Stringfellow.

The constitutional crisis represented by Watergate was perpetuated in large part, Mr. Stringfellow said, by the "de facto government—the Pentagon, the CIA, and the industrial-military complex."

Along with impeachment of the president, he advocated "dismantling the Pentagon and abolishing the CIA." Mr. Stringfellow believes the Pentagon, the CIA, and certain other agencies of government to be personifications of "demons" who exert undue control over people.

He said, "The American vanity as a

nation has, since the origins of America, been Babylonian—boasting, through presidents, often through Pharisees within the churches, through folk religion, and in other ways, that America is Jerusalem. This is neither an innocuous nor benign claim; it is the essence of the doctrine of the Antichrist."

Critical of Charismatic Movement

The American Council of Christian Churches said in Ames, Iowa, that it does "not believe the contemporary charismatic renewal movement is in harmony with the Word of God."

A resolution on the charismatic movement was adopted by the annual meeting of the Fundamentalist organization which represents 12 small denominations and associations of churches.

The council was established in 1941 and was long associated with Dr. Carl McIntire, the ultra-Fundamentalist radio preacher.

Resolutions critical of the World Council of Churches and Key 73, the broad-based evangelistic campaign, were also passed.

Against "Liquor-by-the-Drink"

In what a leader of "dry" forces has described as a "victory for the church," North Carolina's voters overwhelmingly rejected a measure to permit sale of liquor by the drink.

A state-wide referendum to provide for local-option drink sales was defeated in 97 of the state's 100 counties. Vote totals showed about 670,000 against and 300,000 for the measure.

Rev. Coy Privette, pastor of North Kannapolis Baptist Church and president of the interdenominational Christian Action League, commented, "At a time when people are saying the church has lost its influence and is losing its impact, we feel that this vote is saying that the church still has a voice and is willing to get involved in a controversial matter like this."



To honor
the birth
of the
Son
of
God
(Mt. 2:9-11)



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of how
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The Best Christmas Gift for 1973

The Matthew account of the birth of Christ records the visit of the wise men from the East. We learn that they offered gifts to the Baby Jesus — gold, frankincense, and myrrh. It is clear that this story has had a tremendous popular appeal. Matthew doesn't tell us how many wise men there were, but long ago someone decided that since there were three gifts there must have been three men. They even gave names to these men — Caspar, Melchior, and Balthazar.

The gifts of these men have stimulated millions to give gifts at Christmastime. This has resulted in a huge upsurge of retail sales during the month of December in many countries. For example, even in Japan, a country with only one half of one percent of the population professing faith in Christ, the big department stores are richly decorated to stimulate Christmas sales.

The magi visited Christ after His birth, but we give our gifts before December 25. If we followed the wise men of Matthew 2 we would celebrate Epiphany rather than Christmas. In the Eastern Church calendar this comes twelve days after Christmas. In Ethiopia it is a very important celebration.

Mark and John do not have the usual Christmas story at all. Luke says nothing of the visit of the wise men nor of gifts to the baby Jesus. But Luke has much to say about what went on before the birth of Christ. Out of these early verses in Luke we have some of the great hymns of the Christian church: The Annunciation (Lk. 1:28-33): "He will be great. . . . He will be . . . king . . . forever"; The Magnificat (1:46-55): "The hungry he has satisfied with choice gifts, but the rich he has sent empty-handed away"; The Benedictus (1:68-79): "A new day from on high will break on us . . . to direct our feet into the path of peace."

I would like to suggest that following these hymns of Luke may be more helpful to us in Christmas 1973 than trying to outdo (among our own friends and relatives) the wise men of Matthew 2. The Quakers sometimes have creative solutions to problems. Here are a few specific Quaker suggestions which I think agree with Christmas according to Luke.

1. Remember the COs who have fled to Canada and those who are imprisoned in the United States. Many have

forgotten these courageous men. But Mary said that God exalted those of low degree. Isn't this prophetic for the fugitives of our own day? Wouldn't amnesty be a wonderful Christmas gift for 1973?

2. Remember the civilian prisoners in South Vietnam and their families. Responsible independent agencies estimate that these prisoners number from 100,000 to 200,000. They are professors, students, laborers, farmers, civil servants, lawyers, writers, religious leaders — anyone who dared criticize the South Vietnam government too openly. Freedom is what they most desire.

3. Remember the people in our own prisons, the "common criminals." Let us give them our friendship, our love, our concern.

We have lived in an economy of abundance, what Galbraith calls the "Affluent Society." For years we 6 percent of the world's people have used 40 percent of the world's goods. And now at this Christmastime we are faced with the stark realization that shortages are developing in the world's resources. We can't have all we want if other nations are to get all they want.

So far the major shortages are contrived. They are the result of the intransigence of the Arabs with their surprising newfound unity and power. Perhaps they are also the results of the greed of our own oil companies. We are not sure about this. But I think we ought to be grateful to the Arabs and the oil companies. If we can believe the economists at Massachusetts Institute of Technology, we will face severe shortages before two more decades have passed away with or without a boycott. Our response to the present shortages may be a dress rehearsal for problems you and I, or at least our children, will have to face in the next 20 years.

The best Christmas gift for 1973 is a creative answer to the question: How can we live more simply? How can we use less of the material resources of a finite planet? I tell my economics students that we must shift from the production of goods to the production of services. Could we in 1973 and beyond celebrate Christmas through following Luke 1 rather than Matthew 2? Could we give services, our personal services, rather than material gifts? — Carl Kreider, chm., Mennonite Church Gen. Bd.



We Must Love One Another or Die

A Christmas Meditation for Every Day of the Year

by Robert McAfee Brown

Christmas is a time when we indulge our sentimentalities. We see pictures of the helpless "Babe of Bethlehem" and are charmed, forgetting that the helpless Babe ends up on a cross, the first-century equivalent of an electric chair. We read about "gentle Jesus meek and mild" and forget about what T. S. Eliot called "Christ the tiger." We enjoy the rich pageantry of the visit of the Magi in the first part of Matthew 2, and overlook the sequel, the slaughter of the innocents, in the latter part of Matthew 2, where it is reported that Herod, in a fit of rage, killed all the male children under two years of age because the Magi had tricked him.

We extend the sentimentalities into the later events of Jesus' life. We become so inoculated by paintings of an effeminate, golden-haired nineteenth-century Nordic Jesus that it is almost inconceivable to us that such a one used a whip, in a spirit of righteous indignation, to drive loan sharks out of the temple. We are so used to thinking of Him as mild and milquetoast that we find it hard to think of Him excoriating the Pharisees for their hypocrisy, repeatedly referring to them as "blind guides" and "blind fools" (check the handy collection of imprecations in Matthew 23). We move easily to visions of Easter Sunday morning (presented to our minds in widescreen, living technicolor), forgetting that resurrection is preceded by death, and that in this particular case the death was a

grisly one, enacted on a city dump heap under barbaric conditions that can disturb the stomach even of one who has seen a freeway accident.

But at one point we refuse sentimentality. We never allow to intrude into our interpretations of Jesus' teaching. At that point we become hard-nosed. At that point we remind ourselves that all the love business has to be understood metaphorically, or viewed as an instance of Oriental hyperbole, or pruned away so that it won't make unpleasant demands upon us. At that point, reversing our field, we declare Jesus to be the sentimentalist, and dismiss Him as visionary and impractical, so that we can get on with the business of living in the hard world His love commandment fails to understand.

This betrayal of love is the ultimate betrayal. Because of it, men have slaughtered their fellowmen in the name of the Prince of Peace. Walls of unscalable height have been erected between men and between nations. To the early Christians, the cross was a symbol of the love of God for man, but later Christians did things under the sign of that cross that made it to Jews a symbol not of the love of God for man, but of the hatred of man for man. Of the instrument of their own liberation, Christians fashioned an instrument of others' persecution. In the name of the God that cross revealed, German soldiers inscribed "Gott mit uns" on their army uniforms and went into bayonet battle with French soldiers whose priests had assured them God was on their side. A vicar of Christ on earth praised Mussolini for his invasion of helpless Ethiopia. "German Christians" hailed Adolf Hitler as a new messiah and acquiesced in his systematic liquidation of the Jewish people.

These things, and many more, we Christians have done in our disavowal of sentimentality, and yet every Christmas we turn to the trees and the creches and the carols (tremolo, please, on a Hammond organ) and for that one day become sentimentalists once more, after which we resume the hardheaded role from which our sentimentalized Jesus would presumably lead us, were we not on our guard.

It would appear that we have things exactly backward. For His teaching, which we dismiss as sentimental, is actually the most hardheaded kind of realism. And His life, which we sentimentalize, is almost brutally realistic.

In his *New Year Letter*, W. H. Auden, remarks, "We must love one another or die." Surely the options are that stark. Auden wrote his line shortly after the beginning of World War II, when Western man seemed about to enter a new Dark Age. In the 1970s we are, if anything, closer to a Dark Age than even Auden could have supposed in 1939. There is the realistic possibility that this has happened to us not due to an excess of love but due to a deficiency of love. Our history has not been a

record of practicing love and thereby showing our sentimentality; it has rather been a refusal to practice love, thereby unmasking our brutality.

All of which, in turn, can be sentimentalized. In a day when churches are accused of becoming "too involved in political issues," it is clear that the charge is not only trivial but inaccurate. If the churches are to be faulted, it is not from overinvolvement in the political arena, but from underinvolvement.

It is one thing to say, as followers of Christ quite glibly say, that love should be operative in human relations, both individual and corporate. This can be said with little pain and produce equally little response. But it becomes desentimentalized when it is spelled out in concrete terms. And we resent such rude intrusions. Love in the abstract, confined to the churches and pulpits, is fine. But let love be translated into a specific attitude toward, let us say, fair housing legislation, and howls of protest result. Or let it be suggested that love must be extended to dark-skinned peoples in Vietnam, and this makes love so specific and so demanding that people wince.

In such situations, love is no longer vague and pious. It is a crushing demand. Whatever else it may be, it is no longer sentimental.

Is peace on earth just a dream? It will be a dream as long as people insist that love is just a dream, as long as they insist that it be kept isolated from where men live their lives and make their decisions, as long as they pretend that it is only an "ideal," as long as they are afraid to translate it into justice, as long as they refuse to understand it as a simple description of the terms on which life must be lived if men are to survive and life is to be more than a way station on the path to self-destruction.

We have reversed our priorities. Our sentimentalities have blinded us to the fact that behind the manger lies the shadow of a cross, and that in front of the love commandment lie a host of obligations that must be embraced, if we wish to live in love. For if we refuse to embrace them, we will die in hate. ☩

Gospel Herald

Daniel Hertzler, Editor

David E. Hostetler, News Editor

Volume 66
Number 50

The Gospel Herald was established in 1908 as a successor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Mennonite Publishing House, 616 Walnut Avenue, Scottsdale, Pa., except the first or second Tuesday in July and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$6.75 per year, three years for \$17.55. For Every Home Plan: \$5.30 per year mailed to individual addresses. Eighty Percent Plan: \$5.55 per year to individual addresses. Gospel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address should be requested six weeks in advance. Send all material for publication to Gospel Herald, Scottsdale, Pa. 15063. Second-class postage paid at Scottsdale, Pa. 15063. Lithographed in United States.

Robert McAfee Brown is a professor at Stanford University. The article was first published in *California Living*, December 24, 1967. Used by permission.

The VS Cover-Up

by Nelson Good

Cover-ups of growing proportions have been happening for some time in VS circles. At this time it is impossible to determine how widespread the cases may be, but the very character of the cover-ups suggests that they implicate numerous persons—some very deeply involved with VS and some only distantly connected with VS.

The cover-ups have to do with two aspects of VS life. First, there seems to be an intended scheme to promote a false image of VS. Second, there is an apparent but subtle attempt to repress much of the knowledge gained through VS experiences.

Cover-Up 1. VS is an abbreviation for the name Voluntary Service. Persons enrolled in VS are frequently referred to as volunteers. Usually the term voluntary refers to a personal choice to do or be something even though the person or persons volunteering receive little, if any, personal gain from the actions—especially not material or financial gain.

On first glance VS appears to fulfill this definition of Voluntary Service. For example, to become a VSer one gives up all personal income except for the \$15 or \$25 monthly allowance, is willing to leave home and live in a less desirable setting, postpones educational and career ambitions to serve where most needed, etc. To be sure, to become a VSer one must voluntarily give up a lot of personal gain. But really how much?

Is not this image a cover-up? Let's get just a little below the surface. It's true that VSers receive only \$15 or \$25 allowance each month, but the full cost of living is presently running nearly \$200 per month per VSer which is about equal to a \$10,000 income for a family of four—certainly much more than many Americans have to live on, not to mention the rest of the world.

In some sense VSers must postpone educational and career ambitions, but for many persons VS provides exposure and experience that are real assets to these ambitions. In fact, due to the high unemployment rate among young people, VS often provides challenging job opportunities that would otherwise not be available.

Even a few VSers may use VS as a convenient way to break away from their homes, although young people today have found many other ways to do that.

Well, what's the big cover-up? Simply that VS offers

more personal benefits than its name suggests or most of us admit. Many more benefits could be pointed out if space allowed. I personally think it's great if VS provides personal benefits as long as they are in tune with a servant life-style. But let's not deceive ourselves or others regarding the existence of VS benefits.

Cover-Up 2. For years VSers have been exposed to countless human needs and hurts prevalent in our world—poverty, hunger, loneliness, inequality, racism, spiritual deprivation, ignorance, and one could tick off many more. They've not only had direct exposure to many of these problems but have become aware of their own positions of advantage and privilege.

Fortunate or unfortunate—has the exposure and awareness we've been afforded through VS really made a difference? Has there been a fundamental change in the life-styles and commitments of our congregations? One would expect a church that risked sponsoring a VS program would be ready to respond to truth learned through that experience. Certainly a church wouldn't concentrate its energies on becoming richer and more affluent if it had learned through its service programs that poverty was increasing throughout the world—and yet Mennonites are living better than ever.

What is happening? Why haven't VS and related service programs made much impact on our churches? Certainly we've had enough exposure and awareness. Every year more VSers are exposed to all types of human tragedy. Each year we as a church live much as the year before—perhaps even with a little more in hand.

As a boy I recall hearing the prayers of gray-headed preachers acknowledging that our lines had fallen in pleasant places. There was a sense of awe and humility conveyed with those prayers. Now those same prayers, if prayed at all by us moderns, seem to smack of arrogance—as though God and the world owed us our hard-earned positions, salaries, and houses.

There must be a massive, continuing cover-up. Somehow the truth about our world remains hidden from us. It seems clear that VSers are not saying what they know. Perhaps there is an organized attempt to cover up the truth. I think we need a thorough investigation into the matter and exposure of the guilty.

Cover-up 1 is serious but Cover-up 2 is sadder. Perhaps it's the sadness that brought tears to Christ's eyes as He wept over Jerusalem.

Nelson Good is a Voluntary Service area administrator living in Washington, D.C. His article is reprinted by permission of *The Volunteer*.



AFRAM Report

by Ruth and Blair Seitz

The first meeting of black Mennonites from Africa and North America, AFRAM produced no resolutions on church policy but struggled through the pains of differences to a rare celebration of brotherhood. As brothers with conflicting views clasped each other in forgiving prayer, the conference became a "meeting of hearts at the cross."

The idea for an African Afro-Americans Inter-Mennonite Unity Conference was born at the Ninth Mennonite World Conference in Brazil last year. Fifty-three delegates from the four corners of Africa and the U.S. met from November 4 to 10 at Nairobi, Kenya, to initiate "a search for commonalities that would lead to communication" and to work at strategies for black church development.

Individual reasons for coming ranged across a much

broader spectrum. Generally, North American black pursued an experiential knowledge of their heritage. A bridge linking them to Africans was of paramount importance — "I wanted to restore my broken culture by affirming black Christian brotherhood."

A few wanted to move beyond fellowship to a unifying administrative structure. "As over 40 percent of the Mennonite world population, we blacks shouldn't let whites wield their influence without our sharing the decision-making."

"It was a long-awaited chance for us black Americans to discuss issues with brothers who are on a similar economic level. It's too hard to accept guidelines set up by the privileged."

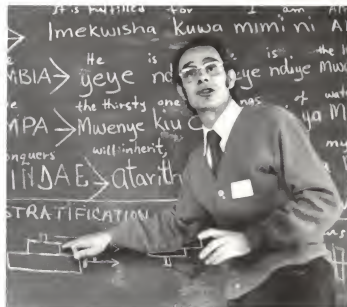
Africans arrived on the scene more cautiously, several just recently learning of non-African black Mennonites. Some were unaware of the racial problems in the U.S. and had difficulty understanding the situation. Others felt

Ruth and Blair Seitz are a writer-photographer team living in Nairobi, Kenya.



Far left above: Afro-Americans and a Somali delegate rally around some new Swahili songs. Below: Afro-Americans John Powell and Eugene Norris sing "Jesus, help us . . . from our blindness set us free." Left: Tanzanian choir members provided Swahili songs with actions.

Above: Pastor Raymond Jackson of Philadelphia: "As Christians, we usher in Christ's will here. Like Zacchaeus, Christians must be a part of social leveling." Right above: Don Jacobs: "Christians can't escape social stratification . . . they are completely in society—be it elite or disadvantaged—and yet completely in the kingdom of God." Right: A Zairian delegate makes a point regarding capitalism while the French translator listens intently.



that colonialism had brought some of the same problems to their countries.

Speeches on evangelism, economic development, and Christian education, as related to black Mennonites, were followed by small-group discussions. These surfaced some common concerns and differences in church situations.

Black Americans identified with some Africans' financial frustrations. A pastor of a ghetto church: "We get mission funds with strings attached to put Band-Aids on a dilapidated building."

Other black Americans confessed that a welfare mentality has hindered ambitions in their communities for self-sufficiency; thus only three out of fifty-six black North American Mennonite churches are self-supporting.

Ethiopian and Zairian delegates felt the financial burden of inherited institutions. "Because white missionaries came from an elite society, they imported schools and hospitals that are beyond the means and administrative ability

of our local church. We felt guilty when we couldn't share the cost equally with the mission board."

A Central African felt that the local church must alter its structure by working at a community level. Also, "the economic disparity of a whitewashed mission compound in the middle of mud huts makes it easy for the local Christian to rationalize against giving and to aspire to share the luxurious life of the missionary." At the same time there was appreciation for the missionaries' sacrifices.

Another African found an escape from this economic trap. A loan enabled him to start a profitable farm. Now he returns his pastor's salary for the training of other church leaders.

Apart from this commonality, there were varying reactions on church power. Sharp dissent followed the introduction of a proposal "to liberate our church from external forms of religious culture. . . ."



The Cooks from Chicago follow the reading of Ephesians 2: "... making us all one family, breaking down the wall of contempt. . . ."



After the Tanzanian delegation stood against a resolution, Hubert Brown (right) sought Bishop Kisare's feelings. "I will listen to you black Americans until your problem has entered my body, but. . . ."

Nigerian: "Because Mennonite missionaries first studied us, we have a church organized in harmony with our culture."

North American: "We're saying to the whites, 'Please meet us halfway.' For years I've been singing hymns of European tradition, and I enjoy them. But when I sang 'black songs' one time at Mission 72, I was severely criticized. . . . Why must we always be patient and humble?"

Tanzanian bishop: "I perceive as an elder that you want us to be part of your problem back home. . . ."

The Tanzanians did not share a need for adopting new forms of worship. "You hear our music; it is ours, not what the missionaries brought."

The two continental groups intersected around music and rhythm. While the Tanzanian choir rendered dramatic songs of Bible lessons in three-part harmony, black Americans enthusiastically joined in the clapping and praising. A Zambian noted that a yodel is an expression of feeling God's Spirit in their church.

The Cushites from Ethiopia sang a slow-paced Amharic liturgy in unison. After a rousing "Thank You, Thank You, Jesus" in English, Swahili and French an Ethiopian confessed, "This is the first time I experienced all my organs singing."

Tanzanians rejected the use of drums in worship because they were rooted in tribal customs associated with a

life of sin. Nigerians find drumming a meaningful worship medium. Black Americans want to establish their music as an acceptable mode among Mennonites.

After a painful session blocked by disagreement on whom a future AFRAM should include, Tanzanians' decision to abstain on any resolution action "until we get a consensus from the people at home" aroused some thoughtfulness on community. "We black Americans assumed we knew more about the African church than we did. The Africans are admitting they don't know us. Understanding is a process."

Backed by a deep commitment to the Mennonite Church at large they abandoned all efforts for concrete resolutions which would have provided cultural exchanges, black missionary exchanges, and a commission to work at common church problems. Instead, they suggested meeting again within two years. "It's the only thing Tanzania can agree to now, and we want them."

A similar proposal by the second resolutions committee was accepted by all delegates, and the following steering committee was chosen: John Powell, executive secretary; North America, Jerry Hughes; West Africa, Isaac Sackey; East Africa, Tesfatsion Delellew; and South Central Africa, Mutombo Mpanya.

The Friday night catharsis brought out personal anguish and healings that had previously stayed buried under intellectualizations.



A moving together began with the request, "Come and lay your hands on us. I need your prayers to break hard feelings toward this brother."

Kenyan: "God in our spirits is like a chain linking me to you and you to Him. I feel fear breaking the chain; it is not of God."

Afro-American: "The hard feelings I have against some people here are blocking me from praising God. Forgive me..."

Somali: "As a Muslim, I gave up my blood brothers for Christ. I asked God for a family, and I've found one."

Tanzanian: "Forgive me, but I felt most of you were bypassing me. I had hard thoughts, but I can't go back

to where I was before I changed directions with Jesus."

Afro-American: "I still have bitter feelings. My intellect—all the ugly history I know—gets in my way. For a long time I couldn't smile because of the hurt. Now I can..."

With root-deep healing after prayer, individuals moved to each other in hugs of confession and tears. Without their individual problems solved, but armed with this breathtaking affirmation of brotherhood, delegates left with a new base for personal freedom.

AFRAM: A Personal Response

by Hubert L. Brown

There were many high points at the AFRAM conference. Significant issues were raised and discussed; persons dialogued across deep, diverse experiences; affirmations of the theme "For Freedom Christ Has Set Us Free" permeated the entire conference. In returning home I am certain all of us who attended find it difficult to report on what really transpired at the meeting. There were over eighty persons in attendance. Some as delegates, others as observers, but for each I believe the conference had a deep meaning. Persons from eight different countries in Africa attended, along with Afro-Americans from as far west as Los Angeles and as far east as Philadelphia. And conclusions as to what really happened will inevitably vary as did the personal transformations which occurred.

Throughout this past Thanksgiving week I have been trying to sort out my own personal feelings in relation to the conference, particularly in light of the numerous inquiries I have received. No specific question has been asked of me — simply vague questions such as "How was your trip?" and "How was the conference?" In attempting to answer those questions and some other specific questions I thought it would be good to list several significant aspects of the conference and moments where the essential meaning of AFRAM was focused for me.

Some background into the purpose of AFRAM might be helpful at this point. The preconference literature developed by the planning committee and sent to each delegate defined the purpose of AFRAM as "an attempt to bridge gaps which have existed between Africans and Afro-Americans." AFRAM was viewed as a vehicle to make African and Afro-American Mennonites more aware of each other and a tool aimed at finding ways in which the two could be mutually beneficial to each other. Personally I saw the purpose of the AFRAM meeting as an instrument to bring peoples of African descent into closer touch with each other.

What Purpose for AFRAM? One of the major questions which needed to be answered at the conference revolved around the purpose or aim of the conference. AFRAM delegates needed that question to be solidly answered. Thus there were many hours of input but few messages

touched upon the meaning and purpose of the meeting. Throughout the week we heard messages relating to: Evangelism Techniques in the Black Communities, Economic Development, Christian Pacifism and the Third World, Black Christian Education, The Church and Salvation, and a number of smaller topics ranging from: Church Growth and Christian Stewardship to Black People in the Bible. The presentations provoked new insights and much conversation.

In his keynote address to the AFRAM conference, Isaac Sackey of Ghana spoke of *ururu* — the Swahili word for "freedom." Sackey opened by saying, "I want to speak on the freedom that Christ gives to the whole man." Later he said, "Since we have been freed from the slavery of sin, what remains now is to be freed from the traditions of Anglo-Saxon, Western pattern of Anabaptism." He added, "We need to explore the Scriptures prayerfully and determine the best Anabaptism can offer for the world in general and black people in particular."

I was particularly stimulated by some comments from Negash Kebede's (Ethiopia) presentation, entitled "Black Christian Education": "One of the special tasks, therefore, of black Christian education should be to restore confidence in the black man so that he knows that God has made all men to have dominion over the earth and subdue it." Kebede also spoke of not being afraid of knowledge: "To be afraid of knowledge because of the dangers of deviation from the faith is to limit the power of God. God, who is with us when we are ignorant, will also be with us when we learn more." He also said, "We need education in order to know how to make the best use of the gifts that God has given us."

Nonblacks also made contributions to the conference. Don Jacobs presented a paper on "Christian Pacifism and the Third World." He defined in anthropological terms the stratification of our world community, followed with a theology for kingdom persons. Jacobs stated, "The citizens of the kingdom of God refuse to be intimidated by the enemy's anger. While tempted to hate they respond in love. They will not be degraded by using the means of the enemy. Their 'way' is the 'new and living way'." . . . The other nonblack, Paul Lederach, spoke about

Christian education and of what goes into the development of Sunday school curriculum.

After each major input in the morning, discussion groups met to share the meaning and implication of the address, also to suggest helpful directions in relation to each talk. The youth choir from the Tanzanian delegation provided the group with an opportunity to share in some Afro-American folk singing called "soul." The indigenous gospel music served to unite all of us, irrespective of our language.

On two afternoons a "Forum on Relationship" was held for the entire group to discuss the issue of relationship. One afternoon was spent touring Nairobi with many of the delegates visiting in Mennonite folk homes for the evening meal. Generally our evening services were less rigid than the morning. One evening a surprising event took place: the renaming of John Powell. All delegates took part in the ceremony by choosing the name Sebsebe Samantar for John Powell. The name is to indicate a closer bond to the Africans.

An International Resolutions Committee. Early in the week an international resolutions committee was set up for the purpose of suggesting resolutions based on what was heard throughout the week. Serious polarization emerged when the committee presented a list of resolutions they felt the group was seemingly saying all week. Intense discussion ensued and no agreement could be reached on their proposals. Later, after much debate, a new resolutions committee was established and after a time of genuine listening, sharing, and waiting on the Lord, new resolutions were presented and adopted.

There were many rewarding occasions for me. However, I can think of two times at the conference where I personally was moved to a greater understanding of the meeting for my own life. The one occasion was on Saturday night where we joined together in a circle for a communion and foot-washing service. The beauty of this service can only be understood by the fact that the night before the entire group came together in a time of sharing and reconciliation with each other. Several false assumptions by Africans and North Americans on the nature of our relationship in the Mennonite Church had been made.

The assumptions led to misunderstanding and it was the Friday night time of confession and tears, affirmations and respect, that led to the beauty of the humility of washing each other's feet. The communion service signaled the beginning of a positive, brotherly, Christ-centered relationship. It seemed as if the communion service was, after all, the real essence of African and Afro-American unity. We each had to learn from the experience and mind of the other. While both of us are of African extract, we have had years and miles of diversity separating us from total kinship and acceptance. Even so, we have two things in common—our life in Christ and our blackness.

At the conference I also discovered a new sense of warmth for my white brothers. This is a very hard statement to make, but it is true. One such person was Hershey Leaman, who worked tirelessly for our accommodations in Kenya. One afternoon Hershey and I stood on the hillside of the camp and he spotted a tree standing far off beyond the chapel. The tree stood rather lean and tall, majestic in beauty and stature. All of its branches were high to the top of the tree. Hershey explained that he had never seen a tree like that. He did not know its identity but it had an unusual and unique attraction. Later, I shared with Hershey that to me the tree had tremendous significance. I likened it to the Afro-American in Africa, having no real identity. He is a stranger, yet he belongs. The tree seems to summarize for me the events of the week. As we left the conference, by bus descending down the winding mountain road, I watched the tree from my window. I thought of a poem I had written entitled "Black Tree." The poem is:

Black tree
Stand tall with yr/
Sure blackness
Synthesis of hard joy,
Depth of hurt,
Anger & sorrow
Intensity of balance.

You giver of radiant shade
Stand tall with yr total blackness
Your personality in rhythm,
Soul force & strength of ecstasy
Yr vision absolute
Stand tall,
& be yr black self
24 hrs a day.

A New Page in History. The AFRAM Conference did much to strengthen the awareness and understanding of Africans and Afro-Americans. The conference created a new page in the ongoing stream of Mennonite history.

The AFRAM conference had an immeasurable and memorable impact on me. It served as a way of getting in touch with a whole new set of brothers and sisters and a way of getting in touch with myself. One of the resolutions adopted expressed thanks to God for the blessings received and spiritual renewal experienced and thanks, too, to those who supported the conference, and special thanks to executive secretary John Powell for his work. It was fitting, too, that the resolution calls for a similar conference to be held "in order that these blessings may not be lost."

The conference resolutions concluded with a statement which I feel best sums up all that really happened: "We feel that the participants of this conference have experienced a spirit of unity and brotherhood that has transformed our lives and will affect our future service for Christ."

Two-year Career Programs at Hesston College



A four-year liberal arts education is not for everyone. Maybe it's a question of not having the time, the money, or you just aren't sure a college education is for you. Hesston is for those who want a two-year Christian campus. You can select a two-year transfer plan or choose one of 13 two-year career programs.

In the last ten years Hesston's enrollment has doubled. That says something about the kind of college it is. Listed below are 13 two-year career options:

Production Agriculture

For the person who will return to the farm as an operator. An Agribusiness option is available for the person who will be involved in an agricultural business. A two-year transfer program is another agricultural option.

Automotive Power-Technology

For the young man seeking a career in the automotive servicing fields as a service manager, service technician, sales representative or related vocation.

Aviation

Ground school and flight training prepare the student to take the FAA's examinations leading to the following ratings: private pilot, commercial pilot, instrument rating, and flight instructor.

Bible and Christian Service

A combination of courses including psychology, sociology, history, speech, writing, church ministries and a heavy emphasis on Bible. This can be transferred to other colleges if one wants to continue schooling in this area.

Business-Middle Management

Intended for those interested in retailing, operating a franchise, managing a small business, or working in middle management in a larger firm.

Business-Middle Management with Computer Emphasis

Similar to above, but includes more computer courses done on the IBM System 3. For the person moving into the in-service training program of the data processing department of the hiring institution.

Building Technology

For persons pursuing a career in the building trade, mobile home, and modular construction fields. Offers well balanced combination of building trades, electrical, business, and related courses.

Child Care

Open to men and women with emphasis on child development, child rearing, and learning for the preschool child. Graduates will be ready to work in most states in day care centers and

nursery schools, and when under the supervision of qualified teachers, in kindergartens. Also a stepping-stone to a four-year degree.

Electronics

Program gives the student a balanced education with general education courses, electronics courses, and on the job learning and earning experience. Leads to an F.C.C. license.

Homemaking

Here is a serious approach to creating strong homes. A package of home economics, child care and other courses to prepare a young lady for a career as a mother, homemaker, and useful Christian citizen.

Nursing Program

Open to both men and women. At end of two years graduate is qualified to take state board examinations to become a registered nurse.

Professional Secretary

For the person who wants to excel in the office. There is enough actual work experience to prepare the student for a responsible personal secretary's position.

Social Work

The social work technician is trained for specific tasks such as interviewing, group work, and community development. He will function as part of a team supervised by a master of social work. If at some point a student should decide to advance on the social work career ladder, he will be accepted at most colleges or universities at the junior level with full credit.

Hesston College has a strong tradition of commitment to the Christian faith. Through its competent, Christian faculty, a curriculum designed for the current needs of youth, and activities on and off campus, the college encourages each student to put his faith to work in our needy world.



HESSTON COLLEGE
HESSTON, KANSAS 67062

Accredited by the North Central Association
of Colleges and Secondary Schools

Mutual Aid Beams at Congregations



These men were elected to serve as the board of directors of Mennonite Mutual Aid in meetings held in Rosemont, Ill., Nov. 30 to Dec. 1. Front row, from left: George Dyck, MD; William Zuercher; Orval Shoemaker; J. Robert Kreider, recording secretary; Abram Hallman, chairman; William Dunn, vice-chairman; Howard Raid, and Larry Newswanger. Second row: Edwin Karber, Luke Birky, Samuel A. Spicher, Maurice L. Stahly, Fred Lehman, R. Wayne Clemens, Paul S. Gross, Justus Driver, and Peter Funk.

Delegates to the fifth biennial Mennonite Mutual Aid Association assembly at Rosemont, Ill., Nov. 30 to Dec. 1 unanimously elected a 17-member board of directors for the agency. The 17 represent the Mennonite, General Conference Mennonite, Mennonite Brethren, and other related groups which share in the mutual aid services.

Hallman, chairman of the Board of Miller-Hess Company and MMA Board chairman for the last nine years, was reelected. Dunn, who is administrator of the Mennonite Hospital in Bloomington, is the new vice-chairman. Kreider, business manager of Goshen College, was named recording secretary.

In action taken by the new Board, four members of the Mennonite Mutual Aid staff were appointed officers to implement board policy and control. Harold Swartzendruber, MMA general manager for nearly 20 years, will also serve as Association president. Dwight Stoltzfus, director of field services, was named vice-president. The other officers are LaMar F. Reichert, director of mutual aid programs, secretary, and John H. Rudy, director of financial services, treasurer.

In his report to the Board and delegates, Swartzendruber cited the steady growth in Mennonite Retirement Trust,

Mennonite Automobile Aid, Mennonite Foundation, and Mennonite Mutual Aid Association.

"The Local Congregation: An Effective Branch" was discussed at length in the delegate assembly following a presentation by Earl Sears, educational director for MMA. The delegates recognized the importance of the local congregational unit and encouraged the staff to stimulate and strengthen mutual aid activities on the local level.

Willis Breckbill of Louisville, Ohio, conference minister for the Ohio and Eastern Mennonite Conference, also emphasized the importance of the local congregation in his devotional addresses.

Ruben H. Friesen, Aurora, Neb., was reelected and H. Ralph Hernley, Scottsdale, Pa., was elected to represent the delegates on the Fraternal Fund Activities Committee. The fraternal fund is tax-exempt money which is made available to congregations and conferences by MMA for creative projects.

Fraternal Fund projects totaling \$77,000 were approved by the directors for 1974. The three conferences holding the largest membership in MMA—Mennonite, General Conference, and Mennonite Brethren—asked for funds for a total of 16 projects. Two inter-Mennonite proj-

ects will be supported by the Fund. An allocation of \$30,000 is being shared by congregations with a substantial membership in MMA programs.

Money: For Better or for Worse, a filmstrip developed by MMA, was previewed by the delegate assembly. The film is expected to be released for congregational use in the spring.

Offender Program Given Priority in Manitoba

A ministry to offenders has become the Mennonite Central Committee's major local undertaking in Manitoba.

Three years ago the MCC (Manitoba) annual meeting took the first steps toward a program for offenders by approving a three-year trial period for a new probation hostel recommended by its peace and social concerns committee. This institution, called Grosvenor Place, has provided a home for 33 young men for varying periods of time since 1971.

In 1972 the annual meeting gave the committee the green light for the development of a volunteer and job therapy program for people who have been or who still are incarcerated. This endeavor, which opened its doors in downtown Winnipeg in July, has been named Open Circle.

The 1973 annual meeting, held Nov. 24 in the North Kildonan Mennonite Brethren Church, Winnipeg, approved both Grosvenor Place and Open Circle as ongoing programs and gave the committee the okay to open a second institution similar to Grosvenor Place.

The 297 delegates, who came from 85 of the province's 146 Mennonite congregations, gave a resounding favorable response to all three components of the offender ministry presented by the committee. No dissenting votes were registered.

"The second probation hostel," said Larry Kehler, chairman of the peace and social concerns committee, "will likely not be opened until later in 1974. Our committee needs an opportunity to gauge such matters as the types of probationers who are most in need of hostel facilities, the best location for a new home, and the availability of a concerned volunteer staff."

The delegates unanimously approved a \$316,530 cash budget for MCC (Manitoba) for 1973-74. This is \$12,000 more than it received during the year just past. Of the coming year's anticipated income, \$170,000 will go to MCC's Canadian and international programs.

Daniel Zehr, executive secretary of MCC (Canada), gave a summary of

MCC's involvement in the rest of Canada and in overseas lands. In the discussion which followed his report, MCC was urged to continue to make appeals to enable separated family members from the Soviet Union to rejoin their loved ones in Canada. Mr. Zehr said the reunion of families was a matter of high priority for MCC. He assured the 500 delegates and visitors at the meeting that his organization was in communication with federal and provincial officials whenever they were preparing to meet with Russian officials.

Bibles for All

Chan Y Choi, denominational distribution secretary for the American Bible Society, highlighted the need for Bible distribution in the U.S., especially among new readers at a recent meeting of the Council of Mission Board Secretaries and ABS.

He called attention to the sixty-million-dollar project initiated by the ABS on Sept. 20.

The new program contains Good News Scripture Literacy Selections to teach new readers to read and write by using the Scriptures. It will contain five levels of literacy selections.

The *Good News for New Readers* project calls for the translation, production, and distribution of 725 million specially designed Scripture literacy selections in more than 200 languages during the first 12 years of the project.

Good News Literacy Selections have been under study for some time by Bible Society experts and have been successfully tested for the past five years in Latin America.

There are currently some 750 million illiterate people in the world, according to John Erickson, ABS secretary for church relations.

In 1972, the Society operated on a budget of nearly \$10 million. In terms of per member giving, the Mennonite Church was the second highest contributor with \$0.384 per member.

Paul Kraybill, secretary of the Council of Overseas Mission Board Secretaries, in speaking of the HMC/COMBS/ABS meeting said, "We do well to support Bible causes."

One way to do this is to develop a better understanding of the resources which the American Bible Society has to offer and then to make use of such resources.

One of the services the ABS has available to denominations is the printing of special Bible selections for specific denominational uses. An example of this is *Hope for Modern Man*, a publication

of Luke and John in attractive format as a giveaway on the Lutheran television series, *This Is the Life*.

Another example of this kind of service is a biography, *Jesus*, which was done for the Virginia Baptist General Board as a ministry piece to students in high schools and colleges.

Another service is the publication of portions of Scripture for minority groups. Such services to denominations are made on a nonprofit basis.

Student Services Elects Woman Chairperson

Mrs. June Alliman Yoder, Cedar Rapids, Iowa, was elected chairperson of student services, a Mennonite Board of Missions program committee, meeting in Atlanta, Ga., Nov. 29 to Dec. 1. She succeeds John A. Lapp, Goshen, Ind.

Mrs. Yoder, the first woman to chair a major committee of the Mennonite mission agency, is director of housing at Coe College. She holds degrees in dramatic arts from Goshen (Ind.) College and the University of Iowa (Iowa City).

The committee chose Atlanta for its fall meeting in order to get acquainted more intimately with Mennonite-related young adults in one urban center. Vernon King, local Mennonite Central Committee Voluntary Service leader, arranged for a tour of parts of the city and an evening dinner meeting which provided opportunity for orientation and interchange.

Atlantans meeting with the committee included representatives from MCC and Eastern Mennonite Board of Missions VS units, Berea Mennonite Church, and Atlanta Mennonite Fellowship (an intentional community), along with former VSers who now work in Atlanta.

Introducing the occasion for the interchange, Chairman Lapp spoke on behalf of Mennonite Student Services. He explained that "student" has become a common term to characterize an age-group and that student services seeks to relate to the Mennonite-background urban young adult in varying situations, but particularly on the non-Mennonite campus.

As executive secretary for student services, Virgil Brenneman has served to stimulate, encourage, and enable young adults to participate in the kingdom of

God wherever they are, Lapp said. The committee, he added, cooperated with the General Conference Mennonite Church in publishing *Forum* magazine and sponsoring a summer graduate students seminar, in which Mennonite Brethren also participate.

Lively informal discussion followed the takeoff question, "What happens to persons in transition from a close-knit rural Mennonite community to urban young adult America?" Both Atlantans and student services members expressed gratitude for the warm fellowship and dialogue which characterized the evening.

In other action, growing out of the extensive report made by the executive secretary, the committee:

- affirmed the editorial direction of *Forum*;

- reviewed the eighth summer graduate seminar and encouraged weekend regional seminars for 1974;

- endorsed a research and follow-up ministry among students and young adults in greater Chicago.

"An important shift in emerging Mennonite student and young adult fellowships," noted Brenneman in his report, "is the desire for and structuring of more community." He pointed to Evanston, where a group is seriously considering purchase of an apartment building; to Atlanta, where four families have moved into the same block; to Germantown, where five or six couples live in apartments near the Mennonite church.

Brenneman suggested that the three levels of association and fellowship which mark the Philadelphia experiment might be a model for Mennonite identity and witness in similar settings. "One level is a broader association and awareness relating Mennonites in and out of the church structure through a newsletter and occasional special meetings. Another level brings interested persons together for smaller study or special project groups. A third level involves those who have committed themselves to each other in Christian community such as including congregation or communal living."

Meeting with the committee for the first time were Tony Brown, coordinator of educational services at Goshen College, and Keith Yoder, professor in educational media at Millersville (Pa.) State College. Other committee members in addition to the newly elected chairperson, were: Kermit Derstine, Denver, Colo., and Orland Gingerich, Baden, Ont., pastors; W. LaMarr Kopp, associate dean, Penn State (Pa.) University (University Park), and John A. Lapp, dean, Goshen College.



June A. Yoder

Drought Strangles Sahel



Entire families are moving because there is nothing to live on at the edge of the desert. Here is a caravan of camels and men headed south; they are preceded by their wives and children on donkeys or on foot.

As a six-year strangling drought continues to tug the noose ever more closely around the lives of people in this little-known part of our world, N'Djamena, Chad, Mennonite Central Committee projects a program to purchase food grains from southern Chad, where the harvest was relatively good, for redistribution in the north, where drought and famine are severe. Transportation, including the renting and purchasing of vehicles to haul food and medical supplies, is being initiated. European Mennonites, and other missions in Chad, including the Evangelical Alliance Mission and the Sudan United Mission, are undertaking food distribution. The Missionary Evangelical Union plans longer-range projects in irrigation, crop diversification, small dam and water reservoir construction and well digging. Reforestation and pasture projects are future possibilities.

Here, just south of the burning sands of the Sahara, and just north of the equator, lies the Sahel, the "fringe" as the Arabs call it. This is the homeland of the nomad who roams with his camels and herds looking for pasture and water.

The world in which the nomad and his fellow Chadian lives is shrinking. The increased herds, the overgrazing, the cutting of shrubs and trees for much-needed fuel, and the extended drought assist the biting winds to turn once renewable pastureland into bleak sand-swep desert. This desert, marching relentlessly south, is encroaching on the very life of the people.

This sixth consecutive year of below-normal rainfall is especially difficult. There is also no assurance that the biblical seventh year will be the last year of



The water level in this well in the Sahel is as low now, at the beginning of the dry season, as it was at the end of the last dry season.

drought. Village after village has had complete crop failure. The rains came late and ended early. Crops sprouted and grew, raising hope, only to die in premature death. Now the people sit and wait fatalistically. Allah has thus decreed, and who is man to question Allah?

Fortunately, the southern part of Chad has had good rains and good crops. Now traders are eagerly buying up crops. This means that those with money will be able to buy food. There seems to be no concern for the others. Now, just after the harvest, people are already hungry.

The Christian church in Chad, alive and growing, is in the throes of an intense struggle. A national movement to revert to African culture includes aspects unacceptable to the church.

A Chadian leader confided, "The time is here where we will need to decide whether to obey Christ and be ready to die, or to reject our faith."

Relief Efforts Begin in Sahel

First reports back from two North American Mennonite representatives now in the drought area along the lower edge of the Sahara Desert request immediate funds to buy local grain for distribution among the population on the edge of starvation there.

John Wieler of Mennonite Central Committee (Canada) and Ray Brubacher, MCC Africa director, cabled back from Chad a request for \$25,000 to buy limited supplies of millet now available locally at a relatively good price. The harvest season is now in its peak, but prices will climb quickly in a short time. The funds were approved and forwarded last week.

The grain will be resold at subsidized prices to people who cannot afford the higher prices to come.

Stephen Penner, MCC representative in Chad, will be responsible for handling the funds and implementing emergency food programs.

Though these and other immediate relief efforts by governments and voluntary agencies are essential to life in the Sahel (edge of the desert) region, one reporter has compared them to treating tuberculosis with Band-Aids.

Even in good time, the half-dozen countries stretching across the lower edge of the desert are among the poorest in the world. As the rains stop, land and rivers dry up, crops fail and people and cattle begin to die of starvation. This territory the size of the United States is nothing less than a disaster area.

Longer-range development plans beyond the emergency relief efforts are projected in cooperation with French Mennonite and other missions now at work in the area.

Zaire Orientation Prepares Volunteers

Service workers arriving for assignments in Zaire are getting a new kind of on-the-spot orientation experience to better prepare them for understanding and involvement in the life of the Zairian people whom they come to serve.

Upon arrival in the capital city of Kinshasa in August, twelve Mennonite



Volunteers on the way to rural areas of Zaire spent a week in Kinshasa orientation. Mutombo Mpanya (right), associate director in Zaire, planned the orientation, and is seen at the Presidential Farms.

Central Committee volunteers were put through a six-day session of social, spiritual, and cultural education organized by Mutombo Mpanya, associate director in Zaire.

Mpanya, who grew up in Zaire when the country was still a colony of Belgium and then studied a number of years in Europe, recently spent six months in North America in orientation for his assignment in Zaire. He is well qualified to prepare a bridge from the North American to the Zairian way of life.

From the hand-clapping, rattle-shaking, body-dancing, soul-singing services of praise to God in an indigenous Church of the Light, to the showcase of the Presidential Gardens and Farm; from the game of hard bargaining in the Ivory Market, to the crowded residential centers of the city and lectures and discussions by Zairian educators, volunteers, fresh from a year of language study in Belgium and in France, were enveloped in the throbbing life of this people.

Following this intensive week in the largest city in Zaire, volunteers scattered out to the rural villages, mission stations, indigenous churches and universities across the country.

Honey Reaches India

Two hundred participants in the Menonite Central Committee Educational Assistance Program in Calcutta visited the MCC office in India, Nov. 6. Each went away with a small jar of honey.

The office staff filled recipients' jars with honey donated by George Lloyd from MacGregor, Manitoba, Canada.

Coming at the beginning of the cold season the honey was much appreciated. Many people feel that a teaspoon of honey mixed with two ounces of warm milk and

drunk early in the morning keeps away colds and clears congested chests. Honey is also mixed with tea, the basic drink of India, with a type of porridge, or with ground gram, the staple food of the laborer.

Honey was just one of a number of items from a recent shipment. The shipment, which included quilts, children's clothing, bandages, school kits, health kits, toothpaste, and soap, originated in Canada. MCC British Columbia headquarters in Yarrow channeled the materials to India.

Schools, orphanages, and homes for the aged in Calcutta, as well as in several rural points, received the items. Material aid continues to give valued support to these institutions as they try to meet the needs of India's underprivileged.

Medical Tools for PRG

Menonites and Brethren in Christ, concerned to help persons in need regardless of political affiliation, are buying two pieces of medical equipment valued at \$20,000, for use in civilian medical facilities of the Provisional Revolutionary Government (PRG) in South Vietnam.

Menonite Central Committee is purchasing an ultrasonoscope and an electroencephalograph, important diagnostic tools for neurological and cardiovascular diseases. PRG representatives requested the equipment from Atlee Beechy, MCC Executive Committee member, and Doug Hostetter, Peace Section member, who visited the PRG delegation in Paris in February.

The Paris delegation recently confirmed the request in writing. "We will be very thankful to you for sending these machines. . . . Our mission will take the responsibility for sending them to the Health Service of the PRG. . . . We take this occasion to renew to the Menonite Central Committee our high appreciation and sincere thanks for its humanitarian aid."

The medical equipment, which can be used only for nonmilitary purposes, will be shipped to Hanoi and then transhipped to the south.

MCC requested a United States Treasury Department license and a Commerce Department license for the purchase and shipment of the instruments. The Treasury Department has already granted a license. The Commerce license is expected soon.

MCC has been providing medical and relief assistance to South Vietnam since 1954. Volunteers are active there in medical programs, church work, social work, and education.

MCC has provided aid to hospitals in North Vietnam beginning in 1968. Contributions have been made through a European medical official and the American Friends Service Committee. MCC has also provided subscriptions to six medical journals for the medical library of the Viet Duc Hospital in Hanoi. Dr. Tung, medical director of the hospital, wrote in October 1973 acknowledging receipt of the journals.

Bangladesh Cooperative Offers Jute Handicrafts

The Jute Works, a new central marketing cooperative for a jute handicrafts cottage industry in Bangladesh, will give poor, single, and war-affected women a chance to earn a steady income.

Harley Snyder, Kitchener, Ont., a Menonite Central Committee volunteer, is helping set up the Jute Works. Snyder is on loan to the Christian Organization for Relief and Rehabilitation as project manager for one year. He will help the new cooperative obtain government registration and find ways to coordinate the interests of buyers and local artisans. In order to give women steady work, the cooperative will need to find markets abroad.

Jute handicrafts have traditionally been made in the villages of Bangladesh. Production costs are low because jute, bamboo, banana fiber, reeds, rattan, sisal, palm leaves, and coconut shells are readily available natural resources.

Groups of 20 women from different villages in all parts of Bangladesh spend six-week terms at the Jagaroni Women's Cooperative Training Center in Dacca, learning to use these ordinary materials creatively. The training center offers courses in jute and bamboo crafts, embroidery, doll-making, and macramé.

The woman trainee is also taught the fundamentals of cooperatives. When she returns to her village, she teaches fellow village women her new skills and organizes a village cooperative.

Eight village groups in the Dacca area, involving 682 members, are presently being registered. The central Jute Works cooperative will serve these primary groups, adding additional ones as interest develops. The project could potentially help three thousand to ten thousand women.

Finished products are sold locally or in tourist shops in Dacca. The Jute Works is also exploring markets in North America and Europe. Several voluntary agencies, like MCC, have self-help retail shops, where jute handicrafts can be sold with low markup, eliminating the

middleman, and insuring maximum financial benefit to the craftswomen in Bangladesh. The MCC Self-Help Center in Ephrata, Pa., has just received a shipment including jute flower pot hangers, shopping bags, coasters and place mats.

The jute project is expected to be self-sustaining in the organized village centers by July 1974.

Kansans Send Wheat to India



V. G. Varughese, civil engineer with the Mennonite Service Agency in India, examines a poor rice crop in the Bihar area.

"How do we know our wheat will reach the people in India who need it?" asked a Mennonite farmer during an evening meeting at the North Newton, Kan., Mennonite Central Committee Center in mid-September. Thirty persons were discussing plans for shipping two to three million pounds of Kansas wheat to India.

Seven weeks and three days later I met V. G. Varughese in Bihar, India. He is a 30-year-old civil engineer. Born in South India, Varughese moved north to Bihar when he accepted a job with the government as civil overseer for the building of bridges, roads, water tanks, and small dams. His work was in the same area of Bihar where Indian Mennonites live. Varughese learned to know the Mennonites and in 1968 began working for the Mennonite Service Agency (MSA), the Indian service organization comparable to MCC.

A big share of Varughese's time and effort is with Food for Work projects. He helps to locate places for small dams that will make water available for needy farmers. Then estimates of costs are made and presented to the MSA Board members for approval. Labor rates for building the dams are purposely kept low so

only the poorest will work at moving the dirt. When the first shipment of 640,000 pounds of wheat arrives in Calcutta from Kansas, most of it will be transported to a warehouse in Bihar. The wheat will be used to pay the workers who build dams, water tanks, and dig wells.

"Brother Varughese, why did you stop working for the government in 1968 and accept employment with MSA at a reduction in salary?" I asked him.

"From childhood I had a desire to work for the poor people," he responded. "I dreamed of a plan of how to lead them in the right way so they could occupy a position both here and in heaven. To me this means giving right wages and showing the right path to worship. I shared these dreams with my family. In my work I talk to the high-caste people, as well as the poor. I talk to lawyers, police, magistrates, inspectors and share with them the need for love. I do not take bribes to supplement my salary which is a common practice in my country. In spite of this, many people think we MSA employees are receiving a lot of money from outside sources for our own personal use."

Mennonite farmers in Kansas can be assured that the wheat shipped in October will reach people who need it. — John Hostetler

MCC Annual Meeting Set in Hillsboro

Seventy-five to one hundred people from all over the United States and Canada are expected to gather in Hillsboro, Kan., Jan. 17-19, 1974, for Mennonite Central Committee's annual meeting.

For the second time in 27 years the annual meeting will meet in a Mennonite community rather than in Chicago's Loop. The major reason for moving the meeting to a Mennonite community is to give people there a chance to hear and see what MCC is about. A special program for people of the Hillsboro area is planned for Thursday evening, before the official two-day business meeting begins. All business sessions are open to interested people.

Golden Anniversary

Two days of celebrations are planned for Elmer and Sarah (Glick) Stoltzfus, who completed 50 years of married life on Nov. 27. Married on a Saturday morning by Bishop John S. Mast at the Conestoga Mennonite Church in Morgantown, Pa., they were attended by Job Stoltzfus, the groom's brother; Mary Glick, the bride's sister; the late Elam Glick, brother of the bride, and his wife, Priscilla (King) Glick.

Since the majority of Elmer and Sarah's children live quite a distance from their parents, anniversary celebrations are planned for Dec. 27. The next day there will be an open house at the Oley Mennonite Church from 4:00 to 7:00 p.m. for their many friends and relatives.

Expected to accompany the couple in their celebrations are their eleven children: Paul (and Fannie Marie), minister at Carlsbad, N.M.; Roy (and Lois), farmer from Rehoboth, Md.; Luke (and Miriam), a bishop from Philadelphia, Pa.; Jason (and Miriam), anesthetist from Carlsbad, N.M.; Myrtle — Mrs. Gene Miller, a nurse from Bonner, Mont.; Noah (and Edith), a minister from Lima, N.Y.; Rhoda — Mrs. Edward Lopez, a teacher from Lancaster, Pa.; Hazel — Mrs. Lorne Grove, a nurse from Markham, Ont.; Ira, in business in California; Leonard (and Doris), farming the homestead at Oley, Pa.; and Verna Ruth — Mrs. James Smith, a nurse from Porter, Tex. Many of the 33 grandchildren and great-grandchildren are also expected to be present.

Jamaican Experience

Seven Eastern Mennonite College coeds returned recently from a trans-cultural home economics seminar led by Catherine R. Mumaw, chairwoman of EMC's home economics department.

Sponsored by EMC and Goshen (Ind.) College, the 12-week "laboratory experience" also involved five coeds from Messiah College in Pennsylvania and one student each from Goshen and Bridge-water colleges.

"Learning occurred 24 hours a day just through observing and absorbing," commented senior Marge Nussbaum. "Knowing that many things we learned were for our own development, rather than for reproducing on a test, made learning much more enjoyable," she said.

"Our aim was to give the students experiences and academic credit through well-planned exposure to a foreign culture," Mumaw added.

She explained that English-speaking Jamaica was picked as the site for the seminar because of the absence of a language barrier and the presence of numerous home economics-related programs.

The seminar participants spent the first phase of their experience taking numerous field trips to points of interest and listening to lectures on Jamaican history, government, education, nutrition, and family living patterns.

The second phase involved independent studies. "This included either a job, observation, research, or a combination of these," said senior Ida Reinford.

Burkholder Reelected to GC Presidency

J. Lawrence Burkholder, president of Goshen College since July 1971, has been reelected by the Mennonite Board of Education to another three-year term of office. The Goshen College Board of Overseers, the body responsible to the church-wide Board of Education for the operation of the college, had recommended Burkholder's reelection.

Reflecting on his continuing role with Goshen College, Burkholder commented, "Considerable progress has been made for which I am most thankful. Goshen has gathered together an able administration of dedicated educators and churchmen. Ties with the churches and the local community have been strengthened. The religious tone of the campus has been improved. A humane studies program has been accepted and is about to be inaugurated as a new general education curriculum. The faculty is committed with a high degree of unity to the religious aims of Goshen as a church college. Student attitudes in general are supportive, mature, and creative. Contributions have increased dramatically.

"I propose to concentrate on two closely related problems: (1) the case for Christian higher education and (2) enrollment trends. With respect to the former the church must be made aware of the connection between the legitimate and necessary work of the church and our schools. With respect to the latter, the trend toward public-supported secular institutions must be reversed. This will require the concerted effort of the leadership of the Mennonite Church, pastors, alumni, parents, as well as educators."

Ministers' Week Theme: Church Alive!

The annual Ministers' Week program at Eastern Mennonite College and Seminary will "examine areas of church life currently undergoing renewal," a planning committee spokesman reported.

The program, scheduled from Jan. 21-24, 1974 will explore such topics as worship, evangelism, decision-making, music, and women in the congregation, the spokesman added. The general theme is "The Church Alive!"

Although the meeting will continue to appeal to ordained men, George Brunk noted that other persons interested in the discussions are expected to participate.

In addition to input from college and seminary faculty, resource persons will include Henry J. Schmidt, seminary professor from Fresno, Calif.; Paul M. Led-

erach, Christian education specialist from Scottsdale, Pa.; Chester L. Wenger, missions executive in Salunga, Pa.; and Don R. Allen, pastor of Trinity Presbyterian Church House in Harrisonburg.

Aesop's Gables

Eastern Mennonite College students have set up an "intentional community" at the edge of campus for the third straight year.

Agreeing that dormitory living is "too institutional" and "unnatural," seven coeds, five male students, and a faculty couple have attempted to create a family-like living arrangement in a large EMC-owned house.

"Aesop's Gables," the name for the 1973-74 community, is sponsored by the Student Government Association and approved by the college administration.

"This set up involves more responsibility for each one of us, but also more freedom — commented senior Jan Kulp.

Additional Ministers' Week information and registration materials are available by writing to Norman Derstine, EMC's director of church relations, or by calling him at (703) 433-2771, ext. 345.

Senior Jean Miller noted that male-female relationships are more natural at "Aesop's Gables" and that traditional dating ideas have been replaced by a more "brotherly" and "sisterly" atmosphere.

"There's always a group to do things with," added junior Irene Witmer.

"The administration saw the communal living idea as a style of life basically similar to the Voluntary Service units set up by our denomination all across the country," noted junior Ken Handrich, the male half of the "faculty couple" at "Aesop's Gables." Mrs. Lois Ann Handrich is an English teacher at Eastern Mennonite High School.



mennoscope

Charles and Ruth Shenk, Mennonite missionaries recently returned to Japan after extended furlough, have concluded a language-refresher course in Sapporo and are locating at Nishi 6 jo, Kita 3 chome, Nakashibetsu-cho, Shibetsu-gun, Hokkaido, Japan 086-11. In early November, the Shenks were resource persons for a week-end retreat on the Christian home sponsored by the Obihiro Mennonite congregation. "The response was real good," they wrote. "There was an interesting spread of opinion between the younger

and older participants, particularly on the role and status of women...."

Harold B. Shultz was ordained to the ministry at the Sunnyside Mennonite Church, Lancaster, Pa., on Dec. 9, James R. Hess preached the sermon and the ordination was in charge of Harry Breneman and Clayton L. Keener. Bro. Shultz address is: 144 Elmwood Road, Lancaster, Pa. 17602. Phone: (717) 394-9237.

Ray Smee was installed as pastor of the Grace Mennonite Church, Phoenix,

Ariz., Nov. 4. The Smees retain their membership in the Brethren in Christ Church while serving at Grace. He had served as interim pastor since the sudden death of Melvin Ruth last winter.

The election of Marilyn Oswald Miller of Bellefontaine, Ohio, to the Goshen College Board of Overseers was announced recently by the Mennonite Board of Education's executive secretary Albert J. Meyer. A graduate of Goshen College, Mrs. Miller holds the degree of BS in Nursing. She is a member of the South Union Mennonite Church, where she is active in the congregation's youth program and serves on the personnel committee.



Marilyn Miller

Evanson, Ill., area Mennonite graduate students and young adults meet regularly in each other's apartments for Sunday morning worship and discussion. They are currently asking, "How can we experience more community than can be accomplished in a single weekly meeting?" The group is testing the feasibility of locating housing in the same block or apartment building. Moderator for the group is Janet Yoder, 2407 Asbury; phone: 475-7826.

Sending North American checks to India is illegal. Congregations, families, or individuals wanting to make monetary gifts to missionaries in India may send such to Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, rather than directly to India. This pattern may be followed as well for any overseas MBM worker. Such personal gifts, however, are not tax-deductible.

Forty-sixth Annual Sunday School Meeting at Elizabethtown (Pa.) Mennonite Church, South Spruce and East Bainbridge streets, January 1. Speakers are Lester M. Hoover and Lloyd R. Horst.

Copies are still available of the following statements by Mennonite and Brethren in Christ mission boards and Mennonite Central Committee. Single copies are available free from Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. *Aid to International Students* delineates basic concerns and guidelines for aid by sponsoring mission and service agencies to students coming from other countries to study in North America. *Giving from the Heart with the Head* suggests way to determine whether a cause is worthy.

Summer Voluntary Service workers in Wilkes-Barre, Pa., put in 4,196 hours of unpaid labor according to Rebecca

B. Jost, director of Wilkes Community Effort, a flood-recovery project sponsored by Wilkes College. In a summary statement of the project Jost applauded MDS and MVS for "a significant and outstanding contribution to the citizens of Luzerne County."

David Whitmore, now serving in a church extension assignment with the Commission on Home Ministries of the General Conference Mennonite Church, will take on a one-third-time job as director of Faith and Life Radio and Television, beginning on Jan. 1. He will not be directly involved in production of radio programs or television spot announcements, but will serve as a liaison with Mennonite Broadcasts, Inc., Mennonite Church, and the Mennonite Brethren mass media committee in cooperative production ventures.

With November contributions averaging more than those of a year ago, Mennonite Board of Missions has received \$1,637,579 of its \$2,375,945 budget, reports David C. Leatherman, treasurer. The accumulated total is \$69,600 or 4.4 percent more than received in the corresponding time last year. The Board's fiscal year ends on Jan. 31, leaving a balance of approximately \$738,000 to be raised in December and January. Last year an unprecedented \$688,000 was contributed during the past two months — the result of contributors rallying to meet a projected deficit of \$350,000.

Complete financial and auditors' reports of Mennonite Board of Missions as of Jan. 31, 1973 are available to any interested party or congregation. Write: David C. Leatherman, treasurer, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. Abbreviated financial statements and program highlights are available in the annual report, "The Ninetieth Year," distributed in quantity to supporting congregations and available to anyone interested.

An African Mennonite Student Seminar was held at the headquarters of Eastern Mennonite Board of Missions and Charities, Salunga, Pa., Dec. 21-25. They stayed with host families in the Lancaster area who formerly served in East Africa. Resource persons for the event included Josiah Muganda, educational attache in the Tanzania Embassy, Washington, D.C.; Memere Wolde, former editor for the Meserete Kristos Church, Ethiopia, and currently a student at Syracuse University, Syracuse, N.Y.; and Harold Stauffer, Charles Bauman, and Don Jacobs of Eastern Board staff. Activities included lectures, discussions, a film, a tour of Lancaster, and celebrating Christmas Day with the host families.

Fae Miller, nurse in Sudan, plans to

transfer from the Gogrial Hospital, where she had been working, to Wau, a medical training post, in early January. A nurse and doctor will remain in Gogrial.

Goshen College has received bequests from two Smith families this month, neither of whom are related, announced J. Lawrence Burkholder, president of Goshen College. A bequest of \$5,000 from the estate of Mrs. C. Henry Smith, Bluffton, Ohio, and a bequest of \$1,909.89 from the estate of Simon J. Smith, Goshen, will be used for the continuing program at Goshen College.

Youth Village's 135 acres of woodland and lake frontage in White Pigeon, Mich., are without caretakers as of Jan. 1. Mennonite Board of Missions Voluntary Service Administrator Leonard Garber has voiced a plea for a husband and wife team to assume responsibilities for maintenance of the property by new year. Carpentry skills are desirable, since the job includes construction work on an old farmhouse on the property. In addition the job features some ventures in animal husbandry — beef cattle, perhaps, and eventually horses. The length of the assignment is negotiable. Couples of any age may volunteer, although Leonard suggests that the more secluded nature of the assignment may appeal most to older persons. Maturity and stability are good qualities for the job, he said. Any couple interested in the Youth Village assignment should contact John Lehman, director of Personnel Recruitment, Box 370, Elkhart, Ind. 46514; phone (219) 522-2630.

A new filmstrip, MEDA, features examples of partnership economics. Mennonite Economic Development Associates produced the filmstrip to share with others their way of helping poor people through business partnerships. The filmstrip first focuses on Pedro, a South American, and Chindo, an African, who improved their incomes through small business ventures with North American MEDA partners. Both the breadth and philosophy of the program are emphasized. The ten-minute filmstrip is available free from the audiovisual departments at Mennonite conference and provincial headquarters and from MCC, 21 S. 12th St., Akron, Pa., or MCC, 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

The Maple Grove Winter Bible School will be held Jan. 14-25 daily from 10:00 to 3:00. Instructors are Lester Hoover, Charles Gogel, Noah Hershey, Elam Stauffer, and Martin Ressler. Herman Glick is the principal.

David Clemens, who served as licensed minister for the Lakeview congregation, Chestertown, Md., for the past two years, was ordained for this ministry on Dec. 2. Bishop Herman Glick was in charge of

the service.

Do You Ever Wonder? does an excellent job of portraying young people who have become tired of the 20th-century rat race. They have built walls around themselves in an attempt to eliminate the outside world. The result is intense loneliness in a highly automated and mechanized society. Youth ask "Who am I? Is there such a thing as freedom? Who am I to Christ?" Four outstanding songs written and sung by Linda Rich (Inter-Varsity Press) focus on questions such as these. The film can be a tool to generate significant conversation among youth, parents, and church leaders. It's a stepping-stone to building meaningful relationships. It should be shown several times for maximum effectiveness and comes with a leader's guide. Available from Mennonite Audiovisual Services, 1110 N. Main St., Second Floor, Goshen, Ind. 46526. Rental: \$12.00.

On Nov. 15, Mesach Krisetya was inaugurated as the first Indonesian national to serve as rector of the Christian Academy for Disciples of the Word (AKWW) in Pati, Java. In his inaugural address Krisetya sketched some of his plans and goals for further development of the Mennonite seminary. He said that the students must have better practical training for ministry. They must also be given the opportunity to learn some basics in agriculture, business, and social institutions of Javanese society. He also stressed the need for improving the academic level of the school. Krisetya is the first full rector of the school. He was preceded by acting rectors Lawrence M. Yoder (Mennonite Central Committee representative), Alle Hoekema from Holland, and Eduard van Straten from Holland. Krisetya with his wife, Miriam, and sons Mark and Matthew recently returned from three years of studies at the Associated Mennonite Biblical Seminaries in Elkhart, Ind., where he earned the degree Master of Divinity.

Special meetings: Eugene Shelly, Bronx, N.Y., led a series of meetings in the Bethel congregation, Brewton, Ala., during the Christmas season. Paul Z. Shelly, Eugene's father, is pastor at Bethel. Joe Esh, Lynchburg, Va., at West Clinton, Wauson, Ohio, Jan. 6-13.

New members by baptism: ten at Manson, Iowa.

Change of address: Sol Yoder from Hesston, Kan., to Burgemeester Eliasstraat 63, Amsterdam-Slotermeer, Netherlands, Melvin Gingerich from Goshen, Ind., to 1926 Mantee Ave., West Bradenton, Fla. 33505. J. Silas Graybill from Doylestown, Pa., to 137 Franklin Ave., Souderton, Pa. 18964. Phone (215) 723-8894.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Dan and Irene (Plank), Sarasota, Fla., third child, second son, Arlin Dale, Nov. 23, 1973.

Byler, Daniel A., and Louise (Hartzler), Allensville, Pa., second daughter, Kathy Lynette, Nov. 8, 1973.

Crouser, David and Kathy (Kelley), Dalton, Ohio, second daughter, Kristy Jaymes, Nov. 14, 1973.

Garber, Kenneth and Debra (Walde), Fort Dodge, Iowa, first child, Penny Anne, Oct. 31, 1973.

Harman, Tom and Helen (Martin), South Bend, Ind., second child, first son, Eric Thomas, Oct. 12, 1973.

Hershberger, Alvin and Leora (Slabaugh), Louisville, Ohio, third child, second daughter, Lorayn Lee, Nov. 26, 1973.

Hershey, Ray and Mary Ann (Herr), Manheim, Pa., second daughter, Sandra Lynn, Nov. 14, 1973.

Litwiller, Calvin and Rachel (Hess), The Hague, Netherlands, first child, Cherie Renee, Nov. 26, 1973.

Miller, Levi and Viola, Nappanee, Ind., third daughter, Teresa Kay, Oct. 5, 1973.

Musser, Roy and Joyce (Shaub), Palo Alto, Pa., third child, second daughter, Janelle Joy, Nov. 13, 1973.

Nickols, Gary and Gayle (Stutzman), Friend, Neb., second daughter, Penelope Jane, Nov. 19, 1973.

Roth, Kenneth and Kathleen (Rutherford), Pekin, Ill., first child, Kenneth Alan, Jr., Nov. 24, 1973.

Saltzman, Kenneth and Madeline (Witmer), Greencastle, Pa., first child, Andrew Clifford Oct. 27, 1973.

Schantz, Gerald and Virginia Beth, Beemer, Neb., fifth child, third son, Chris William, Nov. 28, 1973.

Stoltzfus, Harold C. and Sylvia (Stoltzfus), Louisville, Ohio, fourth child, first son, J. Stuart Grant, Dec. 1, 1973.

Yoder, Roy and Lillian (Smoker), McBride, B.C., fourth daughter, Ruth Ann, Sept. 25, 1973.

Zeiset, Ernest and Leona (Martin), Bowmanville, Pa., fifth child, first daughter, Ann Marie, Nov. 13, 1973. (One son deceased.)

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bird — Stamm. — Charles F. Bird, Fayette, Ohio, Church of Christ, and Ina E. Stamm, Waldron, Mich., Lockport, Cong., by Bruce Hayes, Nov. 10, 1973.

Buller — Stoltzfus. — James Ray Buller, Pleasant View Cong., Goshen, Ind., and Jane Stoltzfus, Community Mennonite Cong., South Bend, Ind., by Daniel H. Stoltzfus, father of the bride, Nov. 22, 1973.

Eichelberger — Jennings. — David Eichelberger, Mackinaw, Ill., Hopedale Cong., and Kathy Jennings, Morton, Ill., Christian Church, Nov. 3, 1973.

Eicher — Miller. — Richard Eicher, Grabbill, Ind., and Linda Miller, Huntington, Ind., both free Anderson Cong., by Ken Bontrager, July 14, 1973.

Hoiting — Schumm. — Sikke Hoiting and

Virginia Schumm, both from Tavistock, Ont., Tavistock Cong., by Wilmer Martin, Oct. 5, 1973.

King — Touchstone. — Rodney King and Denise Touchstone, both from Valparaiso, Ind., Hopewell Cong., by Samuel S. Miller, Oct. 27, 1973.

Kurtz — Eby. — Leon D. Kurtz, Fleetwood, Pa., Oley Cong., and Sarah Jane Eby, Cochranville, Pa., Old Road Cong., by Clair B. Eby, Dec. 1, 1973.

Mast — Keener. — Robert E. Mast, Parkersburg, Pa., Sandy Hill Cong., and Twila Mae Keener, Nottingham, Pa., Mount Vernon Cong., by R. Clair Umble, Oct. 27, 1973.

Parish. — United Methodist Church, and Charlene Schlenger, Beech Cong., Louisville, Ohio, by Wayne North, June 16, 1973.

Ploutz — Weaver. — Jeffrey Ploutz, Stevens, Pa., Hinkletown Cong., and Jane Weaver, Litzitz, Pa., Hess Cong., by Glen M. Sell, Nov. 10, 1973.

Reuss. — Kale. — Robert Reuss, Stockton, Pa., and Edna Kale, Nazareth, Pa., Bender Cong., by Martin Burkholder, Nov. 24, 1973.

Riesgecker — Rheinheimer. — Dale Ray Riesgecker, Millersburg, Ind., Conservative Cong., and Shirley Kay Rheinheimer, Goshen, Ind., First Mennonite Cong., by Samuel J. Troyer, Dec. 1, 1973.

Seigrist — Landis. — J. Robert Seigrist, Bird in Hand, Pa., Stumptown Cong., and Mary Elizabeth Landis, Litzitz, Pa., Landis Valley Cong., Dec. 1, 1973.

Starry — Caspar. — Denver Starry, Stryker, Ohio, Lockport Cong., and Mary Caspar, Dayton, Ohio, Catholic Church, by Neil Keller, Sept. 1, 1973.

Waidelich — Beck. — Edward Waidelich, Pettisville, Ohio, West Clinton Cong., and Jane Beck, Archbold, Ohio, Central Cong., by Charles H. Gausche, Dec. 1, 1973.

Whitlock — Aschliman. — Raymond Whitlock, Stryker, Ohio, Apostolic Gospel Church, and Ellen Aschliman, Stryker, Ohio, Lockport Cong., by Perry W. Carr, Sept. 14, 1973.

Yoder — Crossgrove. — Edward D. Yoder, Canby, Ore., Zion Cong., and Ruth Ann Crossgrove, Archbold, Ohio, Lockport Cong., by Charles Kalous, Oct. 20, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bergey, Bessie G., daughter of Elias K. and Anna (Godshall) Bergey, was born at Franconia, Pa., Mar. 11, 1903; died at the Grand View Hospital, Sellersville, Pa., Oct. 8, 1973; aged 70 y. 6 m. 27 d. On Sept. 25, 1920, she was married to Norman L. Bergey, who survives. Also surviving are 3 sons (Henry B., Norman B., and Lester B.), 2 daughters (Anna B. and Elva B.), 26 grandchildren, 11 great-grandchildren, and 2 brothers (Ellis G. and Harvey G.). She was preceded in death by one son (Roy B.). She was a member of the Lansdale Mennonite Church. Funeral services were held at the Franconia Mennonite Church, Oct. 12, in charge of J. Z. Bitterhouse and the Little White Chapel, Bechtel; interment in the Franconia Mennonite Cemetery.

Bissel, Ruth A., was born in Iowa, Dec. 23, 1890; died at the Glendive Community Nursing Home, Glendive, Mont., Nov. 29, 1973; aged 82 y. 11 m. 6 d. There are no known survivors. She was a member of the Little White Chapel Mennonite Church. Funeral services were held in the Koch-Huebel-Silvernale Funeral Home, Dec. 3, in charge of Norman D. Kauffman; interment in Dawson Memorial Gardens.

Bowman, Eldon K. died at his home on Oct. 27, 1917, aged 70 y. He was married to Mabel Rosenberg, who survives. Also surviving are 4 sons (Edgar, Vernon, Gilbert, and Cleo), 12 grandchildren, one great-grandchild, 2 brothers (Clayton and Alfred), and 3 sisters (Bertha—Mrs. Elmer Snider, Mabel—Mrs. Dave Deckert, and Mrs. Florence Gingrich). He was preceded in death by 2 brothers. He was a member of the First Mennonite Church, where funeral services were held on Oct. 30, in charge of Robert N. Johnson; interment in Manheim Mennonite Cemetery.

Coffey, Sallie Bell, daughter of Howard and Naomi (Davis) Brydge, was born in Waynesboro, Va., Mar. 22, 1899; died of cancer at the Waynesboro Community Hospital on Oct. 24, 1973; aged 34 y. 7 m. 2 d. On Aug. 6, 1960, she was married to Jackie Bruce Coffey, who survives. Also surviving are one son (Bruce Edward), her parents, her maternal grandmother (Mrs. A. S. Davis), and 4 sisters (Velma—Mrs. Raymond Hanger, Jr., Nancy—Mrs. Travis Satterfield, Louise—Mrs. Wallace Morris, and Helen—Mrs. Dennis Hanger). Funeral services were held at the Mountain View Mennonite Church, Lynchburg, Va., on Oct. 26, in charge of Roy D. Kiser and Charles C. Ramsey; interment in Augusta Memorial Park.

Denlinger, Roy Laverne, son of Roy K. and R. Elveta (Gross) Denlinger, was born in Lancaster, Pa., Mar. 7, 1956; died of cystic fibrosis at the National Institutes of Health, Bethesda, Md., Nov. 3, 1973; aged 17 y. 7 m. 27 d. Surviving are his parents, one brother (Ronald), 2 sisters (Donna J.—Mrs. Wilson Hershey and Cynthia D.), and his maternal grandfather (Irwin L. Gross). He was a member

of the Paradise Mennonite Church, where funeral services were held on Nov. 7, in charge of Clair Eby, Harold Book, and Amos Weaver; interment in Paradise Mennonite Cemetery.

Friesen, Daniel K., son of Peter and Justina (Klassen) Friesen, was born in Houston, Tex., Mar. 30, 1900; died of emphysema at Salem, Ore., Oct. 6, 1973; aged 73 y. 6 m. 6 d. On Mar. 3, 1938, he was married to Helen R. Wiens, who survives. Also surviving are one son (Henry Wayne), 2 daughters (Helen W. Westover and Justina W. Harrison), and 3 sisters (Sarah Nikkel, Justina Isaak, and Mary Nikkel). He was a member of the Albany Mennonite Church, where funeral services were held on Oct. 11, in charge of James M. Lapp; interment in the Fairview Mennonite Cemetery.

Hoffman, Pearl, daughter of Jeremiah and Katie Herschberger, was born near Johnston, Pa., Jan. 1, 1888; died at the Goshen (Ind.) Nursing Home, Nov. 22, 1973; aged 85 y. 10 m. 21 d. On Feb. 28, 1912, she was married to Moses P. Hoffman, who survives. Also surviving are 2 sons (Vivron and Verle Hoffman), 9 grandchildren, and 5 great-grandchildren. She was a member of the Clinton Frame Mennonite Church, where funeral services were held on Nov. 25, in charge of Vernon E. Bontger and Etril Leinbach; interment in the Clinton Union Cemetery.

Horst, Susie E., daughter of Chris and Annie (Erb) Reiff, was born near Newton, Kan., Oct. 13, 1896; died at her home in Kansas City, Kan., Dec. 1, 1973; aged 77 y. 1 m. 18 d. On Aug. 31, 1919, she was married to R. P. Horst, who survives. (Also surviving are 3 sons (Erlan, Lester, and Merle), one daughter (Rachel)—Mrs. Robert Stoltzfus, 13 grandchildren, and

3 brothers (Jacob, David, and Nathan Reiff).

Leis, Norman, son of John and Barbara (Cascho) Leis, was born at Wellesley, Ont., July 19, 1918; died at Wellesley, Ont., Nov. 8, 1973; aged 55 y. 3 m. 22 d. On July 29, 1947, he was married to Beatrice Steckley, who survives. Also surviving are 3 daughters (Ruth Ann, Brenda, and Kristine), 2 sons (Robert and Donald), 4 brothers (John, Alvin, Abner, and Ervin), and 4 sisters (Salome, Mrs. Emma Gascho, Mrs. Katie Leis, and Mrs. Clarence Roth). He was a member of the Hillcrest Mennonite Church. Funeral services were held at the Maple View Mennonite Church on Nov. 11, in charge of Henry Yantzi and Jacob Ross; interment in adjoining cemetery.

Martin, Sallie W., daughter of Abraham and Sarah (Westenberger) Ebersole, was born in Lebanon Co., Pa., Jan. 26, 1869; died at Rheims, Pa., Dec. 4, 1973; aged 84 y. 10 m. 8 d. In 1912 she was married to Alvin S. Martin, who preceded her in death on Jan. 11, 1960. She is survived by one sister (Mrs. Katie Miller). She was a member of the Good Mennonite Church, where funeral services were held on Dec. 7, in charge of Jay Bechtold and Russell J. Baer; interment in Good Mennonite Cemetery.

Mininger, Isaiah F., son of Jonas J. and Amanda (Funk) Mininger, was born at Elroy, Pa., Mar. 5, 1898; died at the North Penn Hospital, Lansdale, Pa., Sept. 22, 1973; aged 75 y. 6 m. 17 d. On June 26, 1918, he was married to Emma K. Nice, who survives. Also surviving are 2 sons (Vernon N. and Paul N.), 5 grandchildren, one great-grandson, and one brother (Raymond F. Mininger). He

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was a member of the Lansdale Mennonite Church. Funeral services were held at the Plains Mennonite Church, Sept. 26, in charge of Jacob Z. Rittenhouse, Norman Bechtel, and John Lapp; interment in the Plains Mennonite Cemetery.

Schrock, Katie, daughter of Ben and Mary (Beachy) Schrock, was born at Bedford, Ohio, Apr. 29, 1880; died at the Goshen General Hospital, Goshen, Ind., Nov. 14, 1973; aged 93 y, 6 m, 16 d. In June 1901, she was married to Christ J. Schrock, who preceded her in death on Jan. 25, 1945. Surviving are 2 daughters (Ida — Mrs. Daniel R. Miller and Alice — Mrs. Ray Miller), 2 granddaughters, 6 great-grandchildren, 3 great-great-grandchildren, and one sister (Adah — Mrs. Pete Wingard). She was preceded in death by twin sons, one daughter, 4 sisters, and one foster brother. She was a member of the Clinton Frame Mennonite Church, where funeral services were held on Nov. 17, in charge of Vernon E. Brontrager; interment in the Clinton Union Cemetery.

Shrock, Samuel P., son of Peter S. and Barbara (Traver) Shrock, was born at Shipshewana, Ind., Nov. 30, 1888; died at the Albany, Ore., Hospital, Dec. 2, 1973; aged 85 y, 2 d. On Feb. 20, 1912, he was married to Elizabeth Yutzky, who survives. Also surviving are 2 sons

and 4 daughters (Willis, Elsie — Mrs. Julius Schultz, Clara, Iva — Mrs. Allen Snyder, Grace — Mrs. Charles Yoder, and Merline), 22 grandchildren, 26 great-grandchildren, and one brother (Fred P. Shrock). Two daughters and one son preceded him in death. In March 1935 he was ordained to the ministry at the Bethel congregation. He was a member of the Hope-well Mennonite Church at the time of his death. Funeral services were held at the Zion Mennonite Church on Dec. 5, in charge of Sterling Roth; interment in the Zion Mennonite Church Cemetery.

Stutzman, William H., son of John J. and Mary Ellen (Slaubaugh) Stutzman, was born at Johnson County, Iowa, July 24, 1888; died of a heart attack at Mercy Hospital, Iowa City, Iowa, Nov. 26, 1973; aged 85 y, 4 m, 2 d. On Dec. 31, 1914, he was married to Katie Ann Miller, who preceded him in death, May 29, 1965. Surviving are one daughter (Almeda — Mrs. James Vlin), one foster daughter (Betty Crawford), one grandson, one great-grandson, one brother (Ervin), and 2 sisters (Lydia — Mrs. Simon Gingerich and Nellie — Mrs. Thomas Kauffman). He was preceded in death by his son (Uriah). He was a member of the East Union Mennonite Church. Funeral services were held at the Petersheim Funeral Chapel, Kalona, in charge of J. John J. Miller; interment in the East Union Cemetery.

Zehr, Elmer L., son of Christian and Phoebe (Zehr) Zehr, was born at Manson, Iowa, July 17, 1903; died of a heart attack at his home in Manson, Iowa, Nov. 29, 1973; aged 70 y, 4 m, 12 d. On Jan. 16, 1930, he was married to Alta Zimmerman. Surviving are 3 daughters (Geraldine — Mrs. Lyle Egli, Betty — Mrs. Don Heiser, and Imogene — Mrs. John Mowery), one son (Gerald), 10 grandchildren, and one brother (Clarence). He was a member of the Manson Mennonite Church, where funeral services were held on Dec. 5, in charge of Walter Smeltzer and Nick Stoltzfus; interment in Rose Hill Cemetery.

Cover photo by Paul M. Schrock; pp. 960-963 by Blair Seitz.

calendar

Ministers' Week, "The Church Alive," Eastern Mennonite College, Harrisonburg, Va. Jan. 21-25, 1974.
Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 26-28.

items and comments

"Nonalcoholic" Recipes

The National Woman's Christian Temperance Union (WCTU) has prepared three brochures containing non-alcoholic party recipes and suggestions for the holiday season.

"The booklet and leaflets were prepared especially for the hostess who wishes to entertain in a charming manner without the use of alcoholic beverages," said Mrs. Kermit Edgar, chairman of the WCTU projection methods department who prepared the material.

A brochure called "The Gala Hour" provides recipes for several nonalcoholic punches using juices, and provides suggestions for serving them. The "Orchard Gala Hour" leaflet gives serving ideas for nonalcoholic holiday parties. A colorful "Holiday Goodies" booklet presents recipes for beverages, breads and cakes, cookies, pies and puddings, along with serving tips.

Copies of the brochures may be ordered from the Signal Press, 1730 Chicago Ave., Evanston, Ill. The "Holiday Goodies" booklet is 25 cents per copy; the other leaflets are 10 cents each.

May School Teach "About" Witchcraft?

A Hampton high school elective course on "Mystery and the Supernatural in Literature" has touched off a controversy on whether the "occult" should be taught in public schools.

The issue began when an alarmed Hampton mother—whose son was enrolled in the course at Winnacunnet High School—sent a petition bearing 46 signatures to the school board, asking that the course be withdrawn.

The mother, Mrs. Blanche Bragg of Seabrook, a Baptist, said the course includes readings on ESP, astrology, and seances. She said her son told her one of

the girls in the class claimed to be a "witch."

Mrs. Bragg charged that the course constitutes a religious study course—since witchcraft is considered a religion by many. If witchcraft is taught, all other religions should also be taught, she said.

Clergy Best for Loneliness

The clergy is probably better prepared to deal with the modern human "diseases" of loneliness and despair than other professionals, Dr. Karl Menninger, the famed psychiatrist, said in an interview in New York.

Founder of the Topeka (Kan.) foundation and clinic that bears his name, the 81-year-old physician described the desperate search for friendship and social contact among contemporary Americans.

"Loneliness is a terrible disease," he said. "It does people good to talk and there are clergymen, and some clergywomen these days, all over the country to listen."

Amnesty Endorsed by Disciples

Amnesty for draft resisters of the Indochina war period was endorsed in Cincinnati by the Christian Church (Disciples of Christ).

The denomination's biennial General Assembly urged amnesty for all persons "in legal jeopardy for acts of nonviolent resistance to civil or military law because of opposition to, or forced participation in, the Indochina war, except those convicted of acts of violence, and even here we recommend that these cases be reviewed on an individual basis."

Passed on a voice vote that included many "nays," the measure was recommended by the church's standing General

Board. The vote came after many hours of debate on three different days.

Resolutions which opposed amnesty and stated that the church had no stand on the issue were defeated by majorities of the 4,000 delegates.

Resolutions passed by the General Assembly are not binding on congregations of the 1.4 million-member church.

"Friends of Hippocrates"

Oppose Abortion in Ontario

A newly formed group of Ontario doctors and nurses—"The Friends of Hippocrates"—have launched an "educational campaign" to create a greater awareness of the abortion issue among medical people and citizens of the province.

At a press conference in Toronto, Dr. R. J. Bannister, a Mississauga physician, said many doctors are apathetic and unwilling to enter into discussions of the morality of the issue.

"The medical profession is being carried along by the law and vocal minority groups," he said. "Many churches when confronted with the abortion problem are adopting a situational ethics approach."

"They are trimming their theology to fit what the public seems to feel. They are creating a theology by majority."

Dr. Anthony Addison of St. Michael's hospital, who presented the Friends of Hippocrates' statement said:

"We do not wish to minimize the social problems caused by unwanted children; nor do we wish to minimize the desperation that can possess a woman who is unable to face an unplanned pregnancy alone."

"We wish to submit that surely killing is no acceptable way to solve problems. Less simplistic ways of giving concrete assistance must be found."



To honor
the birth
of the
Son of
God
(Mt. 2:9-11)



Mennonite Church CHRISTMAS SHARING FUND - 1973 For Leadership and Literature for Emerging Churches

Here is my contribution of \$ _____ to help emerging churches with their leadership and literature needs in 1974.
(Place in your church offering or hand to your church treasurer)

Sponsored by
Mennonite Church General Board
Room 104, 10600 W Higgins Road
Rosemont, Illinois 60068



To share the
good news
of how
and why
the Word
became
flesh
(Jn. 1:14)

08092 51 9/64
H CLAIR AMSTUTZ MD
1212 S 8TH ST
GOSHEN IN 46526

What Time Is It at Christmas?

"For everything there is a season. . . . What gain has the worker from his toil?" (Eccles. 3:1, 9).

Christmas keeps coming once a year and as we are reminded by both the Preacher and Scrooge, it finds many people a year older but little if any richer. Both the Preacher and Scrooge were inclined to view the dismal side of the life cycle, but their comments underline the obvious: that life is cyclic and after a few dozen cycles the pattern begins to seem familiar. So the Christmas season is predictable like the cycles of the moon and the succession of the weeks. Given its predictability, what can we do with it?

1. Christmas is known as a time for giving. Christmas giving has become institutionalized so that people may end up giving gifts to people they don't like who really don't need what they receive. The receivers often do not get what they really want, so the week after Christmas becomes the week for exchanging gifts that don't fit or are not needed for things more acceptable. Can anything be done to redeem gift-giving?

If so, what kinds of gifts are meaningful? Is it not those which are clearly given with love rather than a sense of duty? Especially gifts that surprise the recipients. Most gift-giving is predictable, for we generally lack the imagination to break out of our patterns. But occasionally someone is able to show regard for the recipient by a gift that was unexpected or particularly well selected.

Related to this is the gift that shows reckless generosity. Some of the best stories in the Bible are those of the woman who anointed Jesus' feet with high-priced ointment and the widow who put all she had in the offering.

Christmas is a time for reckless generosity in giving, especially for the poor. Have you ever put \$100 into the offering? Maybe this is the year to have the thrill of throwing a chunk of your hard-earned dough into the Christmas Sharing Fund or a similar effort for the work of the kingdom.

God Himself is the Chief Giver, as Willis Hallman once pointed out. Consider the prodigal generosity of God. Seeds in utter abundance, flowers that go to waste, and natural resources too numerous to mention. God also loved the world, we are told, so much that He gave His only Son.

2. Further, Christmas provides an occasion to reflect on the meaning of life. Most of the time most of us are so busy keeping our wheels moving, we have little time to

ask ourselves about the reason for our activity. Morning, afternoon, and night push each other around the circle. Like the Preacher we may occasionally be tempted to say, "Vanity of vanities."

The story of Christmas comes to remind us that: (1) God loves us; (2) God cares about us; (3) life is worth living if lived for God. This season offers an occasion to consider whether the present pattern of life is according to the will of God and satisfying to us. It is a good time to pray the basic prayer, "Lord, what wilt thou have me to do?"

3. Christmas is a time to pray for peace. Like the other activities mentioned above, prayer for peace is appropriate and urgent any time. But as we stop to reflect on the meaning of life, we may be led to consider the state of our world, and to pray for peace.

One might begin with gratitude for recent wars that appear less hot than they were. Christmas 1972, it will be remembered, was the time of the Christmas bombing of North Vietnam. So far as we know it is not being bombed this year. And the 18-day Arab-Israeli War has come to a standstill and shows some possibility of settlement.

Beyond this we move to confession of our own lack of peaceableness and seek to learn how we may become instruments of peace. For though we may properly pray for persons and situations far beyond our sphere of personal influence, if our prayers are to be valid, they need to be accompanied by our own spiritual disciplines. As we pray for peace and brotherhood, we begin to see the tragedies of the world as our own tragedies.

4. Christmas is a time to renew and extend friendships. As one may give gifts for selfish reasons, he may make friends to elevate himself. But friendship for its own sake or in the name of Christ is a response to God's love for us. In this also creativity and faithfulness may be found in turning a traditional practice on its head—or possibly only halfway around.

Jesus' proposal that in entertaining guests, we should not invite the rich and famous, but those who need our friendship provides the basic pattern. Christmas is a time to extend one's circle of friends to some not in the usual orbit simply for the sake of the friendship.

What time is it at Christmas? Time to remember that we are God's people and that in Christ we have freedom to reorder our lives in line with His will and the opportunities open to us. — Daniel Hertzler



The Cooks from Chicago follow the reading of Ephesians 2: "... making us all one family, breaking down the wall of contempt. . . ."



After the Tanzanian delegation stood against a resolution, Hubert Brown (right) sought Bishop Kisare's feelings. "I will listen to you black Americans until your problem has entered my body, but. . . ."

Nigerian: "Because Mennonite missionaries first studied us, we have a church organized in harmony with our culture."

North American: "We're saying to the whites, 'Please meet us halfway.' For years I've been singing hymns of European tradition, and I enjoy them. But when I sang 'black songs' one time at Mission 72, I was severely criticized. . . . Why must we always be patient and humble?"

Tanzanian bishop: "I perceive as an elder that you want us to be part of your problem back home. . . ."

The Tanzanians did not share a need for adopting new forms of worship. "You hear our music; it is ours, not what the missionaries brought."

The two continental groups intersected around music and rhythm. While the Tanzanian choir rendered dramatic songs of Bible lessons in three-part harmony, black Americans enthusiastically joined in the clapping and praising. A Zambian noted that a yodel is an expression of feeling God's Spirit in their church.

The Cushites from Ethiopia sang a slow-paced Amharic liturgy in unison. After a rousing "Thank You, Thank You, Jesus" in English, Swahili and French an Ethiopian confessed, "This is the first time I experienced all my organs singing."

Tanzanians rejected the use of drums in worship because they were rooted in tribal customs associated with a

life of sin. Nigerians find drumming a meaningful worship medium. Black Americans want to establish their music as an acceptable mode among Mennonites.

After a painful session blocked by disagreement on whom a future AFRAM should include, Tanzanians' decision to abstain on any resolution action "until we get a consensus from the people at home" aroused some thoughtfulness on community. "We black Americans assumed we knew more about the African church than we did. The Africans are admitting they don't know us. Understanding is a process."

Backed by a deep commitment to the Mennonite Church at large they abandoned all efforts for concrete resolutions which would have provided cultural exchanges, black missionary exchanges, and a commission to work at common church problems. Instead, they suggested meeting again within two years. "It's the only thing Tanzania can agree to now, and we want them."

A similar proposal by the second resolutions committee was accepted by all delegates, and the following steering committee was chosen: John Powell, executive secretary; North America, Jerry Hughes; West Africa, Isaac Sackey; East Africa, Tesfatsion Delellew; and South Central Africa, Mutombo Mpanya.

The Friday night catharsis brought out personal anguish and healings that had previously stayed buried under intellectualizations.



A moving together began with the request, "Come and lay your hands on us. I need your prayers to break hard feelings toward this brother."

Kenyan: "God in our spirits is like a chain linking me to you and you to Him. I feel fear breaking the chain; it is not of God."

Afro-American: "The hard feelings I have against some people here are blocking me from praising God. Forgive me..."

Somali: "As a Muslim, I gave up my blood brothers for Christ. I asked God for a family, and I've found one."

Tanzanian: "Forgive me, but I felt most of you were bypassing me. I had hard thoughts, but I can't go back

to where I was before I changed directions with Jesus."

Afro-American: "I still have bitter feelings. My intellect—all the ugly history I know—gets in my way. For a long time I couldn't smile because of the hurt. Now I can..."

With root-deep healing after prayer, individuals moved to each other in hugs of confession and tears. Without their individual problems solved, but armed with this breathtaking affirmation of brotherhood, delegates left with a new base for personal freedom.

AFRAM: A Personal Response

by Hubert L. Brown

There were many high points at the AFRAM conference. Significant issues were raised and discussed; persons dialogued across deep, diverse experiences; affirmations of the theme "For Freedom Christ Has Set Us Free" permeated the entire conference. In returning home I am certain all of us who attended find it difficult to report on what really transpired at the meeting. There were over eighty persons in attendance. Some as delegates, others as observers, but for each I believe the conference had a deep meaning. Persons from eight different countries in Africa attended, along with Afro-Americans from as far west as Los Angeles and as far east as Philadelphia. And conclusions as to what really happened will inevitably vary as did the personal transformations which occurred.

Throughout this past Thanksgiving week I have been trying to sort out my own personal feelings in relation to the conference, particularly in light of the numerous inquiries I have received. No specific question has been asked of me — simply vague questions such as "How was your trip?" and "How was the conference?" In attempting to answer those questions and some other specific questions I thought it would be good to list several significant aspects of the conference and moments where the essential meaning of AFRAM was focused for me.

Some background into the purpose of AFRAM might be helpful at this point. The preconference literature developed by the planning committee and sent to each delegate defined the purpose of AFRAM as "an attempt to bridge gaps which have existed between Africans and Afro-Americans." AFRAM was viewed as a vehicle to make African and Afro-American Mennonites more aware of each other and a tool aimed at finding ways in which the two could be mutually beneficial to each other. Personally I saw the purpose of the AFRAM meeting as an instrument to bring peoples of African descent into closer touch with each other.

What Purpose for AFRAM? One of the major questions which needed to be answered at the conference revolved around the purpose or aim of the conference. AFRAM delegates needed that question to be solidly answered. Thus there were many hours of input but few messages

touched upon the meaning and purpose of the meeting. Throughout the week we heard messages relating to: Evangelism Techniques in the Black Communities, Economic Development, Christian Pacifism and the Third World, Black Christian Education, The Church and Salvation, and a number of smaller topics ranging from: Church Growth and Christian Stewardship to Black People in the Bible. The presentations provoked new insights and much conversation.

In his keynote address to the AFRAM conference, Isaac Sackey of Ghana spoke of *ururu* — the Swahili word for "freedom." Sackey opened by saying, "I want to speak on the freedom that Christ gives to the whole man." Later he said, "Since we have been freed from the slavery of sin, what remains now is to be freed from the traditions of Anglo-Saxon, Western pattern of Anabaptism." He added, "We need to explore the Scriptures prayerfully and determine the best Anabaptism can offer for the world in general and black people in particular."

I was particularly stimulated by some comments from Negash Kebede's (Ethiopia) presentation, entitled "Black Christian Education": "One of the special tasks, therefore, of black Christian education should be to restore confidence in the black man so that he knows that God has made all men to have dominion over the earth and subdue it." Kebede also spoke of not being afraid of knowledge: "To be afraid of knowledge because of the dangers of deviation from the faith is to limit the power of God. God, who is with us when we are ignorant, will also be with us when we learn more." He also said, "We need education in order to know how to make the best use of the gifts that God has given us."

Nonblacks also made contributions to the conference. Don Jacobs presented a paper on "Christian Pacifism and the Third World." He defined in anthropological terms the stratification of our world community, followed with a theology for kingdom persons. Jacobs stated, "The citizens of the kingdom of God refuse to be intimidated by the enemy's anger. While tempted to hate they respond in love. They will not be degraded by using the means of the enemy. Their 'way' is the 'new and living way'." . . . The other nonblack, Paul Lederach, spoke about

Christian education and of what goes into the development of Sunday school curriculum.

After each major input in the morning, discussion groups met to share the meaning and implication of the address, also to suggest helpful directions in relation to each talk. The youth choir from the Tanzanian delegation provided the group with an opportunity to share in some Afro-American folk singing called "soul." The indigenous gospel music served to unite all of us, irrespective of our language.

On two afternoons a "Forum on Relationship" was held for the entire group to discuss the issue of relationship. One afternoon was spent touring Nairobi with many of the delegates visiting in Mennonite folk homes for the evening meal. Generally our evening services were less rigid than the morning. One evening a surprising event took place: the renaming of John Powell. All delegates took part in the ceremony by choosing the name Sebsebe Samantar for John Powell. The name is to indicate a closer bond to the Africans.

An International Resolutions Committee. Early in the week an international resolutions committee was set up for the purpose of suggesting resolutions based on what was heard throughout the week. Serious polarization emerged when the committee presented a list of resolutions they felt the group was seemingly saying all week. Intense discussion ensued and no agreement could be reached on their proposals. Later, after much debate, a new resolutions committee was established and after a time of genuine listening, sharing, and waiting on the Lord, new resolutions were presented and adopted.

There were many rewarding occasions for me. However, I can think of two times at the conference where I personally was moved to a greater understanding of the meeting for my own life. The one occasion was on Saturday night where we joined together in a circle for a communion and foot-washing service. The beauty of this service can only be understood by the fact that the night before the entire group came together in a time of sharing and reconciliation with each other. Several false assumptions by Africans and North Americans on the nature of our relationship in the Mennonite Church had been made.

The assumptions led to misunderstanding and it was the Friday night time of confession and tears, affirmations and respect, that led to the beauty of the humility of washing each other's feet. The communion service signaled the beginning of a positive, brotherly, Christ-centered relationship. It seemed as if the communion service was, after all, the real essence of African and Afro-American unity. We each had to learn from the experience and mind of the other. While both of us are of African extract, we have had years and miles of diversity separating us from total kinship and acceptance. Even so, we have two things in common—our life in Christ and our blackness.

At the conference I also discovered a new sense of warmth for my white brothers. This is a very hard statement to make, but it is true. One such person was Hershey Leaman, who worked tirelessly for our accommodations in Kenya. One afternoon Hershey and I stood on the hillside of the camp and he spotted a tree standing far off beyond the chapel. The tree stood rather lean and tall, majestic in beauty and stature. All of its branches were high to the top of the tree. Hershey explained that he had never seen a tree like that. He did not know its identity but it had an unusual and unique attraction. Later, I shared with Hershey that to me the tree had tremendous significance. I likened it to the Afro-American in Africa, having no real identity. He is a stranger, yet he belongs. The tree seems to summarize for me the events of the week. As we left the conference, by bus descending down the winding mountain road, I watched the tree from my window. I thought of a poem I had written entitled "Black Tree." The poem is:

Black tree
Stand tall with yr/
Sure blackness
Synthesis of hard joy,
Depth of hurt,
Anger & sorrow
Intensity of balance.

You giver of radiant shade
Stand tall with yr total blackness
Your personality in rhythm,
Soul force & strength of ecstasy
Yr vision absolute
Stand tall,
& be yr black self
24 hrs a day.

A New Page in History. The AFRAM Conference did much to strengthen the awareness and understanding of Africans and Afro-Americans. The conference created a new page in the ongoing stream of Mennonite history.

The AFRAM conference had an immeasurable and memorable impact on me. It served as a way of getting in touch with a whole new set of brothers and sisters and a way of getting in touch with myself. One of the resolutions adopted expressed thanks to God for the blessings received and spiritual renewal experienced and thanks, too, to those who supported the conference, and special thanks to executive secretary John Powell for his work. It was fitting, too, that the resolution calls for a similar conference to be held "in order that these blessings may not be lost."

The conference resolutions concluded with a statement which I feel best sums up all that really happened: "We feel that the participants of this conference have experienced a spirit of unity and brotherhood that has transformed our lives and will affect our future service for Christ."

Two-year Career Programs at Hesston College



A four-year liberal arts education is not for everyone. Maybe it's a question of not having the time, the money, or you just aren't sure a college education is for you. Hesston is for those who want a two-year Christian campus. You can select a two-year transfer plan or choose one of 13 two-year career programs.

In the last ten years Hesston's enrollment has doubled. That says something about the kind of college it is. Listed below are 13 two-year career options:

Production Agriculture

For the person who will return to the farm as an operator. An Agribusiness option is available for the person who will be involved in an agricultural business. A two-year transfer program is another agricultural option.

Automotive Power-Technology

For the young man seeking a career in the automotive servicing fields as a service manager, service technician, sales representative or related vocation.

Aviation

Ground school and flight training prepare the student to take the FAA's examinations leading to the following ratings: private pilot, commercial pilot, instrument rating, and flight instructor.

Bible and Christian Service

A combination of courses including psychology, sociology, history, speech, writing, church ministries and a heavy emphasis on Bible. This can be transferred to other colleges if one wants to continue schooling in this area.

Business-Middle Management

Intended for those interested in retailing, operating a franchise, managing a small business, or working in middle management in a larger firm.

Business-Middle Management with Computer Emphasis

Similar to above, but includes more computer courses done on the IBM System 3. For the person moving into the in-service training program of the data processing department of the hiring institution.

Building Technology

For persons pursuing a career in the building trade, mobile home, and modular construction fields. Offers well balanced combination of building trades, electrical, business, and related courses.

Child Care

Open to men and women with emphasis on child development, child rearing, and learning for the preschool child. Graduates will be ready to work in most states in day care centers and

nursery schools, and when under the supervision of qualified teachers, in kindergartens. Also a stepping-stone to a four-year degree.

Electronics

Program gives the student a balanced education with general education courses, electronics courses, and on the job learning and earning experience. Leads to an F.C.C. license.

Homemaking

Here is a serious approach to creating strong homes. A package of home economics, child care and other courses to prepare a young lady for a career as a mother, homemaker, and useful Christian citizen.

Nursing Program

Open to both men and women. At end of two years graduate is qualified to take state board examinations to become a registered nurse.

Professional Secretary

For the person who wants to excel in the office. There is enough actual work experience to prepare the student for a responsible personal secretary's position.

Social Work

The social work technician is trained for specific tasks such as interviewing, group work, and community development. He will function as part of a team supervised by a master of social work. If at some point a student should decide to advance on the social work career ladder, he will be accepted at most colleges or universities at the junior level with full credit.

Hesston College has a strong tradition of commitment to the Christian faith. Through its competent, Christian faculty, a curriculum designed for the current needs of youth, and activities on and off campus, the college encourages each student to put his faith to work in our needy world.



HESSTON COLLEGE
HESSTON, KANSAS 67062

Accredited by the North Central Association
of Colleges and Secondary Schools

Mutual Aid Beams at Congregations



These men were elected to serve as the board of directors of Mennonite Mutual Aid in meetings held in Rosemont, Ill., Nov. 30 to Dec. 1. Front row, from left: George Dyck, MD; William Zuercher; Orval Shoemaker; J. Robert Kreider, recording secretary; Abram Hallman, chairman; William Dunn, vice-chairman; Howard Raid, and Larry Newswanger. Second row: Edwin Karber, Luke Birky, Samuel A. Spicher, Maurice L. Stahly, Fred Lehman, R. Wayne Clemens, Paul S. Gross, Justus Driver, and Peter Funk.

Delegates to the fifth biennial Mennonite Mutual Aid Association assembly at Rosemont, Ill., Nov. 30 to Dec. 1 unanimously elected a 17-member board of directors for the agency. The 17 represent the Mennonite, General Conference Mennonite, Mennonite Brethren, and other related groups which share in the mutual aid services.

Hallman, chairman of the Board of Miller-Hess Company and MMA Board chairman for the last nine years, was reelected. Dunn, who is administrator of the Mennonite Hospital in Bloomington, is the new vice-chairman. Kreider, business manager of Goshen College, was named recording secretary.

In action taken by the new Board, four members of the Mennonite Mutual Aid staff were appointed officers to implement board policy and control. Harold Swartzendruber, MMA general manager for nearly 20 years, will also serve as Association president. Dwight Stoltzfus, director of field services, was named vice-president. The other officers are LaMar F. Reichert, director of mutual aid programs, secretary, and John H. Rudy, director of financial services, treasurer.

In his report to the Board and delegates, Swartzendruber cited the steady growth in Mennonite Retirement Trust,

Mennonite Automobile Aid, Mennonite Foundation, and Mennonite Mutual Aid Association.

"The Local Congregation: An Effective Branch" was discussed at length in the delegate assembly following a presentation by Earl Sears, educational director for MMA. The delegates recognized the importance of the local congregational unit and encouraged the staff to stimulate and strengthen mutual aid activities on the local level.

Willis Breckbill of Louisville, Ohio, conference minister for the Ohio and Eastern Mennonite Conference, also emphasized the importance of the local congregation in his devotional addresses.

Ruben H. Friesen, Aurora, Neb., was reelected and H. Ralph Hernley, Scottsdale, Pa., was elected to represent the delegates on the Fraternal Fund Activities Committee. The fraternal fund is tax-exempt money which is made available to congregations and conferences by MMA for creative projects.

Fraternal Fund projects totaling \$77,000 were approved by the directors for 1974. The three conferences holding the largest membership in MMA—Mennonite, General Conference, and Mennonite Brethren—asked for funds for a total of 16 projects. Two inter-Mennonite proj-

ects will be supported by the Fund. An allocation of \$30,000 is being shared by congregations with a substantial membership in MMA programs.

Money: For Better or for Worse, a filmstrip developed by MMA, was previewed by the delegate assembly. The film is expected to be released for congregational use in the spring.

Offender Program Given Priority in Manitoba

A ministry to offenders has become the Mennonite Central Committee's major local undertaking in Manitoba.

Three years ago the MCC (Manitoba) annual meeting took the first steps toward a program for offenders by approving a three-year trial period for a new probation hostel recommended by its peace and social concerns committee. This institution, called Grosvenor Place, has provided a home for 33 young men for varying periods of time since 1971.

In 1972 the annual meeting gave the committee the green light for the development of a volunteer and job therapy program for people who have been or who still are incarcerated. This endeavor, which opened its doors in downtown Winnipeg in July, has been named Open Circle.

The 1973 annual meeting, held Nov. 24 in the North Kildonan Mennonite Brethren Church, Winnipeg, approved both Grosvenor Place and Open Circle as ongoing programs and gave the committee the okay to open a second institution similar to Grosvenor Place.

The 297 delegates, who came from 85 of the province's 146 Mennonite congregations, gave a resounding favorable response to all three components of the offender ministry presented by the committee. No dissenting votes were registered.

"The second probation hostel," said Larry Kehler, chairman of the peace and social concerns committee, "will likely not be opened until later in 1974. Our committee needs an opportunity to gauge such matters as the types of probationers who are most in need of hostel facilities, the best location for a new home, and the availability of a concerned volunteer staff."

The delegates unanimously approved a \$316,530 cash budget for MCC (Manitoba) for 1973-74. This is \$12,000 more than it received during the year just past. Of the coming year's anticipated income, \$170,000 will go to MCC's Canadian and international programs.

Daniel Zehr, executive secretary of MCC (Canada), gave a summary of

MCC's involvement in the rest of Canada and in overseas lands. In the discussion which followed his report, MCC was urged to continue to make appeals to enable separated family members from the Soviet Union to rejoin their loved ones in Canada. Mr. Zehr said the reunion of families was a matter of high priority for MCC. He assured the 500 delegates and visitors at the meeting that his organization was in communication with federal and provincial officials whenever they were preparing to meet with Russian officials.

Bibles for All

Chan Y Choi, denominational distribution secretary for the American Bible Society, highlighted the need for Bible distribution in the U.S., especially among new readers at a recent meeting of the Council of Mission Board Secretaries and ABS.

He called attention to the sixty-million-dollar project initiated by the ABS on Sept. 20.

The new program contains Good News Scripture Literacy Selections to teach new readers to read and write by using the Scriptures. It will contain five levels of literacy selections.

The *Good News for New Readers* project calls for the translation, production, and distribution of 725 million specially designed Scripture literacy selections in more than 200 languages during the first 12 years of the project.

Good News Literacy Selections have been under study for some time by Bible Society experts and have been successfully tested for the past five years in Latin America.

There are currently some 750 million illiterate people in the world, according to John Erickson, ABS secretary for church relations.

In 1972, the Society operated on a budget of nearly \$10 million. In terms of per member giving, the Mennonite Church was the second highest contributor with \$0.384 per member.

Paul Kraybill, secretary of the Council of Overseas Mission Board Secretaries, in speaking of the HMC/COMBS/ABS meeting said, "We do well to support Bible causes."

One way to do this is to develop a better understanding of the resources which the American Bible Society has to offer and then to make use of such resources.

One of the services the ABS has available to denominations is the printing of special Bible selections for specific denominational uses. An example of this is *Hope for Modern Man*, a publication

of Luke and John in attractive format as a giveaway on the Lutheran television series, *This Is the Life*.

Another example of this kind of service is a biography, *Jesus*, which was done for the Virginia Baptist General Board as a ministry piece to students in high schools and colleges.

Another service is the publication of portions of Scripture for minority groups. Such services to denominations are made on a nonprofit basis.

Student Services Elects Woman Chairperson

Mrs. June Alliman Yoder, Cedar Rapids, Iowa, was elected chairperson of student services, a Mennonite Board of Missions program committee, meeting in Atlanta, Ga., Nov. 29 to Dec. 1. She succeeds John A. Lapp, Goshen, Ind.

Mrs. Yoder, the first woman to chair a major committee of the Mennonite mission agency, is director of housing at Coe College. She holds degrees in dramatic arts from Goshen (Ind.) College and the University of Iowa (Iowa City).

The committee chose Atlanta for its fall meeting in order to get acquainted more intimately with Mennonite-related young adults in one urban center. Vernon King, local Mennonite Central Committee Voluntary Service leader, arranged for a tour of parts of the city and an evening dinner meeting which provided opportunity for orientation and interchange.

Atlantans meeting with the committee included representatives from MCC and Eastern Mennonite Board of Missions VS units, Berea Mennonite Church, and Atlanta Mennonite Fellowship (an intentional community), along with former VSers who now work in Atlanta.

Introducing the occasion for the interchange, Chairman Lapp spoke on behalf of Mennonite Student Services. He explained that "student" has become a common term to characterize an age-group and that student services seeks to relate to the Mennonite-background urban young adult in varying situations, but particularly on the non-Mennonite campus.

As executive secretary for student services, Virgil Brenneman has served to stimulate, encourage, and enable young adults to participate in the kingdom of

God wherever they are, Lapp said. The committee, he added, cooperated with the General Conference Mennonite Church in publishing *Forum* magazine and sponsoring a summer graduate students seminar, in which Mennonite Brethren also participate.

Lively informal discussion followed the takeoff question, "What happens to persons in transition from a close-knit rural Mennonite community to urban young adult America?" Both Atlantans and student services members expressed gratitude for the warm fellowship and dialogue which characterized the evening.

In other action, growing out of the extensive report made by the executive secretary, the committee:

- affirmed the editorial direction of *Forum*;

- reviewed the eighth summer graduate seminar and encouraged weekend regional seminars for 1974;

- endorsed a research and follow-up ministry among students and young adults in greater Chicago.

"An important shift in emerging Mennonite student and young adult fellowships," noted Brenneman in his report, "is the desire for and structuring of more community." He pointed to Evanston, where a group is seriously considering purchase of an apartment building; to Atlanta, where four families have moved into the same block; to Germantown, where five or six couples live in apartments near the Mennonite church.

Brenneman suggested that the three levels of association and fellowship which mark the Philadelphia experiment might be a model for Mennonite identity and witness in similar settings. "One level is a broader association and awareness relating Mennonites in and out of the church structure through a newsletter and occasional special meetings. Another level brings interested persons together for smaller study or special project groups. A third level involves those who have committed themselves to each other in Christian community such as including congregation or communal living."

Meeting with the committee for the first time were Tony Brown, coordinator of educational services at Goshen College, and Keith Yoder, professor in educational media at Millersville (Pa.) State College. Other committee members in addition to the newly elected chairperson, were: Kermit Derstine, Denver, Colo., and Orland Gingerich, Baden, Ont., pastors; W. LaMarr Kopp, associate dean, Penn State (Pa.) University (University Park), and John A. Lapp, dean, Goshen College.



June A. Yoder

Drought Strangles Sahel



Entire families are moving because there is nothing to live on at the edge of the desert. Here is a caravan of camels and men headed south; they are preceded by their wives and children on donkeys or on foot.

As a six-year strangling drought continues to tug the noose ever more closely around the lives of people in this little-known part of our world, N'Djamena, Chad, Mennonite Central Committee projects a program to purchase food grains from southern Chad, where the harvest was relatively good, for redistribution in the north, where drought and famine are severe. Transportation, including the renting and purchasing of vehicles to haul food and medical supplies, is being initiated. European Mennonites, and other missions in Chad, including the Evangelical Alliance Mission and the Sudan United Mission, are undertaking food distribution. The Missionary Evangelical Union plans longer-range projects in irrigation, crop diversification, small dam and water reservoir construction and well digging. Reforestation and pasture projects are future possibilities.

Here, just south of the burning sands of the Sahara, and just north of the equator, lies the Sahel, the "fringe" as the Arabs call it. This is the homeland of the nomad who roams with his camels and herds looking for pasture and water.

The world in which the nomad and his fellow Chadian lives is shrinking. The increased herds, the overgrazing, the cutting of shrubs and trees for much-needed fuel, and the extended drought assist the biting winds to turn once renewable pastureland into bleak sand-swep desert. This desert, marching relentlessly south, is encroaching on the very life of the people.

This sixth consecutive year of below-normal rainfall is especially difficult. There is also no assurance that the biblical seventh year will be the last year of



The water level in this well in the Sahel is as low now, at the beginning of the dry season, as it was at the end of the last dry season.

drought. Village after village has had complete crop failure. The rains came late and ended early. Crops sprouted and grew, raising hope, only to die in premature death. Now the people sit and wait fatalistically. Allah has thus decreed, and who is man to question Allah?

Fortunately, the southern part of Chad has had good rains and good crops. Now traders are eagerly buying up crops. This means that those with money will be able to buy food. There seems to be no concern for the others. Now, just after the harvest, people are already hungry.

The Christian church in Chad, alive and growing, is in the throes of an intense struggle. A national movement to revert to African culture includes aspects unacceptable to the church.

A Chadian leader confided, "The time is here where we will need to decide whether to obey Christ and be ready to die, or to reject our faith."

Relief Efforts Begin in Sahel

First reports back from two North American Mennonite representatives now in the drought area along the lower edge of the Sahara Desert request immediate funds to buy local grain for distribution among the population on the edge of starvation there.

John Wieler of Mennonite Central Committee (Canada) and Ray Brubacher, MCC Africa director, cabled back from Chad a request for \$25,000 to buy limited supplies of millet now available locally at a relatively good price. The harvest season is now in its peak, but prices will climb quickly in a short time. The funds were approved and forwarded last week.

The grain will be resold at subsidized prices to people who cannot afford the higher prices to come.

Stephen Penner, MCC representative in Chad, will be responsible for handling the funds and implementing emergency food programs.

Though these and other immediate relief efforts by governments and voluntary agencies are essential to life in the Sahel (edge of the desert) region, one reporter has compared them to treating tuberculosis with Band-Aids.

Even in good time, the half-dozen countries stretching across the lower edge of the desert are among the poorest in the world. As the rains stop, land and rivers dry up, crops fail and people and cattle begin to die of starvation. This territory the size of the United States is nothing less than a disaster area.

Longer-range development plans beyond the emergency relief efforts are projected in cooperation with French Mennonite and other missions now at work in the area.

Zaire Orientation Prepares Volunteers

Service workers arriving for assignments in Zaire are getting a new kind of on-the-spot orientation experience to better prepare them for understanding and involvement in the life of the Zairian people whom they come to serve.

Upon arrival in the capital city of Kinshasa in August, twelve Mennonite



Volunteers on the way to rural areas of Zaire spent a week in Kinshasa orientation. Mutombo Mpanya (right), associate director in Zaire, planned the orientation, and is seen at the Presidential Farms.

Central Committee volunteers were put through a six-day session of social, spiritual, and cultural education organized by Mutombo Mpanya, associate director in Zaire.

Mpanya, who grew up in Zaire when the country was still a colony of Belgium and then studied a number of years in Europe, recently spent six months in North America in orientation for his assignment in Zaire. He is well qualified to prepare a bridge from the North American to the Zairian way of life.

From the hand-clapping, rattle-shaking, body-dancing, soul-singing services of praise to God in an indigenous Church of the Light, to the showcase of the Presidential Gardens and Farm; from the game of hard bargaining in the Ivory Market, to the crowded residential centers of the city and lectures and discussions by Zairian educators, volunteers, fresh from a year of language study in Belgium and in France, were enveloped in the throbbing life of this people.

Following this intensive week in the largest city in Zaire, volunteers scattered out to the rural villages, mission stations, indigenous churches and universities across the country.

Honey Reaches India

Two hundred participants in the Menonite Central Committee Educational Assistance Program in Calcutta visited the MCC office in India, Nov. 6. Each went away with a small jar of honey.

The office staff filled recipients' jars with honey donated by George Lloyd from MacGregor, Manitoba, Canada.

Coming at the beginning of the cold season the honey was much appreciated. Many people feel that a teaspoon of honey mixed with two ounces of warm milk and

drunk early in the morning keeps away colds and clears congested chests. Honey is also mixed with tea, the basic drink of India, with a type of porridge, or with ground gram, the staple food of the laborer.

Honey was just one of a number of items from a recent shipment. The shipment, which included quilts, children's clothing, bandages, school kits, health kits, toothpaste, and soap, originated in Canada. MCC British Columbia headquarters in Yarrow channeled the materials to India.

Schools, orphanages, and homes for the aged in Calcutta, as well as in several rural points, received the items. Material aid continues to give valued support to these institutions as they try to meet the needs of India's underprivileged.

Medical Tools for PRG

Menonites and Brethren in Christ, concerned to help persons in need regardless of political affiliation, are buying two pieces of medical equipment valued at \$20,000, for use in civilian medical facilities of the Provisional Revolutionary Government (PRG) in South Vietnam.

Menonite Central Committee is purchasing an ultrasonoscope and an electroencephalograph, important diagnostic tools for neurological and cardiovascular diseases. PRG representatives requested the equipment from Atlee Beechy, MCC Executive Committee member, and Doug Hostetter, Peace Section member, who visited the PRG delegation in Paris in February.

The Paris delegation recently confirmed the request in writing. "We will be very thankful to you for sending these machines. . . . Our mission will take the responsibility for sending them to the Health Service of the PRG. . . . We take this occasion to renew to the Menonite Central Committee our high appreciation and sincere thanks for its humanitarian aid."

The medical equipment, which can be used only for nonmilitary purposes, will be shipped to Hanoi and then transhipped to the south.

MCC requested a United States Treasury Department license and a Commerce Department license for the purchase and shipment of the instruments. The Treasury Department has already granted a license. The Commerce license is expected soon.

MCC has been providing medical and relief assistance to South Vietnam since 1954. Volunteers are active there in medical programs, church work, social work, and education.

MCC has provided aid to hospitals in North Vietnam beginning in 1968. Contributions have been made through a European medical official and the American Friends Service Committee. MCC has also provided subscriptions to six medical journals for the medical library of the Viet Duc Hospital in Hanoi. Dr. Tung, medical director of the hospital, wrote in October 1973 acknowledging receipt of the journals.

Bangladesh Cooperative Offers Jute Handicrafts

The Jute Works, a new central marketing cooperative for a jute handicrafts cottage industry in Bangladesh, will give poor, single, and war-affected women a chance to earn a steady income.

Harley Snyder, Kitchener, Ont., a Menonite Central Committee volunteer, is helping set up the Jute Works. Snyder is on loan to the Christian Organization for Relief and Rehabilitation as project manager for one year. He will help the new cooperative obtain government registration and find ways to coordinate the interests of buyers and local artisans. In order to give women steady work, the cooperative will need to find markets abroad.

Jute handicrafts have traditionally been made in the villages of Bangladesh. Production costs are low because jute, bamboo, banana fiber, reeds, rattan, sisal, palm leaves, and coconut shells are readily available natural resources.

Groups of 20 women from different villages in all parts of Bangladesh spend six-week terms at the Jagaroni Women's Cooperative Training Center in Dacca, learning to use these ordinary materials creatively. The training center offers courses in jute and bamboo crafts, embroidery, doll-making, and macramé.

The woman trainee is also taught the fundamentals of cooperatives. When she returns to her village, she teaches fellow village women her new skills and organizes a village cooperative.

Eight village groups in the Dacca area, involving 682 members, are presently being registered. The central Jute Works cooperative will serve these primary groups, adding additional ones as interest develops. The project could potentially help three thousand to ten thousand women.

Finished products are sold locally or in tourist shops in Dacca. The Jute Works is also exploring markets in North America and Europe. Several voluntary agencies, like MCC, have self-help retail shops, where jute handicrafts can be sold with low markup, eliminating the

middleman, and insuring maximum financial benefit to the craftswomen in Bangladesh. The MCC Self-Help Center in Ephrata, Pa., has just received a shipment including jute flower pot hangers, shopping bags, coasters and place mats.

The jute project is expected to be self-sustaining in the organized village centers by July 1974.

Kansans Send Wheat to India



V. G. Varughese, civil engineer with the Mennonite Service Agency in India, examines a poor rice crop in the Bihar area.

"How do we know our wheat will reach the people in India who need it?" asked a Mennonite farmer during an evening meeting at the North Newton, Kan., Mennonite Central Committee Center in mid-September. Thirty persons were discussing plans for shipping two to three million pounds of Kansas wheat to India.

Seven weeks and three days later I met V. G. Varughese in Bihar, India. He is a 30-year-old civil engineer. Born in South India, Varughese moved north to Bihar when he accepted a job with the government as civil overseer for the building of bridges, roads, water tanks, and small dams. His work was in the same area of Bihar where Indian Mennonites live. Varughese learned to know the Mennonites and in 1968 began working for the Mennonite Service Agency (MSA), the Indian service organization comparable to MCC.

A big share of Varughese's time and effort is with Food for Work projects. He helps to locate places for small dams that will make water available for needy farmers. Then estimates of costs are made and presented to the MSA Board members for approval. Labor rates for building the dams are purposely kept low so

only the poorest will work at moving the dirt. When the first shipment of 640,000 pounds of wheat arrives in Calcutta from Kansas, most of it will be transported to a warehouse in Bihar. The wheat will be used to pay the workers who build dams, water tanks, and dig wells.

"Brother Varughese, why did you stop working for the government in 1968 and accept employment with MSA at a reduction in salary?" I asked him.

"From childhood I had a desire to work for the poor people," he responded. "I dreamed of a plan of how to lead them in the right way so they could occupy a position both here and in heaven. To me this means giving right wages and showing the right path to worship. I shared these dreams with my family. In my work I talk to the high-caste people, as well as the poor. I talk to lawyers, police, magistrates, inspectors and share with them the need for love. I do not take bribes to supplement my salary which is a common practice in my country. In spite of this, many people think we MSA employees are receiving a lot of money from outside sources for our own personal use."

Mennonite farmers in Kansas can be assured that the wheat shipped in October will reach people who need it. — John Hostetler

MCC Annual Meeting Set in Hillsboro

Seventy-five to one hundred people from all over the United States and Canada are expected to gather in Hillsboro, Kan., Jan. 17-19, 1974, for Mennonite Central Committee's annual meeting.

For the second time in 27 years the annual meeting will meet in a Mennonite community rather than in Chicago's Loop. The major reason for moving the meeting to a Mennonite community is to give people there a chance to hear and see what MCC is about. A special program for people of the Hillsboro area is planned for Thursday evening, before the official two-day business meeting begins. All business sessions are open to interested people.

Golden Anniversary

Two days of celebrations are planned for Elmer and Sarah (Glick) Stoltzfus, who completed 50 years of married life on Nov. 27. Married on a Saturday morning by Bishop John S. Mast at the Conestoga Mennonite Church in Morgantown, Pa., they were attended by Job Stoltzfus, the groom's brother; Mary Glick, the bride's sister; the late Elam Glick, brother of the bride, and his wife, Priscilla (King) Glick.

Since the majority of Elmer and Sarah's children live quite a distance from their parents, anniversary celebrations are planned for Dec. 27. The next day there will be an open house at the Oley Mennonite Church from 4:00 to 7:00 p.m. for their many friends and relatives.

Expected to accompany the couple in their celebrations are their eleven children: Paul (and Fannie Marie), minister at Carlsbad, N.M.; Roy (and Lois), farmer from Rehoboth, Md.; Luke (and Miriam), a bishop from Philadelphia, Pa.; Jason (and Miriam), anesthetist from Carlsbad, N.M.; Myrtle — Mrs. Gene Miller, a nurse from Bonner, Mont.; Noah (and Edith), a minister from Lima, N.Y.; Rhoda — Mrs. Edward Lopez, a teacher from Lancaster, Pa.; Hazel — Mrs. Lorne Grove, a nurse from Markham, Ont.; Ira, in business in California; Leonard (and Doris), farming the homestead at Oley, Pa.; and Verna Ruth — Mrs. James Smith, a nurse from Porter, Tex. Many of the 33 grandchildren and great-grandchildren are also expected to be present.

Jamaican Experience

Seven Eastern Mennonite College coeds returned recently from a trans-cultural home economics seminar led by Catherine R. Mumaw, chairwoman of EMC's home economics department.

Sponsored by EMC and Goshen (Ind.) College, the 12-week "laboratory experience" also involved five coeds from Messiah College in Pennsylvania and one student each from Goshen and Bridge-water colleges.

"Learning occurred 24 hours a day just through observing and absorbing," commented senior Marge Nussbaum. "Knowing that many things we learned were for our own development, rather than for reproducing on a test, made learning much more enjoyable," she said.

"Our aim was to give the students experiences and academic credit through well-planned exposure to a foreign culture," Mumaw added.

She explained that English-speaking Jamaica was picked as the site for the seminar because of the absence of a language barrier and the presence of numerous home economics-related programs.

The seminar participants spent the first phase of their experience taking numerous field trips to points of interest and listening to lectures on Jamaican history, government, education, nutrition, and family living patterns.

The second phase involved independent studies. "This included either a job, observation, research, or a combination of these," said senior Ida Reinford.

Burkholder Reelected to GC Presidency

J. Lawrence Burkholder, president of Goshen College since July 1971, has been reelected by the Mennonite Board of Education to another three-year term of office. The Goshen College Board of Overseers, the body responsible to the church-wide Board of Education for the operation of the college, had recommended Burkholder's reelection.

Reflecting on his continuing role with Goshen College, Burkholder commented, "Considerable progress has been made for which I am most thankful. Goshen has gathered together an able administration of dedicated educators and churchmen. Ties with the churches and the local community have been strengthened. The religious tone of the campus has been improved. A humane studies program has been accepted and is about to be inaugurated as a new general education curriculum. The faculty is committed with a high degree of unity to the religious aims of Goshen as a church college. Student attitudes in general are supportive, mature, and creative. Contributions have increased dramatically.

"I propose to concentrate on two closely related problems: (1) the case for Christian higher education and (2) enrollment trends. With respect to the former the church must be made aware of the connection between the legitimate and necessary work of the church and our schools. With respect to the latter, the trend toward public-supported secular institutions must be reversed. This will require the concerted effort of the leadership of the Mennonite Church, pastors, alumni, parents, as well as educators."

Ministers' Week Theme: Church Alive!

The annual Ministers' Week program at Eastern Mennonite College and Seminary will "examine areas of church life currently undergoing renewal," a planning committee spokesman reported.

The program, scheduled from Jan. 21-24, 1974 will explore such topics as worship, evangelism, decision-making, music, and women in the congregation, the spokesman added. The general theme is "The Church Alive!"

Although the meeting will continue to appeal to ordained men, George Brunk noted that other persons interested in the discussions are expected to participate.

In addition to input from college and seminary faculty, resource persons will include Henry J. Schmidt, seminary professor from Fresno, Calif.; Paul M. Led-

erach, Christian education specialist from Scottsdale, Pa.; Chester L. Wenger, missions executive in Salunga, Pa.; and Don R. Allen, pastor of Trinity Presbyterian Church House in Harrisonburg.

Aesop's Gables

Eastern Mennonite College students have set up an "intentional community" at the edge of campus for the third straight year.

Agreeing that dormitory living is "too institutional" and "unnatural," seven coeds, five male students, and a faculty couple have attempted to create a family-like living arrangement in a large EMC-owned house.

"Aesop's Gables," the name for the 1973-74 community, is sponsored by the Student Government Association and approved by the college administration.

"This set up involves more responsibility for each one of us, but also more freedom — commented senior Jan Kulp.

Additional Ministers' Week information and registration materials are available by writing to Norman Derstine, EMC's director of church relations, or by calling him at (703) 433-2771, ext. 345.

Senior Jean Miller noted that male-female relationships are more natural at "Aesop's Gables" and that traditional dating ideas have been replaced by a more "brotherly" and "sisterly" atmosphere.

"There's always a group to do things with," added junior Irene Witmer.

"The administration saw the communal living idea as a style of life basically similar to the Voluntary Service units set up by our denomination all across the country," noted junior Ken Handrich, the male half of the "faculty couple" at "Aesop's Gables." Mrs. Lois Ann Handrich is an English teacher at Eastern Mennonite High School.



mennoscope

Charles and Ruth Shenk, Mennonite missionaries recently returned to Japan after extended furlough, have concluded a language-refresher course in Sapporo and are locating at Nishi 6 jo, Kita 3 chome, Nakashibetsu-cho, Shibetsu-gun, Hokkaido, Japan 086-11. In early November, the Shenks were resource persons for a week-end retreat on the Christian home sponsored by the Obihiro Mennonite congregation. "The response was real good," they wrote. "There was an interesting spread of opinion between the younger

and older participants, particularly on the role and status of women...."

Harold B. Shultz was ordained to the ministry at the Sunnyside Mennonite Church, Lancaster, Pa., on Dec. 9, James R. Hess preached the sermon and the ordination was in charge of Harry Breneman and Clayton L. Keener. Bro. Shultz address is: 144 Elmwood Road, Lancaster, Pa. 17602. Phone: (717) 394-9237.

Ray Smee was installed as pastor of the Grace Mennonite Church, Phoenix,

Ariz., Nov. 4. The Smees retain their membership in the Brethren in Christ Church while serving at Grace. He had served as interim pastor since the sudden death of Melvin Ruth last winter.

The election of Marilyn Oswald Miller of Bellefontaine, Ohio, to the Goshen College Board of Overseers was announced recently by the Mennonite Board of Education's executive secretary Albert J. Meyer. A graduate of Goshen College, Mrs. Miller holds the degree of BS in Nursing. She is a member of the South Union Mennonite Church, where she is active in the congregation's youth program and serves on the personnel committee.



Marilyn Miller

Evans, Ill., area Mennonite graduate students and young adults meet regularly in each other's apartments for Sunday morning worship and discussion. They are currently asking, "How can we experience more community than can be accomplished in a single weekly meeting?" The group is testing the feasibility of locating housing in the same block or apartment building. Moderator for the group is Janet Yoder, 2407 Asbury; phone: 475-7826.

Sending North American checks to India is illegal. Congregations, families, or individuals wanting to make monetary gifts to missionaries in India may send such to Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, rather than directly to India. This pattern may be followed as well for any overseas MBM worker. Such personal gifts, however, are not tax-deductible.

Forty-sixth Annual Sunday School Meeting at Elizabethtown (Pa.) Mennonite Church, South Spruce and East Bainbridge streets, January 1. Speakers are Lester M. Hoover and Lloyd R. Horst.

Copies are still available of the following statements by Mennonite and Brethren in Christ mission boards and Mennonite Central Committee. Single copies are available free from Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. *Aid to International Students* delineates basic concerns and guidelines for aid by sponsoring mission and service agencies to students coming from other countries to study in North America. *Giving from the Heart with the Head* suggests way to determine whether a cause is worthy.

Summer Voluntary Service workers in Wilkes-Barre, Pa., put in 4,196 hours of unpaid labor according to Rebecca

B. Jost, director of Wilkes Community Effort, a flood-recovery project sponsored by Wilkes College. In a summary statement of the project Jost applauded MDS and MVS for "a significant and outstanding contribution to the citizens of Luzerne County."

David Whitmore, now serving in a church extension assignment with the Commission on Home Ministries of the General Conference Mennonite Church, will take on a one-third-time job as director of Faith and Life Radio and Television, beginning on Jan. 1. He will not be directly involved in production of radio programs or television spot announcements, but will serve as a liaison with Mennonite Broadcasts, Inc., Mennonite Church, and the Mennonite Brethren mass media committee in cooperative production ventures.

With November contributions averaging more than those of a year ago, Mennonite Board of Missions has received \$1,637,579 of its \$2,375,945 budget, reports David C. Leatherman, treasurer. The accumulated total is \$69,600 or 4.4 percent more than received in the corresponding time last year. The Board's fiscal year ends on Jan. 31, leaving a balance of approximately \$738,000 to be raised in December and January. Last year an unprecedented \$688,000 was contributed during the past two months — the result of contributors rallying to meet a projected deficit of \$350,000.

Complete financial and auditors' reports of Mennonite Board of Missions as of Jan. 31, 1973 are available to any interested party or congregation. Write: David C. Leatherman, treasurer, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514. Abbreviated financial statements and program highlights are available in the annual report, "The Ninetieth Year," distributed in quantity to supporting congregations and available to anyone interested.

An African Mennonite Student Seminar was held at the headquarters of Eastern Mennonite Board of Missions and Charities, Salunga, Pa., Dec. 21-25. They stayed with host families in the Lancaster area who formerly served in East Africa. Resource persons for the event included Josiah Muganda, educational attaché in the Tanzania Embassy, Washington, D.C.; Memere Wolde, former editor for the Meserete Kristos Church, Ethiopia, and currently a student at Syracuse University, Syracuse, N.Y.; and Harold Stauffer, Charles Bauman, and Don Jacobs of Eastern Board staff. Activities included lectures, discussions, a film, a tour of Lancaster, and celebrating Christmas Day with the host families.

Fae Miller, nurse in Sudan, plans to

transfer from the Gogrial Hospital, where she had been working, to Wau, a medical training post, in early January. A nurse and doctor will remain in Gogrial.

Goshen College has received bequests from two Smith families this month, neither of whom are related, announced J. Lawrence Burkholder, president of Goshen College. A bequest of \$5,000 from the estate of Mrs. C. Henry Smith, Bluffton, Ohio, and a bequest of \$1,909.89 from the estate of Simon J. Smith, Goshen, will be used for the continuing program at Goshen College.

Youth Village's 135 acres of woodland and lake frontage in White Pigeon, Mich., are without caretakers as of Jan. 1. Mennonite Board of Missions Voluntary Service Administrator Leonard Garber has voiced a plea for a husband and wife team to assume responsibilities for maintenance of the property by new year. Carpentry skills are desirable, since the job includes construction work on an old farmhouse on the property. In addition the job features some ventures in animal husbandry — beef cattle, perhaps, and eventually horses. The length of the assignment is negotiable. Couples of any age may volunteer, although Leonard suggests that the more secluded nature of the assignment may appeal most to older persons. Maturity and stability are good qualities for the job, he said. Any couple interested in the Youth Village assignment should contact John Lehman, director of Personnel Recruitment, Box 370, Elkhart, Ind. 46514; phone (219) 522-2630.

A new filmstrip, *MEDA*, features examples of partnership economics. Mennonite Economic Development Associates produced the filmstrip to share with others their way of helping poor people through business partnerships. The filmstrip first focuses on Pedro, a South American, and Chindo, an African, who improved their incomes through small business ventures with North American MEDA partners. Both the breadth and philosophy of the program are emphasized. The ten-minute filmstrip is available free from the audiovisual departments at Mennonite conference and provincial headquarters and from MCC, 21 S. 12th St., Akron, Pa., or MCC, 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

The Maple Grove Winter Bible School will be held Jan. 14-25 daily from 10:00 to 3:00. Instructors are Lester Hoover, Charles Gogel, Noah Hershey, Elam Stauffer, and Martin Ressler. Herman Glick is the principal.

David Clemens, who served as licensed minister for the Lakeview congregation, Chestertown, Md., for the past two years, was ordained for this ministry on Dec. 2. Bishop Herman Glick was in charge of

the service.

Do You Ever Wonder? does an excellent job of portraying young people who have become tired of the 20th-century rat race. They have built walls around themselves in an attempt to eliminate the outside world. The result is intense loneliness in a highly automated and mechanized society. Youth ask "Who am I? Is there such a thing as freedom? Who am I to Christ?" Four outstanding songs written and sung by Linda Rich (Inter-Varsity Press) focus on questions such as these. The film can be a tool to generate significant conversation among youth, parents, and church leaders. It's a stepping-stone to building meaningful relationships. It should be shown several times for maximum effectiveness and comes with a leader's guide. Available from Mennonite Audiovisual Services, 1110 N. Main St., Second Floor, Goshen, Ind. 46526. Rental: \$12.00.

On Nov. 15, Mesach Krisetya was inaugurated as the first Indonesian national to serve as rector of the Christian Academy for Disciples of the Word (AKWW) in Pati, Java. In his inaugural address Krisetya sketched some of his plans and goals for further development of the Mennonite seminary. He said that the students must have better practical training for ministry. They must also be given the opportunity to learn some basics in agriculture, business, and social institutions of Javanese society. He also stressed the need for improving the academic level of the school. Krisetya is the first full rector of the school. He was preceded by acting rectors Lawrence M. Yoder (Mennonite Central Committee representative), Alle Hoekema from Holland, and Eduard van Straten from Holland. Krisetya with his wife, Miriam, and sons Mark and Matthew recently returned from three years of studies at the Associated Mennonite Biblical Seminaries in Elkhart, Ind., where he earned the degree Master of Divinity.

Special meetings: Eugene Shelly, Bronx, N.Y., led a series of meetings in the Bethel congregation, Brewton, Ala., during the Christmas season. Paul Z. Shelly, Eugene's father, is pastor at Bethel. Joe Esh, Lynchburg, Va., at West Clinton, Wauson, Ohio, Jan. 6-13.

New members by baptism: ten at Manson, Iowa.

Change of address: Sol Yoder from Hesston, Kan., to Burgemeester Eliasstraat 63, Amsterdam-Slotermeer, Netherlands, Melvin Gingerich from Goshen, Ind., to 1926 Mantee Ave., West Bradenton, Fla. 33505. J. Silas Graybill from Doylestown, Pa., to 137 Franklin Ave., Souderton, Pa. 18964. Phone (215) 723-8894.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Dan and Irene (Plank), Sarasota, Fla., third child, second son, Arlin Dale, Nov. 23, 1973.

Byler, Daniel A., and Louise (Hartzler), Allensville, Pa., second daughter, Kathy Lynette, Nov. 8, 1973.

Crouser, David and Kathy (Kelley), Dalton, Ohio, second daughter, Kristy Jaymes, Nov. 14, 1973.

Garber, Kenneth and Debra (Walde), Fort Dodge, Iowa, first child, Penny Anne, Oct. 31, 1973.

Harman, Tom and Helen (Martin), South Bend, Ind., second child, first son, Eric Thomas, Oct. 12, 1973.

Hershberger, Alvin and Leora (Slabaugh), Louisville, Ohio, third child, second daughter, Lorayn Lee, Nov. 26, 1973.

Hershey, Ray and Mary Ann (Herr), Manheim, Pa., second daughter, Sandra Lynn, Nov. 14, 1973.

Litwiller, Calvin and Rachel (Hess), The Hague, Netherlands, first child, Cherie Renee, Nov. 26, 1973.

Miller, Levi and Viola, Nappanee, Ind., third daughter, Teresa Kay, Oct. 5, 1973.

Musser, Roy and Joyce (Shaub), Palo Alto, Pa., third child, second daughter, Janelle Joy, Nov. 13, 1973.

Nickols, Gary and Gayle (Stutzman), Friend, Neb., second daughter, Penelope Jane, Nov. 19, 1973.

Roth, Kenneth and Kathleen (Rutherford), Pekin, Ill., first child, Kenneth Alan, Jr., Nov. 24, 1973.

Saltzman, Kenneth and Madeline (Witmer), Greencastle, Pa., first child, Andrew Clifford Oct. 27, 1973.

Schantz, Gerald and Virginia Beth, Beemer, Neb., fifth child, third son, Chris William, Nov. 28, 1973.

Stoltzfus, Harold C. and Sylvia (Stoltzfus), Louisville, Ohio, fourth child, first son, J. Stuart Grant, Dec. 1, 1973.

Yoder, Roy and Lillian (Smoker), McBride, B.C., fourth daughter, Ruth Ann, Sept. 25, 1973.

Zeiset, Ernest and Leona (Martin), Bowmanville, Pa., fifth child, first daughter, Ann Marie, Nov. 13, 1973. (One son deceased.)

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bird — Stamm. — Charles F. Bird, Fayette, Ohio, Church of Christ, and Ina E. Stamm, Waldron, Mich., Lockport, Cong., by Bruce Hayes, Nov. 10, 1973.

Buller — Stoltzfus. — James Ray Buller, Pleasant View Cong., Goshen, Ind., and Jane Stoltzfus, Community Mennonite Cong., South Bend, Ind., by Daniel H. Stoltzfus, father of the bride, Nov. 22, 1973.

Eichelberger — Jennings. — David Eichelberger, Mackinaw, Ill., Hopedale Cong., and Kathy Jennings, Morton, Ill., Christian Church, Nov. 3, 1973.

Eicher — Miller. — Richard Eicher, Grabbill, Ind., and Linda Miller, Huntington, Ind., both free Anderson Cong., by Ken Bontrager, July 14, 1973.

Hoiting — Schumm. — Sikke Hoiting and

Virginia Schumm, both from Tavistock, Ont., Tavistock Cong., by Wilmer Martin, Oct. 5, 1973.

King — Touchstone. — Rodney King and Denise Touchstone, both from Valparaiso, Ind., Hopewell Cong., by Samuel S. Miller, Oct. 27, 1973.

Kurtz — Eby. — Leon D. Kurtz, Fleetwood, Pa., Oley Cong., and Sarah Jane Eby, Cochranville, Pa., Old Road Cong., by Clair B. Eby, Dec. 1, 1973.

Mast — Keener. — Robert E. Mast, Parkersburg, Pa., Sandy Hill Cong., and Twila Mae Keener, Nottingham, Pa., Mount Vernon Cong., by R. Clair Umble, Oct. 27, 1973.

Parish. — United Methodist Church, and Charlene Schlenger, Beech Cong., Louisville, Ohio, by Wayne North, June 16, 1973.

Ploutz — Weaver. — Jeffrey Ploutz, Stevens, Pa., Hinkletown Cong., and Jane Weaver, Litzitz, Pa., Hess Cong., by Glen M. Sell, Nov. 10, 1973.

Reuss. — Kale. — Robert Reuss, Stockton, Pa., and Edna Kale, Nazareth, Pa., Bender Cong., by Martin Burkholder, Nov. 24, 1973.

Riesgecker — Rheinheimer. — Dale Ray Riesgecker, Millersburg, Ind., Conservative Cong., and Shirley Kay Rheinheimer, Goshen, Ind., First Mennonite Cong., by Samuel J. Troyer, Dec. 1, 1973.

Seigrist — Landis. — J. Robert Seigrist, Bird in Hand, Pa., Stumptown Cong., and Mary Elizabeth Landis, Litzitz, Pa., Landis Valley Cong., Dec. 1, 1973.

Starry — Caspar. — Denver Starry, Stryker, Ohio, Lockport Cong., and Mary Caspar, Dayton, Ohio, Catholic Church, by Neil Keller, Sept. 1, 1973.

Waidelich — Beck. — Edward Waidelich, Pettitsville, Ohio, West Clinton Cong., and Jane Beck, Archbold, Ohio, Central Cong., by Charles H. Gausche, Dec. 1, 1973.

Whitlock — Aschliman. — Raymond Whitlock, Stryker, Ohio, Apostolic Gospel Church, and Ellen Aschliman, Stryker, Ohio, Lockport Cong., by Perry W. Carr, Sept. 14, 1973.

Yoder — Crossgrove. — Edward D. Yoder, Canby, Ore., Zion Cong., and Ruth Ann Crossgrove, Archbold, Ohio, Lockport Cong., by Charles Kalous, Oct. 20, 1973.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bergey, Bessie G., daughter of Elias K. and Anna (Godshall) Bergey, was born at Franconia, Pa., Mar. 11, 1903; died at the Grand View Hospital, Sellersville, Pa., Oct. 8, 1973; aged 70 y. 6 m. 27 d. On Sept. 25, 1920, she was married to Norman L. Bergey, who survives. Also surviving are 3 sons (Henry B., Norman B., and Lester B.), 2 daughters (Anna B. and Elva B.), 26 grandchildren, 11 great-grandchildren, and 2 brothers (Ellis G. and Harvey G.). She was preceded in death by one son (Roy B.). She was a member of the Lansdale Mennonite Church. Funeral services were held at the Franconia Mennonite Church, Oct. 12, in charge of J. Z. Bitterhouse and the Little White Chapel, Bechtel; interment in the Franconia Mennonite Cemetery.

Bissel, Ruth A., was born in Iowa, Dec. 23, 1890; died at the Glendive Community Nursing Home, Glendive, Mont., Nov. 29, 1973; aged 82 y. 11 m. 6 d. There are no known survivors. She was a member of the Little White Chapel Mennonite Church. Funeral services were held in the Koch-Huebel-Silvernale Funeral Home, Dec. 3, in charge of Norman D. Kauffman; interment in Dawson Memorial Gardens.

Bowman, Eldon K. died at his home on Oct. 27, 1917, aged 70 y. He was married to Mabel Rosenberg, who survives. Also surviving are 4 sons (Edgar, Vernon, Gilbert, and Cleo), 12 grandchildren, one great-grandchild, 2 brothers (Clayton and Alfred), and 3 sisters (Bertha—Mrs. Elmer Snider, Mabel—Mrs. Dave Deckert, and Mrs. Florence Gingrich). He was preceded in death by 2 brothers. He was a member of the First Mennonite Church, where funeral services were held on Oct. 30, in charge of Robert N. Johnson; interment in Manheim Mennonite Cemetery.

Coffey, Sallie Bell, daughter of Howard and Naomi (Davis) Brydge, was born in Waynesboro, Va., Mar. 22, 1899; died of cancer at the Waynesboro Community Hospital on Oct. 24, 1973; aged 34 y. 7 m. 2 d. On Aug. 6, 1960, she was married to Jackie Bruce Coffey, who survives. Also surviving are one son (Bruce Edward), her parents, her maternal grandmother (Mrs. A. S. Davis), and 4 sisters (Velma—Mrs. Raymond Hanger, Jr., Nancy—Mrs. Travis Satterfield, Louise—Mrs. Wallace Morris, and Helen—Mrs. Dennis Hanger). Funeral services were held at the Mountain View Mennonite Church, Lynchburg, Va., on Oct. 26, in charge of Roy D. Kiser and Charles C. Ramsey; interment in Augusta Memorial Park.

Denlinger, Roy Laverne, son of Roy K. and R. Elveta (Gross) Denlinger, was born in Lancaster, Pa., Mar. 7, 1956; died of cystic fibrosis at the National Institutes of Health, Bethesda, Md., Nov. 3, 1973; aged 17 y. 7 m. 27 d. Surviving are his parents, one brother (Ronald), 2 sisters (Donna J.—Mrs. Wilson Hershey and Cynthia D.), and his maternal grandfather (Irwin L. Gross). He was a member

of the Paradise Mennonite Church, where funeral services were held on Nov. 7, in charge of Clair Eby, Harold Book, and Amos Weaver; interment in Paradise Mennonite Cemetery.

Friesen, Daniel K., son of Peter and Justina (Klassen) Friesen, was born in Houston, Tex., Mar. 30, 1900; died of emphysema at Salem, Ore., Oct. 6, 1973; aged 73 y. 6 m. 6 d. On Mar. 3, 1938, he was married to Helen R. Wiens, who survives. Also surviving are one son (Henry Wayne), 2 daughters (Helen W. Westover and Justina W. Harrison), and 3 sisters (Sarah Nikkel, Justina Isaak, and Mary Nikkel). He was a member of the Albany Mennonite Church, where funeral services were held on Oct. 11, in charge of James M. Lapp; interment in the Fairview Mennonite Cemetery.

Hoffman, Pearl, daughter of Jeremiah and Katie Herschberger, was born near Johnston, Pa., Jan. 1, 1888; died at the Goshen (Ind.) Nursing Home, Nov. 22, 1973; aged 85 y. 10 m. 21 d. On Feb. 28, 1912, she was married to Moses P. Hoffman, who survives. Also surviving are 2 sons (Vivron and Verle Hoffman), 9 grandchildren, and 5 great-grandchildren. She was a member of the Clinton Frame Mennonite Church, where funeral services were held on Nov. 25, in charge of Vernon E. Bontger and Etril Leinbach; interment in the Clinton Union Cemetery.

Horst, Susie E., daughter of Chris and Annie (Erb) Reiff, was born near Newton, Kan., Oct. 13, 1896; died at her home in Kansas City, Kan., Dec. 1, 1973; aged 77 y. 1 m. 18 d. On Aug. 31, 1919, she was married to R. P. Horst, who survives. (Also surviving are 3 sons (Erlan, Lester, and Merle), one daughter (Rachel)—Mrs. Robert Stoltzfus, 13 grandchildren, and

3 brothers (Jacob, David, and Nathan Reiff).

Leis, Norman, son of John and Barbara (Cascho) Leis, was born at Wellesley, Ont., July 19, 1918; died at Wellesley, Ont., Nov. 8, 1973; aged 55 y. 3 m. 22 d. On July 29, 1947, he was married to Beatrice Steckley, who survives. Also surviving are 3 daughters (Ruth Ann, Brenda, and Kristine), 2 sons (Robert and Donald), 4 brothers (John, Alvin, Abner, and Ervin), and 4 sisters (Salome, Mrs. Emma Gascho, Mrs. Katie Leis, and Mrs. Clarence Roth). He was a member of the Hillcrest Mennonite Church. Funeral services were held at the Maple View Mennonite Church on Nov. 11, in charge of Henry Yantzi and Jacob Ross; interment in adjoining cemetery.

Martin, Sallie W., daughter of Abraham and Sarah (Westenberger) Ebersole, was born in Lebanon Co., Pa., Jan. 26, 1869; died at Rheims, Pa., Dec. 4, 1973; aged 84 y. 10 m. 8 d. In 1912 she was married to Alvin S. Martin, who preceded her in death on Jan. 11, 1960. She is survived by one sister (Mrs. Katie Miller). She was a member of the Good Mennonite Church, where funeral services were held on Dec. 7, in charge of Jay Bechtold and Russell J. Baer; interment in Good Mennonite Cemetery.

Mininger, Isaiah F., son of Jonas J. and Amanda (Funk) Mininger, was born at Elroy, Pa., Mar. 5, 1898; died at the North Penn Hospital, Lansdale, Pa., Sept. 22, 1973; aged 75 y. 6 m. 17 d. On June 26, 1918, he was married to Emma K. Nice, who survives. Also surviving are 2 sons (Vernon N. and Paul N.), 5 grandchildren, one great-grandson, and one brother (Raymond F. Mininger). He

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was a member of the Lansdale Mennonite Church. Funeral services were held at the Plains Mennonite Church, Sept. 26, in charge of Jacob Z. Rittenhouse, Norman Bechtel, and John Lapp; interment in the Plains Mennonite Cemetery.

Schrock, Katie, daughter of Ben and Mary (Beachy) Schrock, was born at Bedford, Ohio, Apr. 29, 1880; died at the Goshen General Hospital, Goshen, Ind., Nov. 14, 1973; aged 93 y, 6 m, 16 d. In June 1901, she was married to Christ J. Schrock, who preceded her in death on Jan. 25, 1945. Surviving are 2 daughters (Ida — Mrs. Daniel R. Miller and Alice — Mrs. Ray Miller), 2 granddaughters, 6 great-grandchildren, 3 great-great-grandchildren, and one sister (Adah — Mrs. Pete Wingard). She was preceded in death by twin sons, one daughter, 4 sisters, and one foster brother. She was a member of the Clinton Frame Mennonite Church, where funeral services were held on Nov. 17, in charge of Vernon E. Brontrager; interment in the Clinton Union Cemetery.

Shrock, Samuel P., son of Peter S. and Barbara (Traver) Shrock, was born at Shipshewana, Ind., Nov. 30, 1888; died at the Albany, Ore., Hospital, Dec. 2, 1973; aged 85 y, 2 d. On Feb. 20, 1912, he was married to Elizabeth Yutzky, who survives. Also surviving are 2 sons

and 4 daughters (Willis, Elsie — Mrs. Julius Schultz, Clara, Iva — Mrs. Allen Snyder, Grace — Mrs. Charles Yoder, and Merline), 22 grandchildren, 26 great-grandchildren, and one brother (Fred P. Shrock). Two daughters and one son preceded him in death. In March 1935 he was ordained to the ministry at the Bethel congregation. He was a member of the Hope-well Mennonite Church at the time of his death. Funeral services were held at the Zion Mennonite Church on Dec. 5, in charge of Sterling Roth; interment in the Zion Mennonite Church Cemetery.

Stutzman, William H., son of John J. and Mary Ellen (Slaubaugh) Stutzman, was born at Johnson County, Iowa, July 24, 1888; died of a heart attack at Mercy Hospital, Iowa City, Iowa, Nov. 26, 1973; aged 85 y, 4 m, 2 d. On Dec. 31, 1914, he was married to Katie Ann Miller, who preceded him in death, May 29, 1965. Surviving are one daughter (Almeda — Mrs. James Vlin), one foster daughter (Betty Crawford), one grandson, one great-grandson, one brother (Ervin), and 2 sisters (Lydia — Mrs. Simon Gingerich and Nellie — Mrs. Thomas Kauffman). He was preceded in death by his son (Uriah). He was a member of the East Union Mennonite Church. Funeral services were held at the Petersheim Funeral Chapel, Kalona, in charge of J. John J. Miller; interment in the East Union Cemetery.

Zehr, Elmer L., son of Christian and Phoebe (Zehr) Zehr, was born at Manson, Iowa, July 17, 1903; died of a heart attack at his home in Manson, Iowa, Nov. 29, 1973; aged 70 y, 4 m, 12 d. On Jan. 16, 1930, he was married to Alta Zimmerman. Surviving are 3 daughters (Geraldine — Mrs. Lyle Egli, Betty — Mrs. Don Heiser, and Imogene — Mrs. John Mowery), one son (Gerald), 10 grandchildren, and one brother (Clarence). He was a member of the Manson Mennonite Church, where funeral services were held on Dec. 5, in charge of Walter Smeltzer and Nick Stoltzfus; interment in Rose Hill Cemetery.

Cover photo by Paul M. Schrock; pp. 960-963 by Blair Seitz.

calendar

Ministers' Week, "The Church Alive," Eastern Mennonite College, Harrisonburg, Va. Jan. 21-25, 1974.
Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 26-28.

items and comments

"Nonalcoholic" Recipes

The National Woman's Christian Temperance Union (WCTU) has prepared three brochures containing non-alcoholic party recipes and suggestions for the holiday season.

"The booklet and leaflets were prepared especially for the hostess who wishes to entertain in a charming manner without the use of alcoholic beverages," said Mrs. Kermit Edgar, chairman of the WCTU projection methods department who prepared the material.

A brochure called "The Gala Hour" provides recipes for several nonalcoholic punches using juices, and provides suggestions for serving them. The "Orchard Gala Hour" leaflet gives serving ideas for nonalcoholic holiday parties. A colorful "Holiday Goodies" booklet presents recipes for beverages, breads and cakes, cookies, pies and puddings, along with serving tips.

Copies of the brochures may be ordered from the Signal Press, 1730 Chicago Ave., Evanston, Ill. The "Holiday Goodies" booklet is 25 cents per copy; the other leaflets are 10 cents each.

May School Teach "About" Witchcraft?

A Hampton high school elective course on "Mystery and the Supernatural in Literature" has touched off a controversy on whether the "occult" should be taught in public schools.

The issue began when an alarmed Hampton mother—whose son was enrolled in the course at Winnacunnet High School—sent a petition bearing 46 signatures to the school board, asking that the course be withdrawn.

The mother, Mrs. Blanche Bragg of Seabrook, a Baptist, said the course includes readings on ESP, astrology, and seances. She said her son told her one of

the girls in the class claimed to be a "witch."

Mrs. Bragg charged that the course constitutes a religious study course—since witchcraft is considered a religion by many. If witchcraft is taught, all other religions should also be taught, she said.

Clergy Best for Loneliness

The clergy is probably better prepared to deal with the modern human "diseases" of loneliness and despair than other professionals, Dr. Karl Menninger, the famed psychiatrist, said in an interview in New York.

Founder of the Topeka (Kan.) foundation and clinic that bears his name, the 81-year-old physician described the desperate search for friendship and social contact among contemporary Americans.

"Loneliness is a terrible disease," he said. "It does people good to talk and there are clergymen, and some clergywomen these days, all over the country to listen."

Amnesty Endorsed by Disciples

Amnesty for draft resisters of the Indochina war period was endorsed in Cincinnati by the Christian Church (Disciples of Christ).

The denomination's biennial General Assembly urged amnesty for all persons "in legal jeopardy for acts of nonviolent resistance to civil or military law because of opposition to, or forced participation in, the Indochina war, except those convicted of acts of violence, and even here we recommend that these cases be reviewed on an individual basis."

Passed on a voice vote that included many "nays," the measure was recommended by the church's standing General

Board. The vote came after many hours of debate on three different days.

Resolutions which opposed amnesty and stated that the church had no stand on the issue were defeated by majorities of the 4,000 delegates.

Resolutions passed by the General Assembly are not binding on congregations of the 1.4 million-member church.

"Friends of Hippocrates"

Oppose Abortion in Ontario

A newly formed group of Ontario doctors and nurses—"The Friends of Hippocrates"—have launched an "educational campaign" to create a greater awareness of the abortion issue among medical people and citizens of the province.

At a press conference in Toronto, Dr. R. J. Bannister, a Mississauga physician, said many doctors are apathetic and unwilling to enter into discussions of the morality of the issue.

"The medical profession is being carried along by the law and vocal minority groups," he said. "Many churches when confronted with the abortion problem are adopting a situational ethics approach."

"They are trimming their theology to fit what the public seems to feel. They are creating a theology by majority."

Dr. Anthony Addison of St. Michael's hospital, who presented the Friends of Hippocrates' statement said:

"We do not wish to minimize the social problems caused by unwanted children; nor do we wish to minimize the desperation that can possess a woman who is unable to face an unplanned pregnancy alone."

"We wish to submit that surely killing is no acceptable way to solve problems. Less simplistic ways of giving concrete assistance must be found."



To honor
the birth
of the
Son of
God
(Mt. 2:9-11)



Mennonite Church CHRISTMAS SHARING FUND - 1973 For Leadership and Literature for Emerging Churches

Here is my contribution of \$ _____ to help emerging churches with their leadership and literature needs in 1974.
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Sponsored by
Mennonite Church General Board
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To share the
good news
of how
and why
the Word
became
flesh
(Jn. 1:14)

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What Time Is It at Christmas?

"For everything there is a season. . . . What gain has the worker from his toil?" (Eccles. 3:1, 9).

Christmas keeps coming once a year and as we are reminded by both the Preacher and Scrooge, it finds many people a year older but little if any richer. Both the Preacher and Scrooge were inclined to view the dismal side of the life cycle, but their comments underline the obvious: that life is cyclic and after a few dozen cycles the pattern begins to seem familiar. So the Christmas season is predictable like the cycles of the moon and the succession of the weeks. Given its predictability, what can we do with it?

1. Christmas is known as a time for giving. Christmas giving has become institutionalized so that people may end up giving gifts to people they don't like who really don't need what they receive. The receivers often do not get what they really want, so the week after Christmas becomes the week for exchanging gifts that don't fit or are not needed for things more acceptable. Can anything be done to redeem gift-giving?

If so, what kinds of gifts are meaningful? Is it not those which are clearly given with love rather than a sense of duty? Especially gifts that surprise the recipients. Most gift-giving is predictable, for we generally lack the imagination to break out of our patterns. But occasionally someone is able to show regard for the recipient by a gift that was unexpected or particularly well selected.

Related to this is the gift that shows reckless generosity. Some of the best stories in the Bible are those of the woman who anointed Jesus' feet with high-priced ointment and the widow who put all she had in the offering.

Christmas is a time for reckless generosity in giving, especially for the poor. Have you ever put \$100 into the offering? Maybe this is the year to have the thrill of throwing a chunk of your hard-earned dough into the Christmas Sharing Fund or a similar effort for the work of the kingdom.

God Himself is the Chief Giver, as Willis Hallman once pointed out. Consider the prodigal generosity of God. Seeds in utter abundance, flowers that go to waste, and natural resources too numerous to mention. God also loved the world, we are told, so much that He gave His only Son.

2. Further, Christmas provides an occasion to reflect on the meaning of life. Most of the time most of us are so busy keeping our wheels moving, we have little time to

ask ourselves about the reason for our activity. Morning, afternoon, and night push each other around the circle. Like the Preacher we may occasionally be tempted to say, "Vanity of vanities."

The story of Christmas comes to remind us that: (1) God loves us; (2) God cares about us; (3) life is worth living if lived for God. This season offers an occasion to consider whether the present pattern of life is according to the will of God and satisfying to us. It is a good time to pray the basic prayer, "Lord, what wilt thou have me to do?"

3. Christmas is a time to pray for peace. Like the other activities mentioned above, prayer for peace is appropriate and urgent any time. But as we stop to reflect on the meaning of life, we may be led to consider the state of our world, and to pray for peace.

One might begin with gratitude for recent wars that appear less hot than they were. Christmas 1972, it will be remembered, was the time of the Christmas bombing of North Vietnam. So far as we know it is not being bombed this year. And the 18-day Arab-Israeli War has come to a standstill and shows some possibility of settlement.

Beyond this we move to confession of our own lack of peaceableness and seek to learn how we may become instruments of peace. For though we may properly pray for persons and situations far beyond our sphere of personal influence, if our prayers are to be valid, they need to be accompanied by our own spiritual disciplines. As we pray for peace and brotherhood, we begin to see the tragedies of the world as our own tragedies.

4. Christmas is a time to renew and extend friendships. As one may give gifts for selfish reasons, he may make friends to elevate himself. But friendship for its own sake or in the name of Christ is a response to God's love for us. In this also creativity and faithfulness may be found in turning a traditional practice on its head—or possibly only halfway around.

Jesus' proposal that in entertaining guests, we should not invite the rich and famous, but those who need our friendship provides the basic pattern. Christmas is a time to extend one's circle of friends to some not in the usual orbit simply for the sake of the friendship.

What time is it at Christmas? Time to remember that we are God's people and that in Christ we have freedom to reorder our lives in line with His will and the opportunities open to us. — Daniel Hertzler